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VESTIGES  
OF  
OLD NEWCASTLE  
AND  
GATESHEAD.







# VESTIGES

OF

## OLD NEWCASTLE

AND

## GATESHEAD.



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## ARTIST'S PREFACE.

My collaborator suggests that courtesy requires of me a few prefatory words.

The present work originated in the possession of a number of sketches, made during leisure hours many years ago, and not intended for publication, and possessing little merit beyond a desire for accuracy. The drawings necessary to complete the series have been made in spare moments of severe professional labour, which—seldom under control—have been the cause of long delays in the publication of many of the parts. I am glad of this opportunity to confess that the fault has been mine, and to express my regret.

I am fully conscious of many imperfections in the drawings, and, were it possible, I should much like to re-draw the whole. Yet many kind things have been said of the work by the press and by friends. The fact that subscribers have proved abundant is evidence that the work has met a want. Some of the buildings depicted have already disappeared.

That I have been the innocent means of securing for our subscribers Mr. Boyle's excellent and accurate observations, and original research into the history and description of our two ancient towns, is matter for gratification, I hope, to all. The labour to me has been a congenial one, and should I again essay to seek the confidence of subscribers, I hope the work will be more meritorious and worthy of their appreciation.

*Jesmond Gardens, Newcastle-upon-Tyne,*

*June, 1890.*





## AUTHOR'S PREFACE.

AN adequate *raison d'être* for the present volume is afforded, I think, by a passage near the end of Mr. R. J. Charleton's charming little book, "Newcastle Town." Mr. Charleton says :

There are old buildings in Newcastle which would repay careful examination and illustration, and the history of which would form many interesting volumes. When we consider how lovingly and carefully the buildings which in America they call old have been illustrated in the art magazines of that country, what wealth of beautiful and picturesque studies could not be found in the mansions of the old gentry of Newcastle—such, for instance, as are to be seen in the Side and Sandhill ! There are staircases and fire-places and panelled rooms which would gladden the hearts of the lovers of old-world design ; while in the old public buildings there are treasures which, were they known, would draw visitors across the Atlantic, though seldom thought of here. There is the Trinity House, the Guildhall with its curious Merchants' Court, the old churches of the town, the Sallyport Tower, Croft Tower, the Mansion House, the Baptist Chapel on the Tuthill Stairs, the Castle and Black Gate, the Jesus Hospital, the chapel at Jesmond, the West Wall and its towers, the monastery of Black Friars, and others, every one of which is worthy of detailed illustration. Well would it be if, on some systematic plan, all the features, interior and exterior, of those monuments of antiquity could be preserved, as far as it is in the power of the camera, the pencil, or the burin to do so, for constant changes are taking place in the city, and old buildings are disappearing every day. One great alteration which is now imminent—the continuation of Neville Street to the end of the High Level Bridge, and the enlargement of the Central Station—will sweep away many picturesque houses about the foot of Westgate Street ; and in our walks we are constantly coming across some old familiar structure which is undergoing the process of demolition to make room for a new block of offices or shops. Many of the buildings which are so rapidly disappearing may to some appear unworthy of record, as being neither very

ancient nor very beautiful ; but those who come after us will not think so, and they will look back with gratitude upon any memorials we may be able to leave them of what to them will be ancient things and full of interesting associations. The citizen of the Newcastle of the future, which, perhaps, will extend in a continuous line from Shields to Blaydon, and be connected by a ship canal with the Irish Sea, will treasure everything which is left to show him what the old town, the nucleus of his great city, was like. As eagerly as we now hoard up the rudest drawings and engravings of past generations, will he hoard up even our feeblest attempts to perpetuate the memory of our times.

It is due, however, to Mr. Knowles and myself to say that, closely as our book seems to follow the lines which Mr. Charleton lays down, our plan had been formed, and part at least of it carried out, before either of us had seen the passage which I have just quoted.

I have tried, in the following pages, to write such a book as, I thought, anyone, resident or visitor, anxious to learn all that is most interesting in the history of Newcastle and Gateshead, would care to read. But the result makes no pretence to be regarded as a regular history. It is merely a collection of independent chapters, arranged in purely arbitrary order. I have striven to adopt a middle course between that of the documentary annalist, who loads his pages with long Latin extracts, and that of the popular historian, who, without enquiry, accepts the statements of others, and works them up in his own light and polished style, totally regardless of the accuracy of his materials, and anxious only to produce what will find a ready sale. A considerable amount of original research, amongst unprinted documents, has been expended on these pages, and the structures which I have described I have patiently, carefully, and repeatedly examined.

My work has its shortcomings and inaccuracies, and no one can be more conscious of the former than I am. The critical eye will, doubtless, discover many errors. I hope and believe that most of these will be found to be of trifling character. Whilst the sheets have been passing through the press, during a period not of months but of years, I have had abundant opportunity of reviewing what I had written and printed. I have discovered two serious mistakes into which I had inadvertently fallen, and, so far as I can, I will disarm criticism by a full and frank confession of my faults. On page 93 I have stated, on the authority of Cecilia Homildon's will, that, in 1408, an anchorite was associated with St. Nicholas's Church. On referring again to the text of that will, I find that there is no evidence to connect the recluse in question, who is described as "of Newcastle," with that or any other of our churches. Then, on page 204, I have said that Ralph Cole was mayor at the time of the visit of Charles I. to Newcastle, in 1633, entertained his majesty at dinner, and received the order of knighthood. It was not Cole but Lionel Maddison who was mayor at that time. Maddison entertained the king and was knighted. Cole never received that honour. Beyond these instances, which I deeply regret, I am not aware of any blunder in my statements of historic facts. For errors of a less serious nature, as, for instance, occasional inconsistency in the orthography of personal and place names, I must crave the reader's indulgence.

\* \* \* \* \*

The history of Newcastle, in any finally satisfactory way, is yet unwritten, and probably, too, its writer is unborn. At present his task is scarcely an

achievable one. Years of unremunerative labour would have to be spent in the accumulation of materials, and one important—nay, indispensable—source of information, the archives of the Corporation, has been hitherto, since the days of Brand, closed against all enquirers. The records of many English cities and boroughs have been examined and calendared by the Historical Manuscripts Commission, and those of others, with an intelligence and liberality worthy of our age, have been published. Amongst the latter, the records of the borough of Nottingham, printed in four splendid volumes, deserve especially honourable mention. But the records of Newcastle remain a sealed book.

But whilst we have several so-called histories of Newcastle, some of them eminently worthy of the name, no attempt has yet been made to write the history of Gateshead. The difficulties which would surround the historian of Newcastle do not confront the historian of the neighbouring borough. All needful materials are within easy reach. The subject, too, is an inviting one; and, amongst the many literary projects which I have planned for myself, there is none I look forward to with greater pleasure than I do to the preparation of a history of Gateshead. I have, indeed, already made extensive collections for such a work, and the facilities which have been generously offered me, by the custodians of documents which I have not yet examined, encourage me to proceed.

Whilst, however, I have no ambition to become the historian of Newcastle, and feel no shadow of regret that the means of assuming that character are beyond my reach, I may be permitted to mention that two chapters of its history, one of which I intended, at first, to include in the present volume, may

be expected to appear at no distant date. These chapters are on "THE WALLS AND GATES OF NEWCASTLE," and on "THE CHRONICLES OF TYNE BRIDGE." They will be printed uniformly with the present work, will be liberally illustrated, and will be issued in separate volumes.

\* \* \* \* \*

I cannot close these prefatory words without expressing my recognition of the taste and skill displayed by Mr. Knowles in the preparation of the illustrations of this volume. Whilst it would be mere affectation to ignore the fact that they possess varied degrees of merit, I hope I may be permitted to say that of many of them the execution, in my opinion, is extremely artistic and full of picturesque detail, and is always substantially accurate.

It is with deep regret that I feel compelled to withhold the long list of names of those to whom I have been placed under obligations of gratitude during the preparation of this book. The help which I have received has been of the most generous character. In no single instance has my application for information or for access to documents been refused. Both friends and strangers have opened their stores with a degree of liberality and kindness which I could not possibly have anticipated. But, for reasons which it is unnecessary to state, this general acknowledgment is all that I can render.

*Low Fell, Gateshead-on-Tyne,*

*June, 1890.*



## CONTENTS.

	PAGE.
THE SIDE ... ..	I
THE SANDHILL ... ..	7
EARLY QUAKERISM IN GATESHEAD ... ..	29
THE CASTLE ... ..	40
SANDGATE ... ..	86
THE CATHEDRAL ... ..	91
PILGRIM STREET ... ..	125
KING JOHN'S PALACE ... ..	135
ST. MARY'S CHURCH, GATESHEAD ... ..	137
PERCY STREET ... ..	150
THE KEELMEN'S HOSPITAL ... ..	154
ST. JOHN'S CHURCH ... ..	156
THE QUAYSIDE ... ..	168
SILVER STREET AND PANDON ... ..	178
THE BLACK FRIARS ... ..	189
THE TRINITY HOUSE ... ..	198
OLD GATESHEAD ... ..	218
ST. ANDREW'S CHURCH ... ..	250
THE TUTHILL STAIRS ... ..	261
THE JESUS HOSPITAL ... ..	269
AKENSIDE HILL AND DOG BANK ... ..	271
ALL SAINTS' CHURCH ... ..	275
ST. MARY'S CHAPEL, JESMOND ... ..	292
THE HOSPITALS OF GATESHEAD ... ..	296
ST. LAWRENCE'S CHAPEL ... ..	312
THE CLOSE ... ..	315



## LIST OF PLATES.

✓ ST. NICHOLAS'S CATHEDRAL, from the Post Office Portico ... ..	<i>Frontispiece.</i>
✓ THE MIDDLE OF THE SIDE ... ..	TO FACE PAGE I
✓ THE FOOT OF THE SIDE ... ..	3
✓ IN PASSAGE BELOW KELLY'S SHOP ... ..	4
✓ IN TEMPERLEY'S COURT ... ..	5
✓ THE SANDHILL ... ..	8
✓ THE GUILD HALL ... ..	22
✓ RIVER FRONT, "FOUNTAIN" INN ... ..	32
✓ THE BLACK GATE ... ..	66
✓ GUARD ROOM, BLACK GATE ... ..	67
✓ CASTLE GARTH ... ..	69
✓ EAST VIEW OF THE KEEP ... ..	75
✓ THE GUARD ROOM OF THE KEEP ... ..	77
✓ THE CHAPEL IN THE OLD CASTLE ... ..	78
✓ MILK MARKET, SANDGATE ... ..	86
✓ IN SELLERS' ENTRY ... ..	88
✓ THE SWIRLE ... ..	89
✓ THE SOUTH TRANSEPT, ST. NICHOLAS'S ... ..	91
✓ INTERIOR OF ST. NICHOLAS'S CHURCH, BEFORE 1783 ... ..	96
✓ ST. NICHOLAS'S CHURCH IN NEWCASTLE-UPON-TYNE ( <i>Copy of old Engraving</i> ) ... ..	100
✓ INTERIOR OF ST. NICHOLAS'S, looking South-East ... ..	105
✓ BENEATH THE TOWER, ST. NICHOLAS'S ... ..	111
✓ THE MADDISON MONUMENT ... ..	118
✓ THE HALL MONUMENT ... ..	120
✓ THE "FOX AND LAMB," PILGRIM STREET ... ..	131
✓ PILGRIM STREET ... ..	132
✓ THE STAIRCASE, NO. 181, PILGRIM STREET ... ..	133
✓ OLD HOUSE, FOOT OF PILGRIM STREET ... ..	134
✓ ST. MARY'S CHURCH, GATESHEAD ... ..	137
✓ OLD HOUSES, FOOT OF PERCY STREET ... ..	150
✓ THE KEELMEN'S HOSPITAL ... ..	154
✓ ST. JOHN'S CHURCH, from the North-East ... ..	156
✓ ST. JOHN'S CHURCH, INTERIOR OF NAVE AND NORTH TRANSEPT ... ..	158
✓ COSYN'S HOUSE, QUAYSIDE ... ..	170
✓ ROOM IN COSYN'S HOUSE ... ..	171

	TO FACE PAGE
✓ SILVER STREET, from All Saints' Churchyard ... ..	178
✓ THE "DUKE OF YORK," PANDON... ..	183
✓ QUAYSIDE, PANDON ... ..	186
✓ IN COCK'S CHARE, QUAYSIDE ... ..	187
✓ THE BLACKFRIARS ... ..	189
✓ THE CHAPEL, TRINITY HOUSE ... ..	207
✓ OLD HOUSES, HIGH STREET, GATESHEAD ... ..	230
✓ OLD HOUSE ON THE BANKWELL STAIRS ... ..	241
✓ PARK HOUSE, GATESHEAD ... ..	248
✓ STAIRCASE, PARK HOUSE... ..	249
✓ ST. ANDREW'S CHURCH ... ..	250
✓ TOWER OF ST. ANDREW'S CHURCH ... ..	251
✓ CHANCEL ARCH, ST. ANDREW'S CHURCH ... ..	252
✓ ON THE TUTHILL STAIRS ... ..	261
✓ OLD HOUSE ON THE TUTHILL STAIRS ... ..	262
✓ JESUS HOSPITAL... ..	269
✓ THE STAIRCASE, JESUS HOSPITAL ... ..	270
✓ THE CENTRE OF THE SOUTH FRONT, JESUS HOSPITAL ... ..	270
✓ ARENSIDE HILL ... ..	271
✓ OLD HOUSES, DOG BANK ... ..	275
✓ ALL SAINTS' CHURCH, NEWCASTLE, IN 1786 ... ..	276
✓ ALL SAINTS' CHURCH, from South-West ... ..	281
✓ THORNTON BRASS ... ..	289
✓ ST. MARY'S CHAPEL ( <i>erroneously</i> JESUS CHAPEL), JESMOND... ..	292
✓ CHAPEL OF ST. EDMUND, BISHOP AND CONFESSOR, GATESHEAD ... ..	304
✓ THE COOPERAGE IN THE CLOSE ... ..	317



## ILLUSTRATIONS IN THE TEXT.

<b>THE SIDE:</b>	<b>PAGE.</b>	<b>ST. MARY'S CHURCH, GATESHEAD:</b>	<b>PAGE.</b>
Old House, No. 37, Side ... ..	1	South Doorway ... ..	140
View in the Side ... ..	5	Grave Cover ... ..	143
<b>THE SANDHILL:</b>		The Tyzack Monument ... ..	144
The Merchants' Court ... ..	14	Stall Ends ... ..	146
The Town's Chamber ... ..	23	Old Chair ... ..	148
The Town Hutch ... ..	26	<b>PERCY STREET:</b>	
<b>EARLY QUAKERISM IN GATESHEAD:</b>		Birthplace of Charles Hutton ... ..	150
Corridor in the "Fountain" ... ..	32	<b>ST. JOHN'S CHURCH:</b>	
<b>THE CASTLE:</b>		North Wall of Chancel ... ..	156
The Black Gate and Castle Garth from the		Rebuses in North Arcade ... ..	158
Keep ... ..	40	Tower Arch and Vault ... ..	159
Roman figure of Mercury ... ..	41	The Pulpit ... ..	164
Model of the Castle ... ..	66	<b>THE QUAYSIDE:</b>	
Plan of the Castle ... ..	67	The Old Custom House ... ..	170
The South Postern ... ..	71	<b>SILVER STREET AND PANDON:</b>	
Newel Staircase in the Keep ... ..	76	Blyth's Nook ... ..	185
The Queen's Chamber ... ..	79	Spicer Lane ... ..	186
<b>SANDGATE:</b>		In Cock's House ... ..	188
Half Moon Lane ... ..	88	<b>THE BLACK FRIARS:</b>	
Old Houses, St. Ann's Street ... ..	89	The Cloisters ... ..	196
The "Jack Tar," Sandgate Shore ... ..	90	<b>THE TRINITY HOUSE:</b>	
<b>THE CATHEDRAL:</b>		Inscription outside the Hall ... ..	214
Fragment of Pillar and Capital ... ..	92	Entrance to Trinity House ... ..	215
Stall End, now in the Castle ... ..	97	In the Hall ... ..	216
In the North Aisle of the Nave ... ..	106	<b>OLD GATESHEAD:</b>	
The Crypt ... ..	107	The Glaziers' Arms ... ..	226
The Font ... ..	113	Communion Cup and Cover, St. Mary's ... ..	231
Effigy of Peter le Mareshal ... ..	115	Old Houses, High Street ... ..	233
Gravestone of Robert Ile ... ..	121	<b>ST. ANDREW'S CHURCH:</b>	
<b>PILGRIM STREET:</b>		Ancient Grave Covers ... ..	255
The "Queen's Head" ... ..	129	Sir Aymer de Athol's Chantry ... ..	257
Corridor in the "Fox and Lamb" ... ..	131	Remains of Athol's Brass ... ..	259
Panels over Fireplace in the "Fox and Lamb" ... ..	132	<b>THE TUTHILL STAIRS:</b>	
Passage, No. 202, Pilgrim Street ... ..	133	Carved Panel ... ..	262
Old Houses, South of All Saints' Church ... ..	134	<b>ALL SAINTS' CHURCH:</b>	
<b>KING JOHN'S PALACE:</b>		The Old Font ... ..	283
The Ruin ... ..	135	<b>THE HOSPITALS OF GATESHEAD:</b>	
		Chapel of St. Edmund the King ... ..	311
		<b>ST. LAWRENCE'S CHAPEL:</b>	
		East Gable ... ..	314
		<b>THE CLOSE:</b>	
		Mansion House and Close, from the River ... ..	318



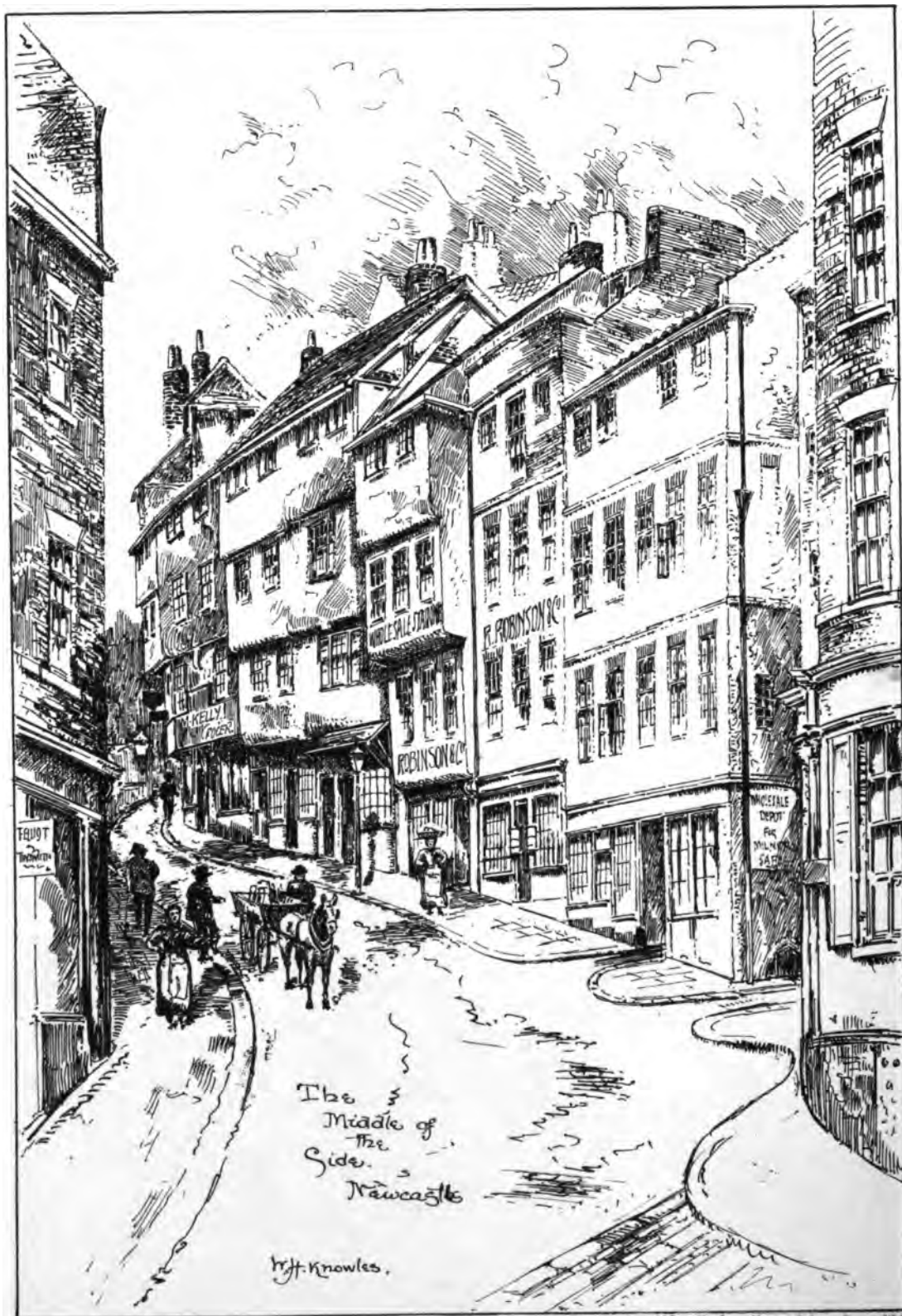


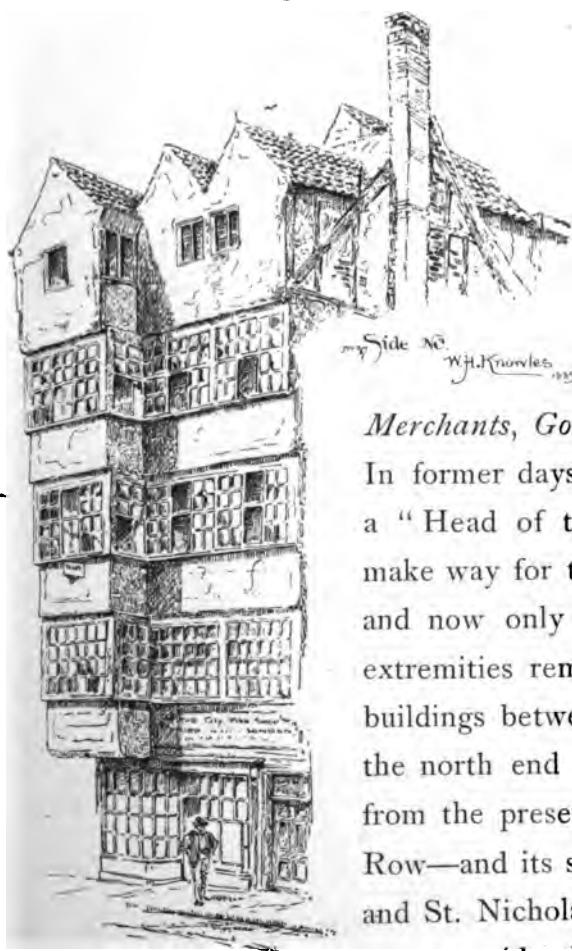
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# VESTIGES OF OLD NEWCASTLE AND GATESHEAD.

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## THE SIDE.

THE SIDE! Quaintest of streets, with strangest of names. "The Side! the side of what?" enquires the visitor, and, mayhap, receives for answer, "Why,



the side of the town." But, in truth, it is the side of the hill on which the Castle stands, and this fact originated the name. In Gray's day it was occupied by the "shops of merchants, drapers, and other trades." Bourne describes it as "from the one end to the other fill'd with the Shops of

*Merchants, Goldsmiths, Milliners, Upholsterers, &c."*

In former days there was not only the Side, but also a "Head of the Side." The latter disappeared to make way for the approach to the High Level Bridge, and now only the trunk of the Side and its lower extremities remain. This "Head" consisted of the buildings between the east end of Denton Chare and the north end of King Street—a short thoroughfare from the present top of the Side to the end of Back Row—and its site is now occupied by the Post Office and St. Nicholas' Buildings, though their fronts stand very considerably further to the west than did the

fronts of the old shops and houses which constituted the "Head."

B

Amongst notable buildings in the Head of the Side was an old hostelry bearing the sign of the "Cock," having its main front where the Post Office Tavern now stands, but with quiet entrance for unobtrusive customers in Denton Chare. Near the close of the last century it was occupied by one Matthew Hall, a publican of enterprise. He ran, from this same "Cock," in 1786, the first coaches which carried the Royal Mails to London and Edinburgh. They were required by postal authority of that day to travel at the rate of seven miles an hour—a speed which no publican in Newcastle dared to undertake save Matthew Hall.

Midway in the Head of the Side was a house, taken down in 1856, previously occupied by W. O. Dickinson, tobacconist, and before his day, for a long period, by one John Davidson, of the same trade. As the process of demolition advanced windows and doorway, oaken roof and frescoed wall, of a large and ancient mansion were brought to light. At the time antiquaries ascribed these remains to the fourteenth century. Drawings then made by Mr. John Ventress confirm the ascribed period. Possibly these were portions of the house to which Gray alludes, in saying,

In the middle of the *Side* is an ancient stone house, an Appendix to the Castle, which in former times belonged to the Lord *Lumleys*, before the Castle was built, or at least coetany with the Castle.

Gray's own copy of the tract from which I quote\* is now in the Public Library at Gateshead. In that copy I find that the author has struck out the words "an Appendix to the Castle," and, in further localization of the Lumley residence, has added, at the end of the paragraph, "in ye head of ye Side."

\* "CHOROGRAPHIA, OR A SURVEY OF NEWCASTLE Upon TINE. *The Estate of their Country under the Romans. The Building of the famous Wall of the Picts, by the Romans. The Ancient Town of Pandon. A brief Description of the Town, Walls, Wards, Churches, Religious Houses, Streets, Markets, Fairs, River and Commodities; with the Suburbs. The Ancient and present Government of the Town.* AS ALSO, A Relation of the County of *Northumberland*, which was the Bulwark for *England* against the Inrodes of the *Scots*. Their many Castles and Towers. Their ancient Families and Names. Of the Tenure in Cornage. Of Cheviot Hills. Of Tinedale, and Reedsdale, with the Inhabitants. *Potestas omnium ad Cæsarem pertinet, proprietas ad singulos.* Newcastle, Printed by S.B. 1649."

S.B. in the imprint mean Stephen Bulkley, a royalist printer. He was brought to Newcastle in 1646 by the King's loyal followers, but remained after they and their master had departed, and accepted employment from republican authors. He was in Newcastle till 1650. From 1652 to 1654 he had his printing press in Gateshead. In 1659 he had returned to Newcastle. In 1663 he was at York.





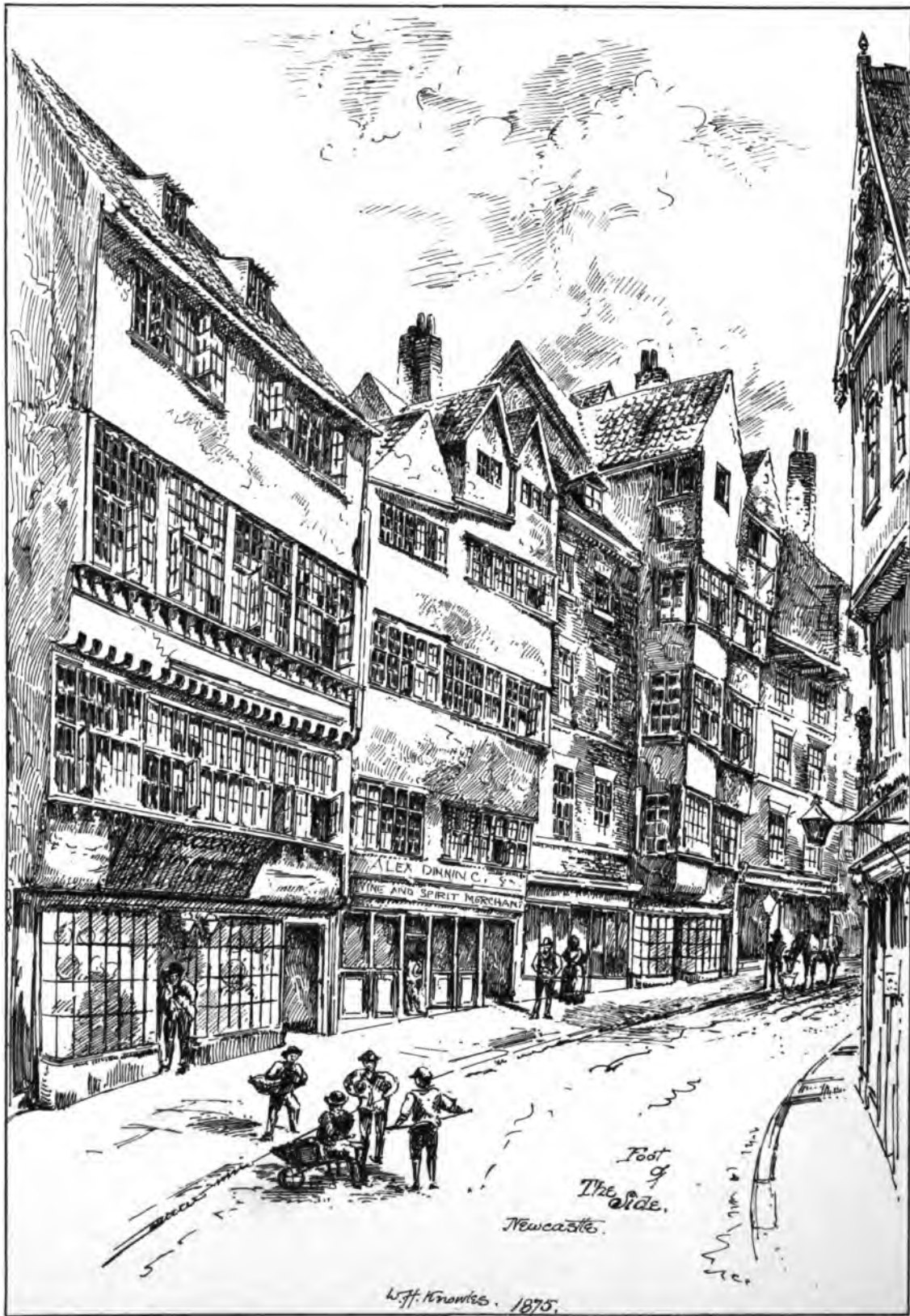


Photo Lithographed & Printed by James Ackerman, 5, Queen's Square, W.C.

There seems, therefore, to be strong ground for assuming that the Newcastle residence of the Lumleys occupied the site of the tobacconist's shop in the Head of the Side.

One of the characteristic features of Newcastle in the olden time was its public water fountains, or *pants*, as they were called by North-country people. No satisfactory definition of the word has been offered. The only suggestion I have met is, that as "pond" is derived from the Saxon *pyndan*, to inclose or shut up, and was anciently pronounced *pand*, it may have easily been changed into *pant*. The Head of the Side had its pant, which remained till recent times. In 1700, water was brought from Gateshead Fell to "the Head of the Side pant," where a new pillar with three new spouts was ordered to be set up. Four years later the common council determined that the pant should be supplied from the Castle Leazes, and whatever water could be spared from the said pant was to be carried down to the cock on the Sandhill.

The higher part of the Side is steep and narrow, though not nearly so narrow as formerly. The upper stories projected so far from each side of the street as almost to meet in the middle. A woodcut in Richardson's "Table Book" (IV., p. 397), serves to afford an idea of its appearance at the commencement of the present century. At that time this part of the street was occupied chiefly by dealers in cheese, bacon, and butter, "whose goods," one writer quaintly observes, "were here kept cool, and effectually protected from the rays of the sun." Shortly afterwards, the Corporation took down the buildings on the south side of the street, and somewhat widened the thoroughfare.

On entering the present Head of the Side, the first building that merits our attention is a public house (No. 88), now rejoicing in the name of the Meters' Arms, but formerly owned and occupied by Messrs. Harvey, tobacco manufacturers. Here, on the 26th September, 1750, Lord Admiral Collingwood was born. The building is by no means ancient, and must, one would think, have been almost new when occupied by Lord Collingwood's parents.

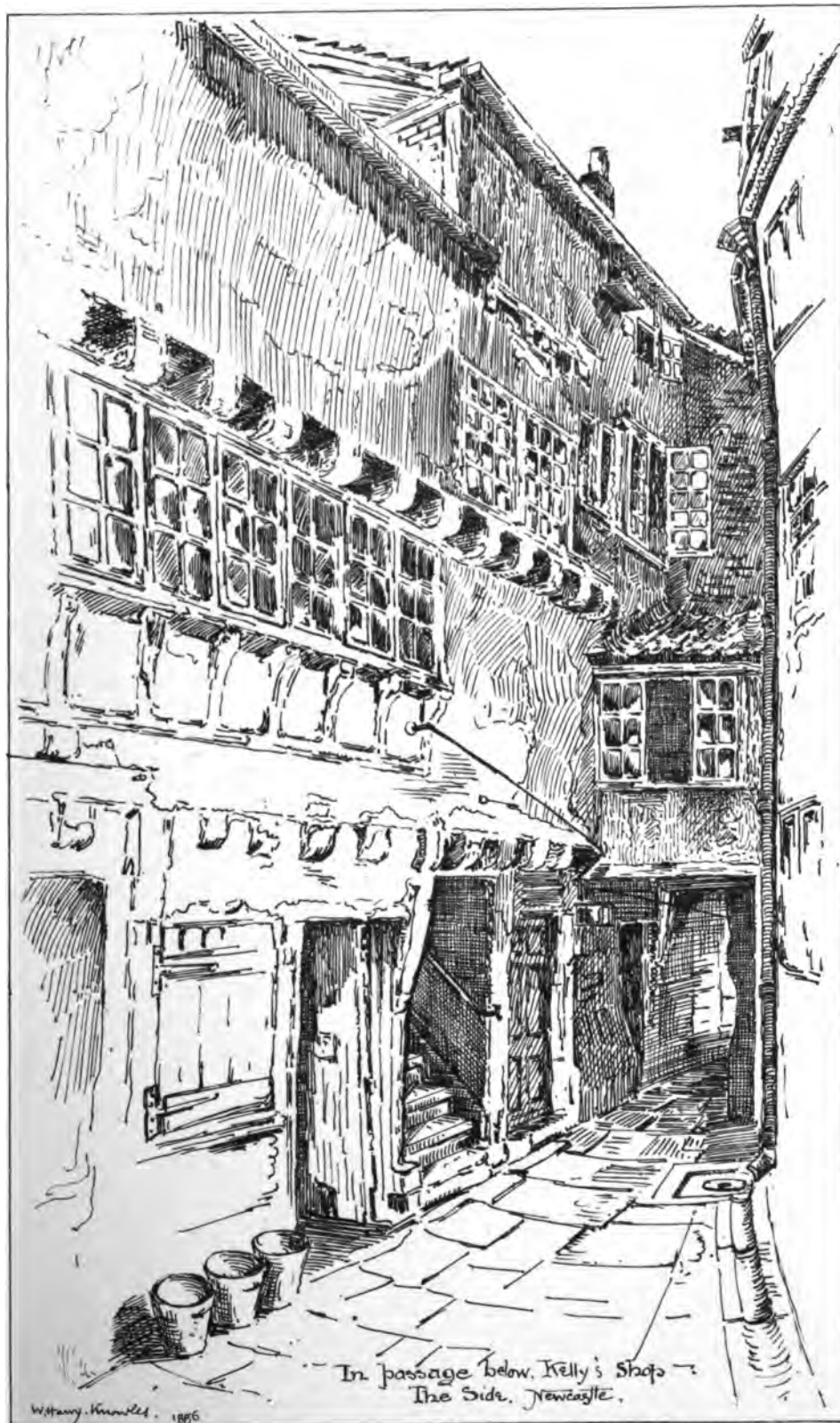
On our left, as we begin to descend the street, we have several ancient buildings, the upper stories of which project considerably over the road. They are all half-timbered houses, but the wood-work is hidden beneath a thick

coat of plaster. The shop windows of one of these houses (No. 76), now occupied by Michael Kelly, grocer, were the last which remained unglazed in Newcastle, and retained, within living memory, what were known as open *bulks*. If my reader will turn into the yard immediately below Kelly's shop, he will be rewarded with the sight of an interesting and picturesque house, with fine timber work and projecting upper stories. In this house are two good examples of old kitchen fireplaces.

Continuing our walk down the Side, we reach the foot of Dean Street. This is a modern street, having been formed about 1790. The lower part of its site, however, was previously occupied by a lane, part of which, if not the whole, was called Pencher Place, and which, passing the end of Painter Heugh, ascended as far as the Nether Dean Bridge, an ancient structure, depicted in one of Richardson's etchings, and taken down in 1788. Before Dean Street was formed this bridge was the means of communication between Pilgrim Street and St. Nicholas' Churchyard.\* Down the valley, or dean, from which the bridge received its name, an open stream descended, divided the lower part of the Side, crossed the Sandhill, and entered the Tyne. This stream was the Lort or Lork-burn, a name of which I can suggest no derivation. In Speed's Map of Newcastle (1610), and in the map prefixed to the British Museum copy of Gardner's "England's Grievance" (1655), the Lork-burn is shown as an open stream. It was afterwards covered with flags, and, in 1696, was arched over and the ground above it paved.

Still pursuing our way, we pass beneath the magnificent arch of the railway, and reach, on our right, an old building, depicted in the engraving at the head of this chapter. It has, in bygone days, been a veritable mansion. It is a five-storied house, having a square projecting oriel on the first and higher floors. The basement is used as a fish-shop, and the upper stories are let off as tenements. A board announces that the building is for sale, and, ere long,

\* Bourne tells us that the Nether Dean Bridge was "directly opposite the East Window of St. Nicholas' Church." "Formerly," says the same writer, "when the Merchants had their Shops and Ware-houses in the *Flesh-market*, the River ebb'd and flow'd above this Bridge, and the Boats came under it with the Wares and Commodities of the Merchants. But it is chiefly Famous because the *Roman Wall* went along it." Dr. Bruce, however, whilst holding that the Wall may have crossed the dean at the point occupied by the bridge, assures us that the bridge itself, which, he says, was of mediæval structure, "was of too wide a space to be safe in a line of military operation"

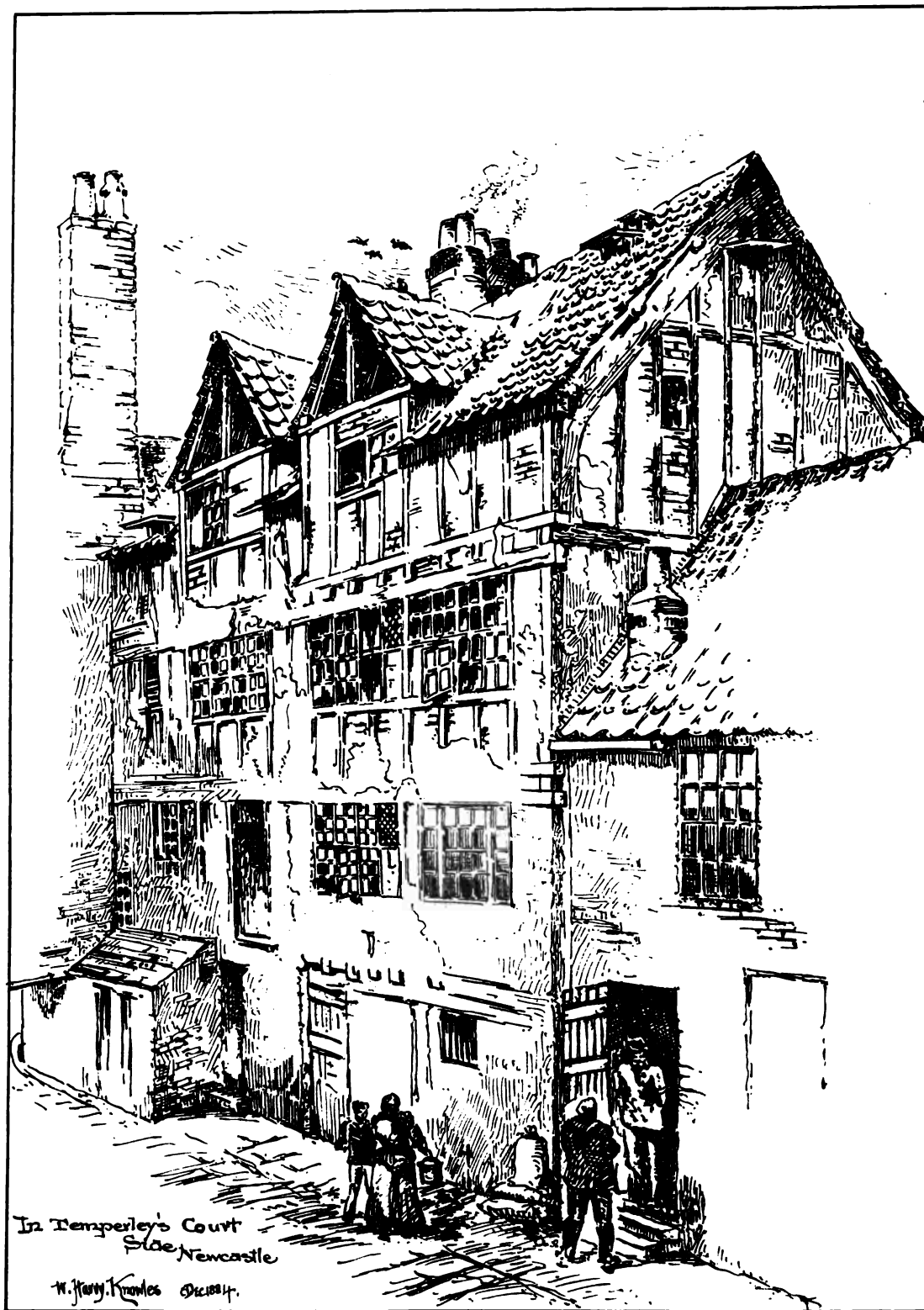


In passage below, Kelly's Shop -  
The Side, Newcastle.

PhotoLithographed & Printed by James Akerman, 6, Queen Square, W.C.







In Temperley's Court  
St. James, Newcastle

W. Henry Knowles Dec. 1884.

Photo-Lithographed & Printed by James Akerman, 6, Queen Square, W.C.

like many an ancient neighbour, it will be numbered with the things which have passed away. Its staircase is especially fine. The mouldings of the rail are very good indeed, and the balusters are of an exquisite spiral design.

A little below the house just named, and on the same side of the street, we have another ancient mansion (No. 29), now occupied by Messrs. Proctor, ironmongers. In the yard there is a pointed doorway of about the beginning of the fifteenth century, and in the room over the shop an Elizabethan fireplace.



VIEW IN THE SIDE (NOS. 2 TO 10).

On the opposite side of the street is a block of old houses, numbered 2 to 10. Between Nos. 6 and 8 is the entrance to Temperley's Yard, in which is the fine half-timbered building depicted in our plate.



At the foot of the Side, and opposite the bottom of Butcher Bank, stood the famed Cale Cross, "so called," says Bourne, "because of the *Cale* or *Broth* which was sold there in former times." From this derivation of the name, however, Brand dissents, thinking it comes "more probably from the herb Kale-wort, which also gave a name to broth in the north." The structure is described by Gray as "a fair Crosse with Columnnes of Stones hewn covered with Lead, where is sold Milk, Egges, Butter, &c." In Bourne's day a market of the same character was still held here. The old cross was taken down in 1773, and in 1783 a new one erected at the cost of Sir Matthew White Ridley. Twenty-four years later the new structure, of which and its surroundings a pleasing view is given in the "Table Book" (III., p. 66), was removed, and re-erected in the grounds of its donor at Blagdon.



## THE SANDHILL.

This is classic ground. We understand the name when we are told that the Lork-burn was a tidal stream. "Formerly a *Hill of naked Sand*" is Bourne's description. In Gray's day it was

a

Market for Fish, and other Commodities; very convenient for Merchant Adventurers, Merchants of Coales, and all those that have their living by Shipping. There is a Navigable River, and a long Key or Wharfe, where Ships may lye safe from danger of stormes, and may unlode their Commodities and Wares upon the Key. In it is two Cranes for heavy Commodities, very convenient for carrying of Corn, Wine, Deales, &c., from the Key into the Water Gates, which is along the Key side, or into any Quarter of the Town.

In this Market place is many shops, and stately houses, for Merchants, with great conveniences of Water, Bridge, Garners, Lofts, Cellars and Houses on both sides of them.

Bourne speaks of the Sandhill as "a spacious Place, and adorned with Buildings very high and stately, whose Rooms speak the *Ancient Grandeur*, being very large and magnificent. It is now that Part of the Town where the chief Affairs of Trade and Business are transacted. The Shops in this Street are almost altogether those of *Merchants*, which have many of them great Conveniences of Lofts, Garners and Cellars. Here," he continues, "is the Market for *Fish, Herbs, Bread, Cloth, Leather, &c.*, which for the one Part of Things, *viz.*, those to be wore, is kept every *Tuesday* and *Saturday*, for Things to be eat, every Day."

The Sandhill is rich in historic association. In the fourteenth century it was the recreation ground of the inhabitants of Newcastle, and in the reign of the second Richard a proclamation was issued, requiring the removal of all merchandise from "a certain common place in Newcastle, called Sandhill," in order that the people's sports might not be hindered. On the day after the defeat of the English army at the battle of Otterburn, 20th August, 1388, 10,000 men, horse and foot, were mustered on the Sandhill, and marched

through Ponteland to the battle-field, led by the Bishop of Durham ; but on seeing the strength of the enemy, they retreated without attempting an attack. In May, 1464, Lords Hungerford, Ros, Molins, Findern, and others, who had been taken prisoners at the battle of Hexham, were beheaded on the Sandhill. At a later period bulls were baited here.

The large many-windowed house, seen on the left in the opposite plate, was occupied during the last quarter of the eighteenth century by Aubone Surtees, a banker, and distinguished townsman of Newcastle. He was sheriff in the year of the Young Pretender's rebellion, and mayor in 1761 and 1770. Of his children, four sons and two daughters grew up to maturity. The eldest daughter, Elizabeth—or "Bessy," as she was usually called—was considered a great beauty. She was honoured by being selected by the Duke of Cumberland as one of his partners at a ball given in his honour during the visit he paid to Newcastle in 1771 ; and when in London she was invited to Northumberland House, by the then Duchess of Northumberland, and introduced to the guests, as "my Newcastle beauty." She was then a girl of seventeen, and, says her brother's grandson, "before she had attained the age of eighteen, her hand was sought for by the flower of the surrounding squirearchy." Popular report of the day asserted that Sir Walter Blackett, popularly called the "King of Newcastle," who was forty-six years her senior, was an aspirant to her hand. Her brother John says, "He stopped a long time at my father's house in his way to London, and, whilst his carriage was waiting for him there, much gossip was going on, in my father's house and in the street, on the subject of Sir Walter and my sister."

At this time there resided in Love Lane one William Scott, a coal "fitter," a man whose social position was held to be far inferior to that of the banker of Sandhill. He had three sons, William, Henry, and John, who were all educated at the Newcastle Grammar School. William, who was six years John's senior, gained, in his sixteenth year, a Durham scholarship in Corpus Christi College, Oxford, to compete for which he was entitled by the fact that he was born at Heworth, in the county of Durham, whither his mother had retired for safety's sake from the storm of the '45 rebellion. Five years later,

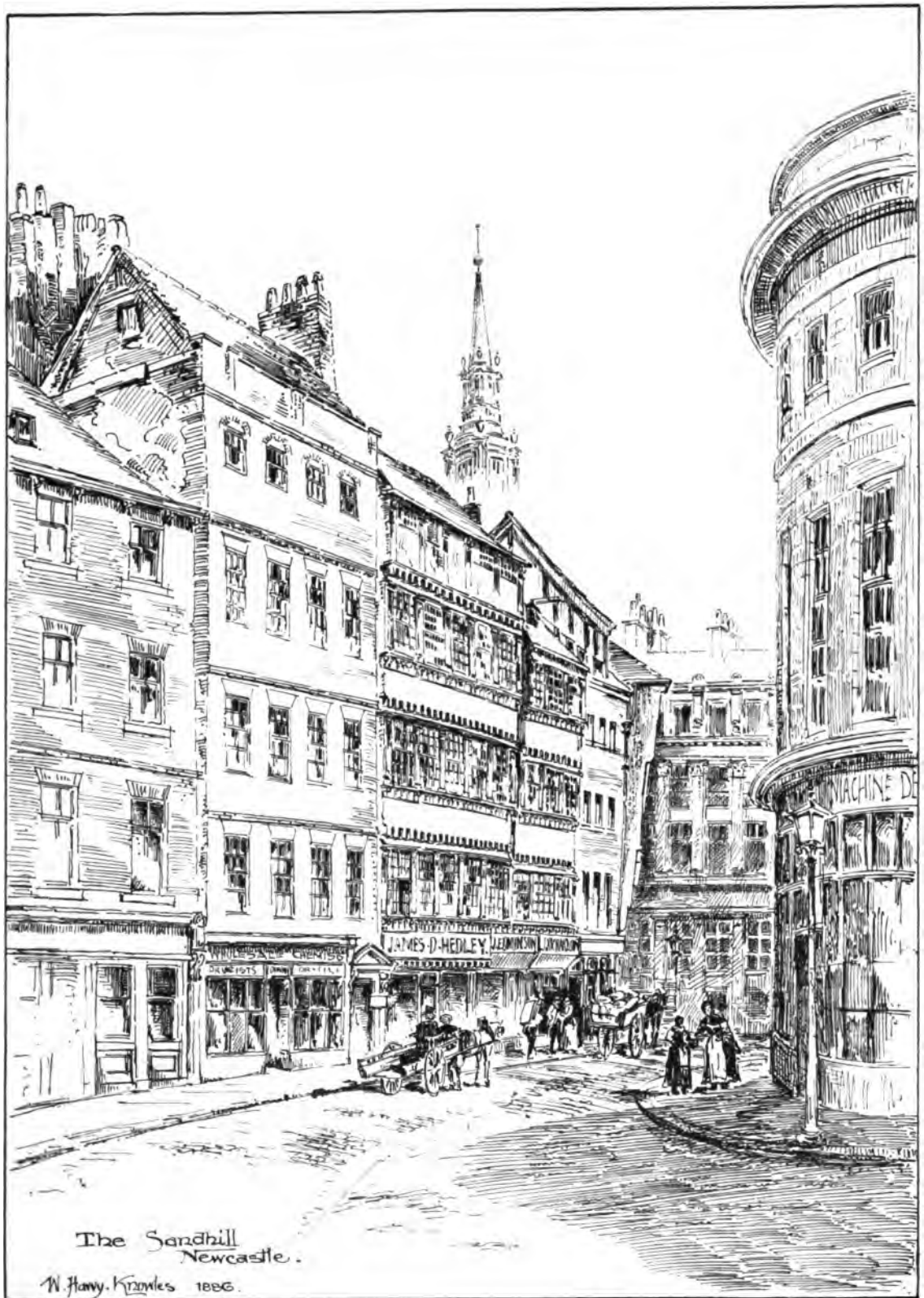


Photo Lithographed & Printed by James Aschman, 6, Queen Square, W.C.



John was entered as a commoner in the same college, where his brother had already become fellow and tutor. During one of his vacations, for some now forgotten purpose, he visited the pretty village of Sedgefield, where, as it chanced, "Bessy" Surtees was staying with a maiden sister of her father's. The two young folks met for the first time in Sedgefield Church. So far as John Scott at least was concerned it was a genuine case of love at first sight. How he gained an introduction to her is not now known; but, as his whole life gives evidence, he was not a man to brook small obstacles. He soon became her favoured suitor. On the part of her parents, however, his courtship encountered strong opposition, and throughout was conducted clandestinely. Her ancient lover, Blackett, had lent her a pony, on which she used to ride, he bearing her company. After his attentions ceased she rode one of her father's horses, accompanied only by a groom. The Shields road was her chosen resort, and there, day by day, when home from college, she was met by handsome John Scott, who, no doubt, expended of the funds of the fellowship he had acquired to purchase the silence of Aubone Surtees' groom. Meantime, the banker and his wife, acting under the conviction that absence does *not* make the heart grow fonder, arranged that Miss Surtees should make a lengthened sojourn with the family of her mother's brother, Henry Stephenson, of Park Lane, London, and East Burnham, Berkshire. Part of the visit seems to have been spent at the uncle's city residence, and part at his country house. During her stay in London she found means to elude the vigilance of her relatives, and to keep appointments with her lover in Hyde Park, so that, when the time came for her return to her home in Newcastle, her attachment to the fitter's son of Love Lane was unabated. Then came the one romantic episode of the Sandhill. The shop beneath Mr. Surtees' residence was occupied by Mr. Snow Clayton, a clothier in extensive business. Clayton had an apprentice named James Wilkinson, an old school-fellow and still fast friend of John Scott's. On the evening of Wednesday, the 18th November, 1772, Wilkinson concealed a ladder in his master's premises. So soon as the inhabitants of the Sandhill had retired to rest, the ladder was stealthily brought from its hiding place, and reared against the west window over Clayton's shop. The casement

was quietly pushed open, and slim Bessy Surtees descended into the arms of her lover.\* The following morning a coach drove "over the Border," and into the village of Blackshields, and there John Scott and Elizabeth Surtees were married, "according to the form of matrimony prescribed and used by the Church of England." The same day they returned to Morpeth, and stayed at the Queen's Head. There they remained two or three days, with funds almost exhausted, awaiting intimation from Newcastle of Sandhill's or Love Lane's attitude now the knot was tied. At length came letter of forgiveness from the bridegroom's father, with invitation of bride and bridegroom to Love Lane. The forgiveness of the Sandhill family was more tardy, but came at length, and was ratified by another marriage ceremony at St. Nicholas' Church, and the settlement on the young couple of £2,000 by William Scott, and £1,000 by Aubone Surtees.

Here the romance ends, and John Scott's subsequent history, even though he did become Lord Chancellor Eldon, is prosaic enough.

The room adjoining that from which Miss Surtees descended is panelled in oak, and contains a fine carved fireplace, in the cornice of which are four shields bearing arms. The first shield bears the arms of Newcastle, the second those of the family of Cock, the third those of Davison, and the fourth those of the Merchant Adventurers. Beneath the shields are the following word, initials, and date :—

ANNO            A C            T D            1657

T. D. are the initials of Thomas Davison, who was mayor of Newcastle in 1669, and was appointed governor of the Merchants' Company in 1670. The initials A. C. are those of Ann Cock, Thomas Davison's wife, and daughter of Ralph Cock, a Newcastle Alderman, who was sheriff in 1626 and mayor in 1634. Thomas Davison was a benefactor to the town, leaving bequests to the poor of the parishes of St. Nicholas, St. John, St. Andrew, and All Saints, and to the widows and children of poor merchants.

\* The hero of this escapade said, in a letter to a friend, "It was executed with some wonderful escapes, and exhibits, in my conduct, some very remarkable generalship. I eluded the vigilance of three watchmen, stationed in the neighbourhood, without the assistance of a bribe; and contrived to be sixty miles from Newcastle, before it was discovered that I had left the place. My wife is a perfect heroine, and behaved with a courage which astonished me."

In the same building we have another room of similar character, now the office of Mr. H. V. Wilson. It also is panelled, and has a mantelpiece bearing shields, initials, and date. The first shield is that of Carr, the second that of Cock, the third that of Jenison, and the fourth that of the Merchant Adventurers. The initials and date are arranged as follows :—

ANNO            I C            R I            1658

R. J. mean Sir Ralph Jenison, who was a justice of the peace and Deputy Lieutenant for the county of Northumberland, and who was knighted at Whitehall in 1677. J. C. are the initials of his wife, Jane Carr, daughter of Ralph Carr, another Newcastle merchant. The families of Carr and Cock had also intermarried.\*

The house adjoining that just described is a contemporary structure, or perhaps an enlargement of the former. Several other houses on the same side of the Sandhill deserve notice, especially Nos. 32 and 34. The former is occupied on the ground floor as a cocoa house, and above as offices. On the first floor is an oak panelled room, now one of the offices of Messrs. Bowring and Angier, which contains a very fine carved fireplace of beautiful design. The room above until recently also contained a magnificent fireplace, with the royal arms in the centre panel, but this has been removed to grace a modern mansion.

In bygone days one of the notable houses on the Sandhill was "Katy's Coffee House." Before it was a tavern it was the residence of Thomas Bonner, who, in the autumn of 1648, and twice subsequently, was chosen Mayor of

\* The colours on these shields are all obliterated by brown paint, but my heraldic readers shall have full technical descriptions.

I.—Shields over the fireplace, in Messrs. Bilton, Williams, & Co.'s office :—

1. NEWCASTLE. Gu. three towers triple towered, ar. two and one.
2. COCK. Az. a plate between three cocks ar. combed and wattled gu.
3. DAVISON. Or, a fesse wavy between six cinquefoils gu.
4. MERCHANT ADVENTURERS. Barry rebulée of six, ar. and az., a chief quarterly gu. and or.; on the first and fourth quarters, a lion passant gardant of the fourth; on the second and third, two roses gu., barbed ver.

II.—Shields over the fireplace in Mr. H. V. Wilson's office :—

1. CARR. Or, on a bend between three Cornish choughs sa., as many pards' heads erased off the field.
2. COCK. Same as 2 *supra*.
3. JENISON. Az. a bend between two swans ar.
4. MERCHANT ADVENTURERS. Same as 4 *supra*.



Newcastle. On the 16th October, in that year, Cromwell and his army arrived in Newcastle on their return from Scotland, and "were received with very great acknowledgments of love," which, in the more specific words of Whitlocke, consisted in the firing of the "great guns, and ringing of bells and feasting." On the 19th, Bonner "very sumptuously feasted" Cromwell and the leaders of the army, and during the repast, if tradition may be trusted, the company was entertained by the melodious strains of "the town's waits, or musicians," who stood meanwhile on the bridge which spanned the Lork-burn, opposite the Mayor's door. Later in the day the army marched to Durham. The old coffee-house has long since disappeared. It stood on the east side of the Sandhill, on or near the site now occupied by the Royal Insurance Buildings.

The great feature of the Sandhill, however, is the Guildhall, ever to be associated with the name of its founder, Roger Thornton, one of Newcastle's chiefest worthies. The oft-quoted couplet preserves some memory of Thornton's humble origin :—\*

**At the Westgate came Thornton in,  
With a Nap, and a Halfpenny, and a Lamb Skin.**

In 1403 Thornton had license from the King to appropriate a piece of land to the purpose of building thereon a *Domus Dei*—a "God's house" or hospital—for the reception of poor people, who, in return for the charities they were to receive, should offer daily prayers for the king, the mayor, the sheriff, the aldermen and commonalty of Newcastle, and for the founder whilst he lived, and for the souls of all these people after "they departed from the light" of this world. This does not quite complete the list, for the said poor people had also to pray for the souls of the father and mother "of the aforesaid Roger," and for the souls of all the benefactors to his hospital. Nine years later the King granted license for the foundation of this hospital, which is then described as being "in part built in a certain place called *Le Sandhill*." It was to be occupied

\* This is Bourne's version ; but in Stowe's additions to Leland's "Itinerary" (edition of 1769, v. 114), we have the following curious note :—

"This *Thornton* was at the fyrst very poore, and, as the People report, was a Pedler, and of hym to this day they rehearse this Ryme :

**In at the Westgate came Thornton in,  
With a happen bapt in a Ram's Skynn."**

by a priest and thirteen poor folk—nine men and four women. The priest was to be designated Master, and the men and women Brethren and Sisters of the hospital, which was dedicated to St. Catherine. In 1424 Thornton had license granted him to endow his hospital and the chantry of St. Peter in All Saints' Church, also founded by him, with ten messuages and ten tofts with their appurtenances, of the aggregate value of seven pounds per annum. Thornton died in 1430, and in his will occurs the following benefaction :—"It' to ye mesondieu of sint kateryne of my foundation for yair eno<sup>w</sup>ments xx'."

In 1456, Roger Thornton—probably the founder's son—granted the use of the hall and kitchen of St. Catherine's Hospital to the Mayor and burgesses of Newcastle, "for a young couple when they were married, to make their wedding dinner in, and receive the offerings and gifts of their friends, for," significantly adds the authority I quote, "at that time houses were not large." Brand conjectures that the custom of allowing the use of public buildings to wedding parties was established "for the encouragement of matrimony."\*

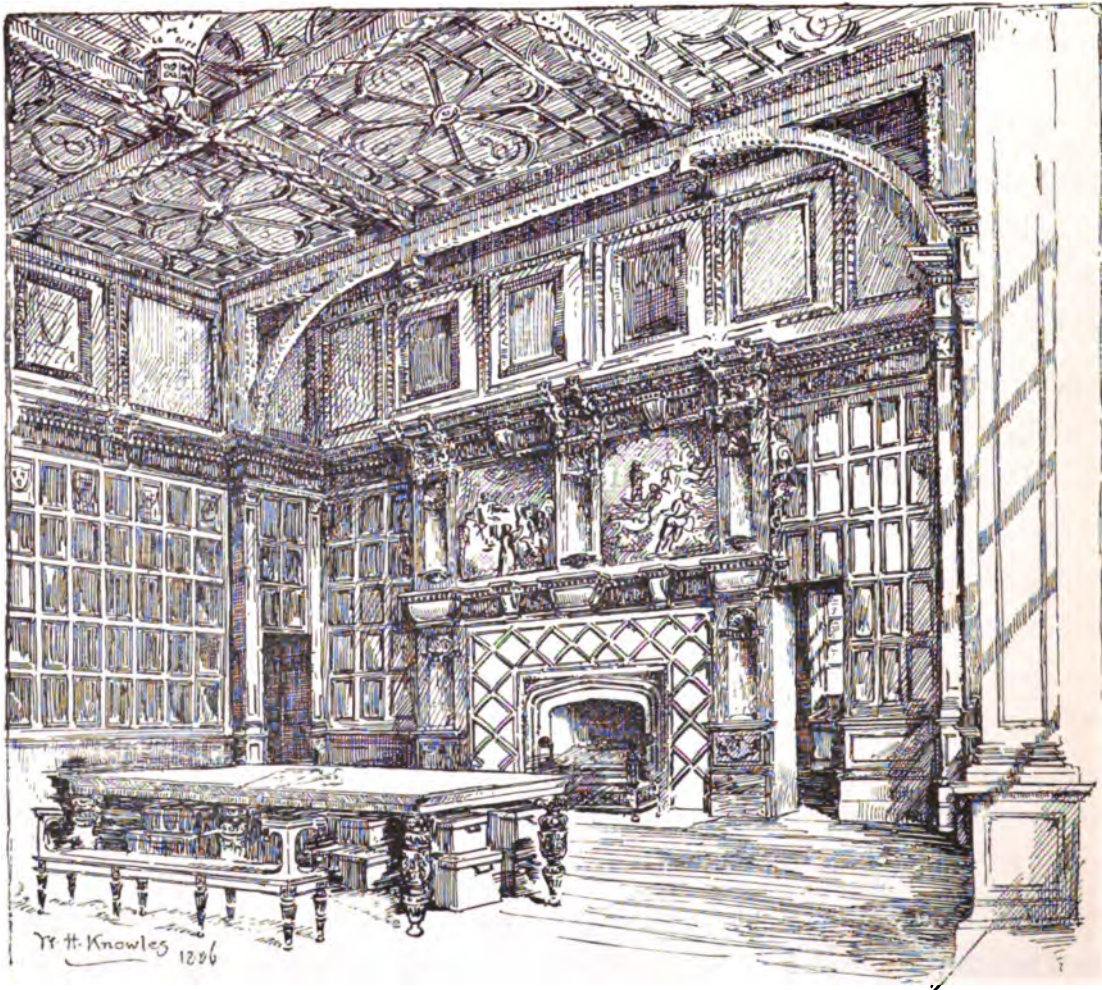
In the valuation of religious houses, hospitals, and chantries, taken by Royal Commission in the reign of Henry VIII., Thornton's hospital is described as having been founded "to fynde a priest for ever to be ther dayly resident in kepyng of hospitalitie to the reliefe of the poore, and to herborowe the sickke, and to gyve in almes yerely certeyn cooles to poore folks, to the value of 26s. 8d., and bredde to the valewe of 13s. 4d., and to keep two yerely obytts for the founders sowles." The house had then an annual income in rents of £20 3s. 2d., and its "ornaments, jewells, plate, goodes and catalls" were valued at £3 2s. 8d.

The advowson of the hospital passed from the Thorntons to the Lumleys, by the marriage of a member of the latter family with the heiress of the former. In 1624 Sir Richard Lumley, of Lumley Castle, conveyed to the Mayor and burgesses of Newcastle "all that building of stone covered with lead, standing near to the water of Tyne, and to the east part of the town's chamber . . .

\* A similar practice existed in other places. One of the historians of Essex tells us that at Great Yeldham, "a house near the church was anciently used and appropriated for dressing a dinner for poor folks when married, and had all utensils and furniture convenient for that purpose."

anciently part of, and belonging to the hospital of St. Catherine the Virgin, commonly called Thornton's Hospital."

A portion of Thornton's hospital remained till 1823. Accurate delineation of its eastern aspect is preserved in a lithographed drawing of the senior T. M. Richardson's, recently copied with admirable fidelity in the "Monthly Chronicle" (vol. I., p. 57).



THE MERCHANTS' COURT.

From time immemorial the company of Merchant Adventurers held their meetings in a chamber over St. Catherine's Hospital, and continued to do so till its demolition. The magnificent room above the present exchange, preserving

the precise latitude and longitude of their ancient assemblies, is now their home. The really splendid carved mantel-piece in this chamber was taken from the ancient room over the Maison Dieu, as Thornton's hospital was usually called, and re-erected with suitable surroundings of panelled walls and elaborate frieze. It bears the date 1636. The subjects of its two principal panels are the Judgment of Solomon and the Miraculous Draught of Fishes. The figure in the foreground of the latter composition, Bibliographer Dibden declares, "has all the spirit of Rubens." This chamber, he says, contains "such specimens of oak carving as are probably not to be seen elsewhere, even in Europe."

Affixed to the upper panels of this room are the arms of governors of the Merchants' Company, dating from 1628 to 1836.\*

The Guild of Merchant Adventurers, whose home is the hall of which we have just spoken, was founded by royal charter in the 17th year of King John (1216), who granted to the Burgesses of Newcastle to have a "mercatorial guild," whose members were exempt from pleading beyond the walls of the town, except in relation to foreign tenures. They were also free from toll, lastage, pontage, and passage, not only during the fair, which a preceding part of the

\* The following are the names of the governors, and the arms here emblazoned :—

1. Robert Bewicke, 1628. Argent, five lozenges in fesse gules, each charged with a mullet of the first, between three bears' heads erased sable, muzzled or.
2. John Clavering, 1629. Quarterly or and gules, over all a bend sable.
3. William Wearmouth, 1630. Or, on a bend between two lions rampant azure, three mullets of six points of the field pierced.
4. Sir Alexander Davison, Knight, 1640. Or, a fesse wavy between six cinquefoils gules.
5. Leonard Carr, 1641. Argent, on a bend between three Cornish choughs azure, as many pards' heads erased or.
6. Ralph Grey, 1646. Barry of six argent and azure, on a bend gules a bezant or.
7. Christopher Nicholson, 1648. Argent, on a pale azure three martlets or.
8. Thomas Davison, 1670. As before (4).
9. Robert Ellison, 20 Dec., 1676. Gules, a chevron argent between three eagles' heads erased or.
10. Thomas Davison, 31 Jan., 1677. As before (4).
11. Nicholas Fenwick, 1696. Per fesse gules and argent, six martlets counterchanged.
12. Nicholas Ridley, 1704. Gules, on a chevron, between three falcons close argent armed or, as many pellets.
13. Robert Fenwick, 1710. As before (11).
14. Matthew White, 1712. Argent, three cocks' heads erased sable, combed and wattled gules.
15. Richard Ridley, 1715. As before (12).
16. Matthew Ridley, 1739. As before (12).
17. Sir Matthew White Ridley, 1778. Quarterly, first and fourth, RIDLEY; second and third, WHITE.
18. Sir Matthew White Ridley, 1813. As before (17).
19. Sir Matthew White Ridley, 1836. As before (17).

In two or three cases the tinctures here given are probably incorrect, but I have preferred to describe the arms as they are emblazoned on the walls of Merchants' Court, rather than as they ought to be.

same document had chartered, but at all other times, and also in all sea-ports within the King's dominions, both at home and abroad.

This guild possesses an interesting and valuable series of records, extending from 1480 to the present time. Many of the regulations, or "Acts" as they are called, passed from time to time at the merchants' courts, are extremely curious, and serve to throw considerable light on the social conditions of the past.

In 1480 the merchants drew up a code of regulations for their government, in which they agreed "to haffe and ald a courte emanks thaym selff, and that courte to be haldyn wppon y<sup>e</sup> Thursday that wark day shalbe in the eynd of ev'y moneth \* \* \* in a playse wpon Sand Hill appontyt therefor callyd the masyndew of Sanct Kateryn." Every member of the company was required to "com wnto the forsaid massyndew at the forsaid dayes and tymes and also at all sike certane times and oures as shalbe assigned and aponntyt. \* \* \* And that ev'ylkon [everyone] of the said fellehip lawfully warnnyd not a ppereng w'in the masyndew w'in halff a glass rennyng\* after the tyme aponntyt shall pay to the common box of the said fellehip iiij<sup>d</sup> for is defawte als [as] oft as the case shall requier w<sup>ntyn</sup> [without] a lawfull exscuse." The principal meeting in the year—"y<sup>e</sup> Ede Gwyld"—was to be "halden wppon Thursday next after midfast Sunday."

At the same time it was "assentit, accordit and agreet by the said fellehip in affermyng of gwd rewl to be maid and had the whilk hath lang tym beyn abused emanks thaym that wppon Corpus xpi [Chisti] day yerly in honoryng and worshipping of the solemp procession ev'y man of the said fellehip beyng w'in the f<sup>nches</sup> [franchises] of y<sup>is</sup> Town \* \* \* shall apper in the mealmarket† by vj of Clok in the mornyng." Every member of the company failing

\* The allusion is to the hour-glass. I am strongly tempted to indulge my penchant for all instruments of time measurement by loading this page and the next with a long foot note on hour-glasses. Regretfully I forbear, and press forward to the coming chapters.

† The word "mealmarket" is altered by a later hand to "beermarket." *Meal-market* is one of the ancient names of the street now known as the Groat-market; and *Beer-market* is the thoroughfare now called the Bigg-market. It may be worth while to mention that, in this connection "beer" and "bigg" mean almost the same thing. In the words of Brockett, bigg is "a coarse kind of barley, properly the variety which has six rows of grain on each ear, though often confounded with what is called *beare*, or four-rowed barley."

so to appear, unless "he haff laytyng by infyrmyte [unless he was hindered by illness] other [or] ells he af speciall licanse" incurred a fine of "j pond wax." The "lattast mayd burges" was to go "formest in procession," and "all those of the said felleship that as beyn maires, sheræffs and aldermen in yeres by passyt shall go princypall in the said solemp procession acordyng as they war chossen into the sayd officese."

An act passed on 9th June, 1523, provided that "no man beyng ffree of this felowship kepe no shoppes ne warehowses in the contre, ne for to put no maner of merchandisse in mennes hands in the contre to by nor sell for them ; and also that no man being free of this felowship do cary no maner of merchanddisse in to the contre noder by water ne by londe but alonly unto fre fars [fairs] ; except thos that will go w' a ffut packe and noder to go w' horse ne hampers nor moles."

On the 27th January, 1548, the company resolved that none of its members should "from henceforth latt neyther house, loffte nor sceller to no londyners nor non other straungers to laye no marchandyce, in payne of forfaten for every suche defaulte v<sup>li</sup>."

In 1554 we meet with an "act," relating to the garb and manners of apprentices. Several similar documents occur at subsequent dates. They are all extremely curious, and I am only withheld by the limitations of my space from printing them in their entirety. The act of 1554 laments that "nowe lewde libertye in stede of the former vertuous life haithe of late taken place in apprentices and chiefelye of those as ar servyng in this worshipecfull fellyshipe of marchants," and modestly expresses a doubt "whether the occasion thereof ys imputable unto us m<sup>rs</sup> that by oure good lifes and wordes do not enstruete oure apprentices of there dewtie, orels to be ascribed unto the negligent or stubborne servaunt that regardeth litle the good lessons of us there m<sup>rs</sup>." The vicious conduct of the apprentices is indicated by a series of exclamations. "What dyseng, cardeng, and mummyng ; what typling, daunseng and brasenge of \* \* \* ; what garded cotes, jagged hose, lyned with silke, and cutt shoes ; what use of gitterns by nyght ; what wearynge of berds ; what daggers ys by them worn

crosse overthwarte their backs, that theis theire dooings are more cumlye and decent for rageng ruffians than seemlye for honest apprentizes." The merchants therefore proceeded to enact "that no m<sup>r</sup> in this feoloshipe of marchants \* \* \* permytt or suffre his apprentize duringe the tyme of his apprentishood to daunse, dyse, carde, or mum, or use any gyttens, or suffer him to weare any cuthose, cut shoes or pounced jerkens, nor to weare any berds." They were to "weare none other hoses than slopped of course clothe whereof the yarde not to excede ij<sup>s</sup>; theire shoes and theire cotes to be of course clothe of houswifes making; \* \* \* thei shall weare no straite hoose but suche as be playne without cuffs, pounseng or gardes; and the same to be woorn but upon the holye dayes or whan as they shall ryde out of the towne or otherwise attende upon their m<sup>rs</sup>." The apprentices of those who were or had been mayor, sheriff, or aldermen, were exempted from the requirements of this act.

On the 10th November, 1603, similar regulations were adopted; whereby apprentices were forbidden "to daunce, dice, carde, mum, or use anye musick, eyther by night or daye, in the streetes, neyther to weare anie undecent apparell, but plaine and of clothes under x<sup>s</sup> the yarde, or fustian of or under iij<sup>s</sup> the yeard, nor to weare any velvate or lace, in or on his or ther apparell, in anie sorte or fashion whatsoever, neither anie silk garters, silk or velvat girdles, silk pointes, worsted or Jersey stockings, shoe strings of sylk, pumppes, pantofles or corke shoes, hatts lyned w<sup>th</sup> velvitt, nor double Cypres hatt bands, or silk strings, nor clokes and daggers, neyther anie ruffed bands, but fallinge bands plaine w<sup>th</sup>out laice, sticht, or anie kind of sown worck, neither shall they weare their haire longe nor locks at their eares like ruffians; and that they shall not passe by anie brother of this ffellowship, but do their dueties, unto him or them, at leaste by uncoveringe their heades." It was also determined that "for the better ordering and governinge of such apprentices as shall misdemean them selves \* \* \* their shalbe one speciall gaioll or prison w<sup>th</sup>in this towne, to be appointed by the presente governor, unto w<sup>ch</sup> all disobedyent apprentices \* \* \* shalbe comitted."



With changed fashions came the necessity for altered legislation on the clothing of apprentices. On the 5th October, 1649, an act was passed requiring every apprentice to "cutt his haire, ffrom y<sup>e</sup> crowne of the heade ; keepe his fforheade bare ; his lockes (if any) shall not reach belowe the lapp of his eare, and the same length to be obsered behynd ; and if in caise any be sicke he shall weare a linnen capp and no other, and y<sup>e</sup> without lace ; and they shall weare no beaver hatts, nor castors ; if their hatts be blacke, they shall have blacke bands ; if gray hatts then bands suetable ; but neither Gould nor silver woorke in any of them ; nether ffancies, nor ribbins att their hattbands ; the cloath for their apparrell shall nott excede ffourteene or ffifteene shillinge the yerde ; they shall weare no stuffe of silke or Camnell haire ; their clothes shall be made plaine up without lace or any other trimeinges except buttons, and them onely in places needfull, and no better then of silke ; there bands shalbe plaine without lace or scallope ; they shall weare no cuffs, boothstopps, white or culled shows [shoes], or shows of Spannish lether, longe nebd shows or bootes ; no silke garters att all ; noe showstrings better then fferrett or cotten ribbin ; no gloves butt plaine, nor bootes butt when they ride. \* \* \* And if the apprentice after warneing given him in courte, shall not conforme himselfe, in all and every of the saide particulers according to the trew intent and meaneing of this acte, his haire and apparell and other misduymeners shall in open courte be corected and regulated."\*

\* The attempt to enforce these regulations led to a struggle between the merchants and their apprentices, of which the results were almost equally humiliating to both parties. On the 28th November, in the same year (1649), it was ordered that the apprentices of the governor, assistants, and wardens of the company should "appeare the next courte day, to see their conformity to the said acte ; or, offending, to be made exemplary ; and after them other appentices to be sent for, when this ffellowshipp shall thinke fitt." Accordingly, at the next court, held 4th December, the apprentices of the company's officials attended, but nine of their number "did carry themselves contemptuously in the face of this courte, utterly refusing to conforme ; yet the clemency of the company was soe great, that they did not presently make them exemplary, but dismissed them till ffriday next, when they are to appeare againe in open courte ; and if they be found to continue in their obstinate irregularity, they are to suffer according to their demeritts, as the sencure [censure] of this ffellowshipp shall inflict upon them." Three days later another court was held, at which six of the rebellious nine submitted, but the other three "shewing themselves disobedient and very obstinate, not in the least yeilding to that wholesome act, were first in open courte made exemplary, by shortning their hayre, and taking from their clothes superfluous ribbining ; and after for their wilfull obstinacy were committed to prison." A copy of their mittimus, addressed to "Robt. Sharpe, keeper of the prison at Westgate," follows the above record. He was to allow each prisoner "only 2<sup>d</sup> in bread and one quarte of table beare per diem." After suffering eleven days' imprisonment, the three apprentices petitioned to be released, and promised to conform themselves in all things to the company's requirements. Their



The last regulations of this character which I have found were adopted at a court held 24th November, 1697. It was then determined that—

“Noe apprentice, untill he hath served seaven yeares, shall be permitted to goe either to ffenceing or danceings schooles; neither to any musicke houses, lottery, or play houses; neither shall keepe any sort of horses, doggs for hunting, or fighting cocks.

Noe apprentices shall use any gold or silver trimming either in their apparell or hatts; neither y<sup>e</sup> lyneing of any garment with any sort of silke.

Noe apprentices shall weare any sort of poynt, lace, or any imbroidery att all; neither any ruffles att their breasts, necks, or sleeves.

Noe apprentices shall weare long wiggs, nor any short wiggs above the price of fiftene shillings.

Noe apprentices shall frequent either taverns or alehouses; neither shall absent himselfe from his maister's house at any time, upon any pretence, without leave.

Noe apprentice shall in any kinde prophane the Lord's day.”

In 1564 (12th October), we find an act “concernynge the taken of a prentice beinge borne in tyndale or Reddisdall.” It is “assented, accordide and agreyd \* \* \* that no ffre brother of this ffellysshype shall from hens fourthe take non apprentice to serve in this ffellyshype of non suche as is or shalbe borne or brought up in tyndall, Ryddisdall or anye other such lycke places in payne of xx<sup>li</sup>.” The reason of this exclusive act, as stated in a more extended text elsewhere, is, that “the parties there brought upp ar known either by educatyon or nature not to be of honest conversatyon.” An act

petition was granted, and they returned to their several masters. Meantime, however, the strife between masters and apprentices continued. Apprentices are from time to time brought into court, and such entries as the following are frequent :—

“Jo<sup>n</sup> Liddell, apprentice to Henry Bowes, senior, was called into courte, and his haire being reformed, and promising conformity to the acte [he] was dismissed.”

“George Carter, apprentice to W<sup>m</sup>. Blackett, having not conformed in his haire, was cutt in open courte.”

At one court “great compl<sup>t</sup>” is made of one youth, “of base words given out by him touching the companyes dealing w<sup>th</sup> the apprentices.” Brought into court, “he very impudently seemed in effect to iustify what was charged upon him.” The company, however, in consideration of “the weakenes and simplicity of the youth and w<sup>th</sup>all that he was a neighbours child” left him “to the correction of his said father for the said offence.”

At the court held 18th December, “Thomas Swan a brother of this fellowship was complayned on for iegring [jeering] some of the apprentices, whose haire was cutt according to the companyes acte, calling them the Companyes Coued Tupps” [cowed tupps, *i.e.*, timid sheep]. His offence was to be “taken into consideracon the next courte day,” but is never again alluded to in the records.

The merchants soon grew weary of the struggle, and a little more than three months after passing the act, “considering the continuall trouble this fellowship hath had, at every courte since holden, to bring them to conformity \* \* \* it is ordered and condisedned too at this present courte, that every m<sup>r</sup> shall regulate his own apprentices \* \* \* before the first of ffebruary next” — failing to do which the master was to be fined three pounds for each offence “w<sup>th</sup>out forgivnes.”

adopted in 1676, in repeating the regulation just quoted, whilst admitting that "those parts are more civillized then formerly," asserts that "there are many who yet doe inhabit in the said parts and elsewhere, that doe comitt ffrequent theffts and other ffelonys."

An act passed in 1657 laments that "in these late tymes (wherein iniquity abounds) wee finde, by woefull experience, a great apostacy and fallinge of from the truth, to Popery, Quakisme, and all manner of heresy and unheard of blasphemy and profainenenes." Whereupon it was determined that "no brother of this fellowship whatsoever shall from henceforth take any apprentice, who in his judgment or practice is a popish recusant or Quaker, or any who shall not attend duely on his maister at the publicke ordinances." For every offence against this act the master was to be fined 100 marks "without grace or favour of court," and the apprentice to "loose what tyme he hath served and never enioy any freedome of this fellowship."\*

The Merchants' Company possesses three large and beautiful silver gilt cups with covers, decorated with fleurs de lis and the company's arms, beneath which is their motto—

GOD BE OVR FREND.

The covers are surmounted by the Society's crest, a pegasus. On the rim of each cup is the inscription—

*The guift of Thomas Bonner Esq<sup>r</sup> Maior of Newcastle-upon-Tyne to the  
Company of Merchante Adventurers of that Towne Anno Dom. 1649.*

Round the base of each cup is a later inscription—

REPAIR'D & NEW GILDED AT THE EXPENCE OF MATTHEW RIDLEY ESQ<sup>r</sup> GOVERNOR 1745.

At the company's annual meeting (9th October) these cups are filled with mulled and spiced wine, of which the assembled members partake.

\* I have felt justified in the length of my extracts from the records of the Merchant Adventurers by the fact that they throw greater light than has hitherto been afforded on the internal economy of the most important of our incorporated companies in the past. I take this opportunity of acknowledging my indebtedness to the Merchants' Stewards—Messrs. H. V. Wilson and W. Daggett—for the liberal access to their archives which they granted me. To extract everything of interest, however, from these records would fill a small volume. Such a volume will, I hope, form one of the issues of my intended series of "Imprints and Reprints."

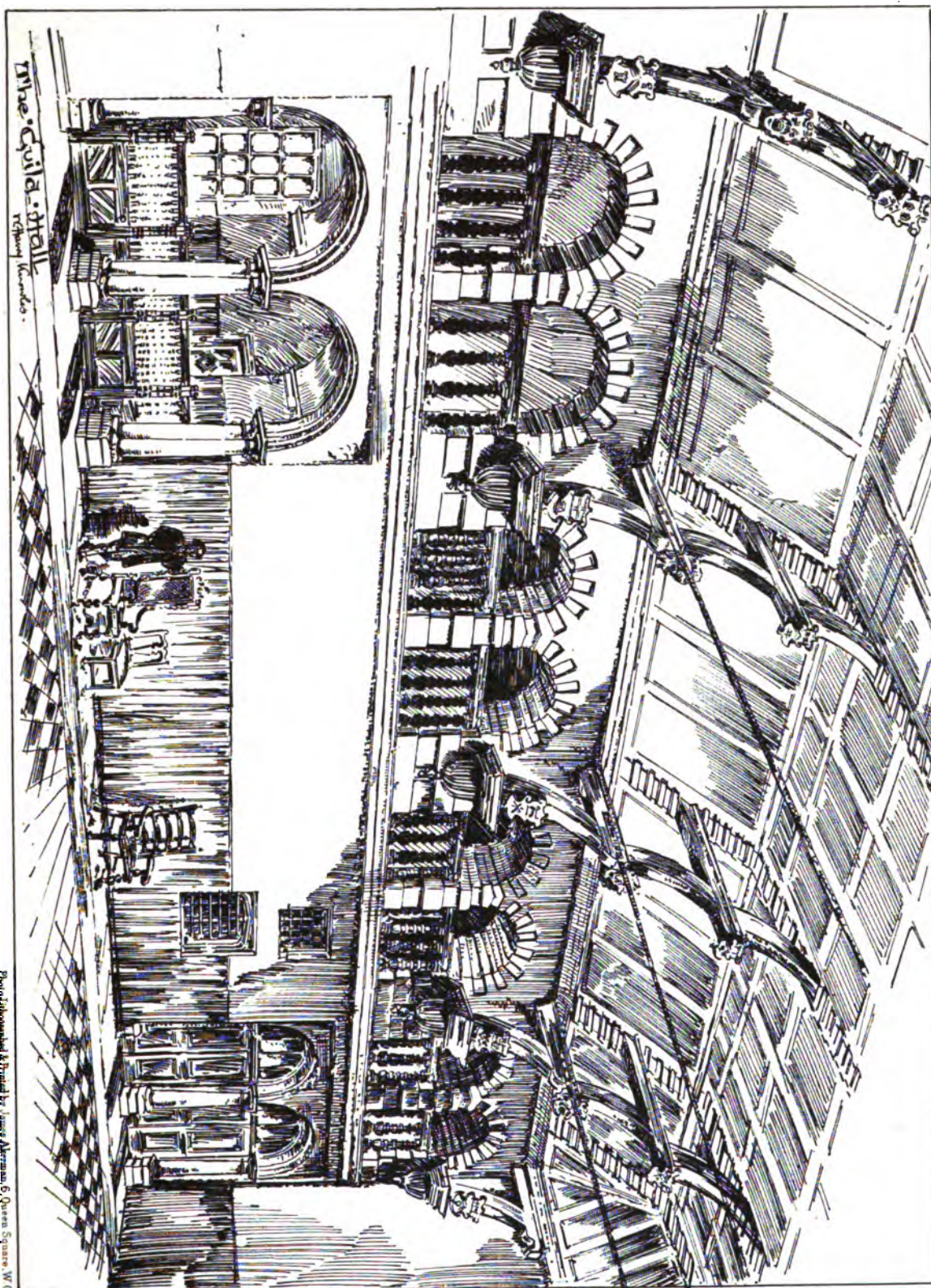
The ancient Guildhall, founded, as I have already stated, by Thornton, remained till 1656, when it was taken down, and the present building, minus sundry alterations and accretions, erected by Robert Trollope, whose name is chiefly known by an apocryphal and vulgar epitaph. Before the repeated modernizations to which it has been subjected, Trollope's Guildhall was a quaint and picturesque structure. Though often engraved, we turn to Fittler's print in the second volume of Brand for authentic delineation of its appearance. It is an interesting picture, wherein, save of sky and earth, the engraver's burin has scarcely traced a line which is not history. The group of market women on the left with their three-legged stools, the one who sits apart from the rest, laying evident claim to higher rank of hucksterage by virtue of the chair—a real “Chippendale”—whereon she sits, and the driver with his tumble-car,\* all add to the value of this memorial of Sandhill's bygone aspects. For description of the building itself I must quote the words of Bourne.

“THIS Building, as to its Form and Model, is of great Beauty, and withal very sumptuous. That Part of it, which is the *Court* itself, is a very stately *Hall*, whose lofty Cieling is adorn'd with various Painting, and its Floor laid with checker'd Marble. On the *East end* of it is a Dial, and the Entrance into the *Merchants Court*. On the West are the *Benches*, where the Magistrates sit, raised considerably above the Floor of the *Court*, above which are the Pictures of King *Charles II.* and King *James II.* large as the Life. On the North is a Gallery of Spectators ; and on the South the Windows, which are very pretty, particularly that Window which is a *Katharine-Wheel*, in which is a large Sun-dial of painted Glass, with this Motto, *Eheu Fugaces !* Under this is a large *Balcony*, which overlooks the River. Here it is that the *Mayor* and *Sheriff* keep their Courts, and the Judges at *Lammas* hold the Assize. Here is kept the *Guilds*, the Court of *Admiralty*, &c.

“ON the North-side of this *Hall* is a magnificent Entrance into a Passage, which leads into a large Room called the *Town's Chamber*. Here it is that the *Mayor* transacts the common Business of the Town. Here the Common Council is held, where the *Mayor* sits on a Bench distinguishable from the others, the Aldermen on each Side of him, the Common Council below upon Chairs placed on each Side the Room, and separated from the Benches, as the Court itself is separated from the Benches there. And here upon the Days of *Rejoicing*, the *State Holidays*, the Mayor not long ago entertained the *Magistrates* and *Burgesses* with a Banquet of Wine, &c. to which they were wont to come from the *Mayor's House* with great Pomp and Solemnity. At the West-end of the Room is a

\* “TUMBLE-CAR. A cart drawn by a single horse ; probably so named from the axle being made fast in the wheels, and turning round with them.”—Halliwell's *Dictionary of Archaic and Provincial Words*.





The Guild Hall  
Queens Square, W.C.

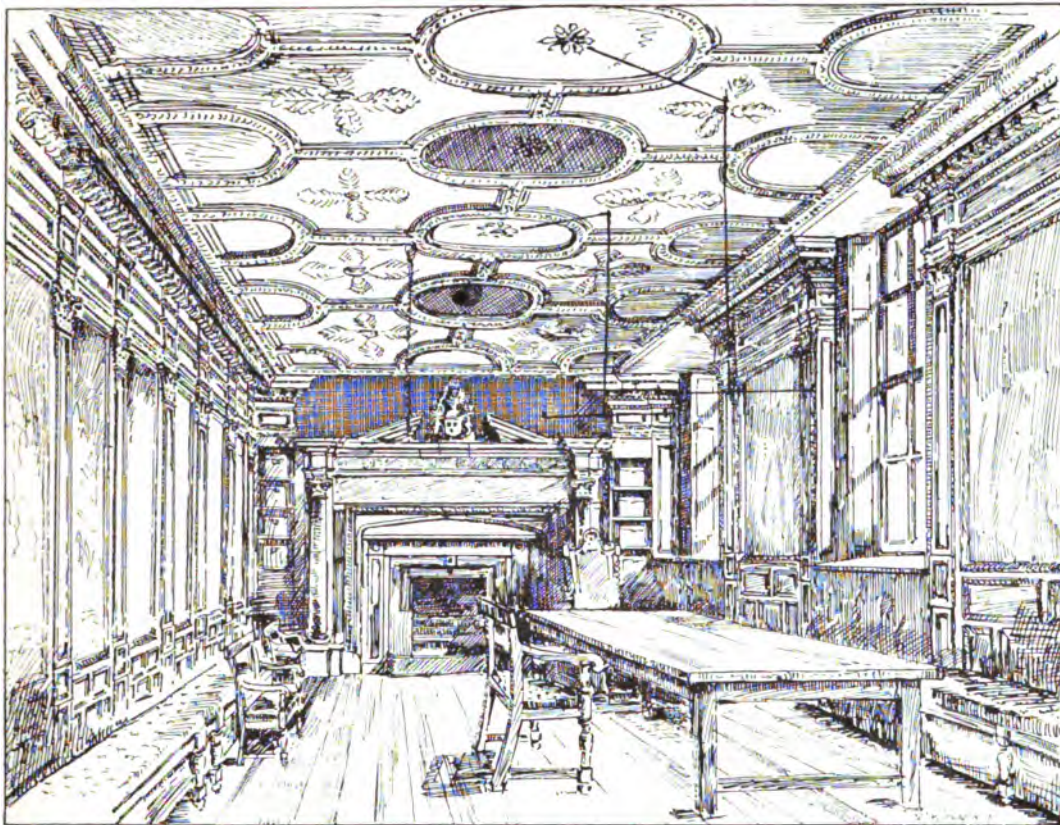
Photo Lithographed & Printed by James Atkinson, 6, Queen Square, W.C.





small Apartment, or withdrawing Room, where the Magistrates upon Occasion retire, where the ancient Records of the Town are kept, &c. Under this Court and Chambers are the *Weigh-house* and *Town-house*. The former is for weighing all Sorts of Commodities ; for in the Reign of King *Henry VI.* Brass Weights according to the Standart were sent to this Town. The latter is the Place where the Clerk of the Chamber and the Chamberlain are to receive the Revenues of the Town for *Coal, Salt, Ballast, Grindstones,\* &c.*"

Much of Bourne's description is equally accurate at the present time. In the Court the chequered marble floor, the dial at the east end, the raised benches



THE TOWN'S CHAMBER.

at the west, and the "magnificent entrance" to the town's chamber on the north, still remain. The portraits of Charles II. and James II., after suffering serious damage in the riot of June, 1740, were repaired, and are now preserved in the Town Hall. The "very pretty" windows were removed when the south front

\* "A Scottish man and a Newcastle grindstone travel all the world over."—*Ray's Proverbs.*

was rebuilt in 1809, and then, alas, the St. Catherine's wheel window, with its Sun-dial, was destroyed.\* The balcony was taken down at the same time. The north front had been completely altered in 1794.

It is singular that Bourne makes no mention of the paintings that adorned the panels of the room which he calls "the Town's Chamber." With only three exceptions, the original pictures have been covered by modern paintings of very inferior character. Two of those which are preserved are of the utmost interest. One is a view of the Guildhall, and another a view of St. Nicholas' Church, both buildings being depicted as they appeared during the first half of last century. The third ancient picture is an interior view of some unknown building of classic design. This "Town's Chamber," though of somewhat meagre dimensions, is a charming old room, and is perhaps less changed since the days of Robert Trollope, than any other part of the Guildhall. Its walls are covered with fine old oak wainscot, and its ceiling is beautifully stuccoed.

The Guildhall was completed in 1658. In the "Memoir of Alderman Barnes" it is mentioned as "an handsom neat structure, well contrived for the convenience of merchants and the courts of justice, in memory whereof every alderman had his name cast in one of the chimes set up in the steeple of that edifice. That bell," the biographer proceeds, "which had Alderman Barnes his name, was afterwards removed, and put up in a New Chappell† erected without the walls."

\* We must not forget the importance of sun-dials in the past. Before the days of telegraphy, and when few places possessed an observatory with a transit instrument, sun-dials of one kind or other were the only means by which clocks were regulated. Almost every town hall or church which had a clock had also a sun-dial, for without the latter the former was almost useless. I possess a beautifully engraved "**Table For easily Regulating Clocks & Watches, Fitted to the NEW STYLE, & the present Position of the SUN'S Apogee. Any Day in the Year when it is exactly 12 by a Meridian Line, or a true Sun Dial, the Clock ought to agree with this TABLE, otherwise must be Altered to it.**" Such a Table generally hung in the parish vestry side by side with the Almanack.

The motto on the Guildhall sun-dial reminds us of a story told of the author of "Night Thoughts." He set up a dial in the rectory garden at Welwyn, Hertfordshire, with the motto, "Eheu, fugaces" (Alas, how fleeting!), and a few nights afterwards thieves entered the garden, and proved the wisdom of the poet's choice of a motto by carrying the dial away.

† This was St. Ann's Chapel "in Sandgate"—not in the street so-called, but on the site of the present St. Ann's Church. Sandgate in those days included, in popular phrase, the whole district. It was a "new" chapel to Ambrose Barnes's biographer, because then recently repaired, re-opened, and re-endowed. The present building belongs to the year 1768.

These bells, which hung in the square tower shown in Fittler's print, have disappeared. The bell removed to St. Ann's was not permitted to remain there. In the *Newcastle Journal* of 18th June, 1768, we read, "There is now at Mr. Hillcoat's, ironmonger, the old bell, belonging to St. Ann's Chapel in this town, with the following inscription upon it,—*Mr. Ambrose Barns, Mr. George Theorsby, Sheriffs 1658.*"

Behind the pediment fronting the Sandhill there are two bells and a clock, of which the dials are far away in the turret over the court. On these bells, with the aid of a third bell now at the Gaol, the clock formerly struck the hours and quarters. These bells are inscribed—

- (1) MATHEW FEATHERSTONHAUGH ESQ: MAYOR RICHARD SWINBURN ESQ: SHERIF OF  
NEWCASTLE R: PHELPS LONDINI FECIT 1724.
- (2) MATHEW FEATHERSTONHAUGH ESQ: MAYOR RICH: SWINBURN ESQ: SHERIF R: P:  
FECIT 1724

Beneath the belfry was the old clock—one handed on each dial, as were usually the public and domestic clocks of that day, leaving the seeker of true time to determine by computation the fraction of an hour which had passed since the last hour was struck. The hair's-breadth measurement of time, necessitated by our hurried modes of life, was not needed in those slower times of old.

In Fittler's print a prominent object is the bronze statue of Charles II., standing in a niche beneath the north dial of the clock. It was erected at the Restoration over the south front of the Magazine Gate on the old Tyne Bridge. Beneath was the motto—

ADVENTUS REGIS SOLAMEN GREGIS.

In June, 1771, five months before the memorable flood which destroyed great part of the bridge, the Magazine Gate, being an obstruction to the traffic, was taken down, and, on the 15th day of the same month, the statue was placed in front of the Guildhall. This latter circumstance excited the wrath of one John Rotherham, a Newcastle physician of that day, who enjoyed an extensive practice, and lived in Westgate Street. He wrote a pasquinade, which, on the

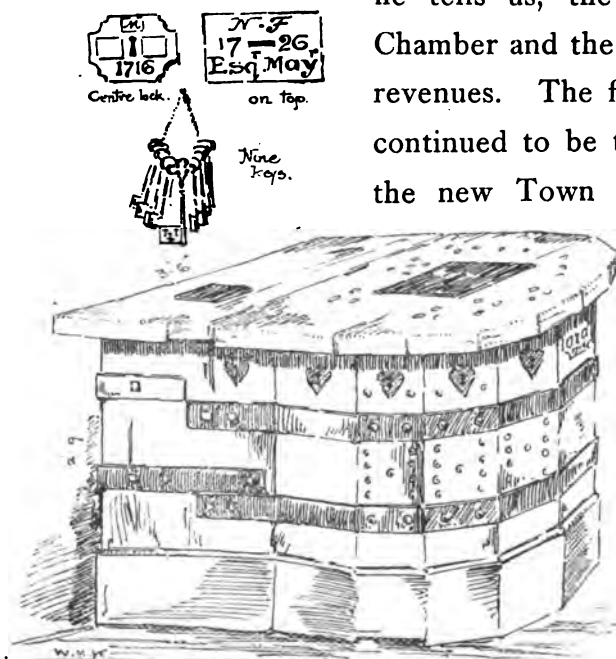
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third morning after the re-erection of "the merry monarch's" statue, was found fixed to the door beneath. The statue now stands at the east end of the arcade of the Exchange.

Below the statue was the open double staircase. From the landing of this stairway John Wesley on one occasion preached. Some of his congregation began to pelt him with mud and rotten eggs. At length, a fishwoman, big, burly, and drunken, and the terror of the neighbourhood in which she lived, ran up the steps, threw one of her arms round Wesley's neck, and, shaking the fist of the other towards his assailants, shouted, "If ony yen o' ye lift up another hand to touch ma canny man, ayl floor ye direckly." The threat had due effect, and the preacher was permitted to conclude his address in peace.

Bourne mentions "the Town-house," beneath the Guildhall, which was, he tells us, the place where the Clerk of the Chamber and the Chamberlain received the town's revenues. The financial business of the borough continued to be transacted in the same place until the new Town Hall was built. The chest in



THE TOWN HUTCH.

which has its own lid. The front compartment, which is semi-polygonal in

\* The word *hutch* is derived from the old French *huche*, and the low Latin *hutica*. It means a large chest with a falling lid, and so in the "Promptorium Parvulorum" is defined as *cista*, *archa*. In bygone days it was the usual name for the clothes-box placed at the foot of a bed, and in this sense occurs in the "Vision of Piers Plowman"—

Tyl pernelles purfil be put in her hucche;

shape, was intended for the reception of money. It has a plate in the middle of the lid, with a slit, through which the coins were dropped. This compartment was secured by nine locks, of which the old keys are still preserved. One of these bears the name of "W. Peareth," who was sheriff of Newcastle in 1742. Each of the eight chamberlains kept one key, and the ninth was always in the Mayor's possession. The back compartment was devoted to the safe preservation of some of the town's archives.

Before leaving the Sandhill we must not forget to mention the equestrian statue of James the Second, which, for a brief period, graced its centre. It was ordered by a resolution of the Common Council, on the 16th March, 1686. In their minutes it is described as "a statue of his Majesty, in a Roman habit, on a capering horse, in copper, as big as the figure of his majesty King Charles I., at Charing-Crosse." The cost was to be £800. It was made by William Larson, and approved by Sir Christopher Wren. It does not appear to have been erected till the summer of 1688, and on the 11th May in the following year the mob dragged the statue to the edge of the quay, and pushed it, horse and rider, into the river.\* It was afterwards recovered, and on the 1st

*i.e.*, "till Pernella's finery be put away in her clothes-box." The folk-speech of England had the "meal-hutch" of the pantry, and the "corn-hutch" of the barn or stable. In the "Manipulus Vocabulorum" of Peter Levins (1570), *thesaurarium* is the definition given. In this sense it is used by Tusser :

The eie of the maister enricheth the hutch,  
The eie of the mistresse availeth as mutch.  
Which eie, if it governe, with reason and skil,  
Hath servant and service, at pleasure and wil.

—*Five Hundred Pointes of Good Husbandrie*, 1580.

By an easy transition the word came to mean the wealth which the hutch contained, and so we read, in an anonymous contemporary of Shakespeare's description of the frequenter of the tavern—

This alehouse-haunter thinkes himself a safe  
If he with his companions, George and Rafe,  
Doe meet together to drink upsefreese  
Till they have made themselves as wise as geese.  
O there this man (like lord within a hutch)  
Will pay for all and ne're his money grutch.

—*The Times' Whistle : or, A Newe Daunce of Seven Satires, and other Poems. Compiled by R. C., Gent.*

"Like lord within a hutch," means, like a nobleman amidst his riches. Newcastle is not alone in possessing a "town hutch." The honour is shared by Morpeth and Great Yarmouth, and, for anything I know, many other places as well.

\* In the second volume of the "Archæologia Aeliana" (quarto series, p. 260), we have a paper by John Bell, attempting to prove that the statue of James II. was never actually erected on the Sandhill. The question is, however, decided beyond all controversy by a number of depositions preserved amongst the state papers, and printed in one of the Richardson tracts. From these documents I have prepared the following narrative :—

The chief instigator seems to have been Colonel Heyford, then commander of the garrison at Newcastle. About nine o'clock on the evening of Saturday, the 11th May, 1689, he went into Headlam's Coffee House on the Sandhill, and

April, 1695, the Common Council received a petition from the parishioners of All Saints' for the metal of the statue towards the repair of their bells. A similar request came at the same time from the parishioners of St. Andrew's. It was determined "that All Saints have the metal belonging to the horse of the said statue, except a leg thereof, which must go towards the casting a new bell for St. Andrew's parish." The effigy of the king had a different fate, as we learn from the following letter, addressed, on 1st June, 1707, by Charles Townley to Ralph Thoresby, of Leeds:—

"But now to what I found on my return here at York. Mr. Smith, our ingenious bell-founder, purchased and brought from Newcastle, a large part of that equestrian statue of King James, set up, and afterwards thrown down by the mob at that time. Here is his face very well wrought and very entire, besides several other parts of his body. Had I money and a house and place, none should hinder me from purchasing such a great ornament for a garden. There is nothing of Jacobitism in this; were it of the great r [? rascal, rogue or rebel] Cromwell I should think it of great value; and I hope Mr. Smith will look upon it, and conserve it as such, till some noble purchaser comes that has money, and will think a good round sum well laid out on what in time to come, if not now, may prove a curiosity of the first magnitude."

An engraving of this famous statue was published in 1743, by Joseph Barber, the bookseller, of Amen Corner, Newcastle. This print is excessively rare, but a copy may be seen in the library of our northern Society of Antiquaries.

declared he had given orders that the statue should be pulled down. Meantime, Captain Killigrew, an officer under Heyford, had mounted a stage near the statue, and told the people that he had not come as a mountebank to take their money, but to give them money, with which he instigated them to buy a rope to pull down the statue of one, by whom, he said, their lives, liberties, and properties were taken away. A soldier mounted the pedestal whereon the statue stood, and with his drawn sword attempted to break off the stirrups and spurs. When the rope was brought a soldier put it round the effigy, which was first dragged from its horse, and then assailed with stones by the mob. A spectator, Robert Maddison, venturing to remonstrate on such treatment of a fallen adversary, was attacked by a soldier with a drawn sword, and only escaped being wounded by holding his hat before his breast. All the while a number of soldiers stood armed with swords and carbines, ready to guard the rioters from any interference on the part of the civil authorities.



## EARLY QUAKERISM IN GATESHEAD.

The precise date of the Founder of Quakerism's first visit to Newcastle is not known. He travelled through the northern counties in 1653, and in his Journal of that year he says, "Now were the *Priests* in a great *Rage* at *New Castle*." Amongst the Quaker preachers who came to Newcastle at that time were John Audland, John Stubbs, and Miles Halhead. Audland was a native of Camsgill in Westmoreland, "which place hath been possessed by his Ancestors long before him," and, after his conversion to Quakerism, to use the words of George Fox, he "went to *New-Castle*, and there was cast into Prison for Preaching the Lord Jesus Christ and his Everlasting Gospel, by the Priests and Magistrates there, and hazarded his Life amongst them." Stubbs was a soldier in the parliament's army, though a classical and Oriental scholar, and was "convinced" in the garrison at Carlisle by the preaching of Fox himself. He was the principal author of Fox's famed "*Battle-Door*." Halhead was of Underbarrow. He was imprisoned at Newcastle; "but the mayor being much troubled, sent for the sheriff; when come, he said to him, 'We have not done well in committing an innocent man to prison: pray let us release him.' " The sheriff consented, and Halhead regained his liberty.

The result of these men's preaching was the rapid growth of Quakerism in Newcastle and the district.\* The progress of the new faith created considerable alarm. Thomas Ledgard, the puritanical ex-mayor, attacked the Quakers in two or three pamphlets, to which James Nayler and George Baiteman—who, by the way, was not a Quaker—wrote replies. Then came a united effort on the part of the "priests," in the shape of a small quarto pamphlet entitled, "*The Perfect Pharisee*." The address to the "*Christian Reader*" is signed by five ministers. (1) "Tho. Weld," who was minister at St. Mary's, Gateshead, during the Commonwealth, but previously of Terling, in Essex, where,

\* "Those deluded soules called Quakers, have been very active in these parts, and have seduced two of o<sup>r</sup> society and six of Newcastle church."—*Letter from the Baptist Church at Hexham to the church at Leominster*, written circa 1653.

"not submitting to the ceremonies, the place was too hot for him," and he took refuge for a time in New England. At the restoration he was ejected. (2) "Rich. Prideaux," who was lecturer at All Saints', Newcastle, from 1647. He conformed at the restoration, and died shortly afterwards. (3) "Sam. Hammond," D.D., "was a butcher's son of York," distinguished at Cambridge, came into the North at the invitation of Sir Arthur Haslerigg, and became minister at Bishop Wearmouth, and afterwards lecturer at St. Nicholas's, Newcastle. He was ejected at the restoration, and spent the rest of his life, except the last few months, abroad. (4) "Will. Cole," who had been minister at Kirkby Kendal, where he saw much of the Quakers, and took part in persecuting them. He was afterwards (1653-59) minister at St. John's, Newcastle, and a conformist at the restoration. (5) "Will. Durant," who was lecturer at St. Nicholas's and afterwards at All Saints', Newcastle, till the restoration. He married Sir James Clavering's sister. After his ejection he continued to preach, and was one of the founders of non-conformity in Newcastle. He died in 1681, "and was buried in his own garden, not being allowed to be interred in what was called Holy Ground." Such were the men who leagued themselves to quench the flame of Quakerism then beginning to burn in Newcastle, though it is clear from the tract itself that its authorship rested principally with Cole and Hammond.

To the "Perfect Pharisee" James Naylor wrote a reply; and to this the five ministers issued a rejoinder, with the title, "A Further Discovery of that generation of men called Quakers." To this Naylor also replied, and the controversy ceased, at least in its pamphleteering form; although, in the year following Fox's second visit to Newcastle, Hammond again returned to the attack, and was answered by Richard Hubberthorne.\*

\* My bibliographical readers will be glad to have the full titles of these publications, especially as three at least of them issued from the local press of Stephen Bulkley. Ledgard's tracts I have never seen, and know them only from the replies they called forth.

(1) A Discourse concerning the Quakers. By T. L.

(2) An Answer To (Vindicate the Cause of the Nick-named Quakers of such scandalls and untruths as is falsly cast upon them in a lying Pamphlet, otherwise called) *A Discourse concerning the Quakers*, set out by T. L., or as I understand the signification of the Letters *Tho: Ledger*. By Geo. Baiteman. [4to. No printer's name, place, or date.]

(3) A Few words occasioned by a Paper lately Printed, stiled, A Discourse concerning the Quakers, together

In 1657 Fox visited Newcastle a second time, and then it was that his followers met in the old Pipewellgate house, afterwards and still a tavern, bearing the name, but no longer the outhanging sign, of the Fountain. The house has suffered from many alterations since Fox's day, though portions still remain which must have been ancient when the apostle of Quakerism was here. Its many gables and irregular roof lines, its older walls of stone, with later additions and superstructure of brick, its river washed foundations below and

with a call to Magistrates, Ministers, Lawyers, and People to repentance. Wherein all men may see, that the Doctrine and Life of those People whom the World scornfully calls Quakers, is the very Doctrine and Life of Christ, &c. By James Nayler. [4to. No date.]

(4) Anti-Quakers Assertions [By Thomas Ledgard].

(5) Another Discourse [By Thomas Ledgard].

(6) The Perfect Pharisee UNDER MONKISH HOLINESSE, Opposing the Fundamentall Principles of of [sic] the Doctrine of the Gospel, and Scripture-Practises of Gospel-Worship manifesting himself in the Generation of men called QVAKERS. OR, A Preservative against the Grose Blasphemies and Horrid delusions of those, who under pretence of perfection, and an immediate Call from God, make it their businesse to Revile Disturbe the Ministers of the Gospel. *Published, for the establishing of the People of God in the Faith once delivered to the Saints. And in a speciall manner directed to BELIEVERS in Newcastle and Gateside. Gateside, Printed by S. B., and are to be sould by Will: London, Book-seller in Newcastle, 1653. [4to. Another edition of this tract was printed, with the following colophon: London, Printed for Richard Tomlins, at the Sun and Bible near Pie-Corner. 1654.]*

(7) An Answer to the Booke called, The Perfect Pharisee under Monkish Holinesse: Wherein is layd open, who they are that oppose the Fundamentall Principles of the Doctrine of the Gospel, and the Scripture Practises, which the Authors of that Book would cast upon those they call *Quakers*, &c. By one whom the world calls, *James Nayler*. [4to. No printer's name, place, or date.]

(8) A Further DISCOVERY of that Generation of Men called QVAKERS: By way of Reply to an Answer of *James Nayler* to the *Perfect Pharisee*. Wherein is more fully layd open their Blasphemies, notorious Equivocations, Lyings, wrestings of the Scripture, Raylings, and other detestable Principles and Practises. And the Booke called, *The Perfect Pharisee*, is convincingly cleared from *James Nayler's* false Aspersions; with many difficult Scriptures (by him wrested) opened. *Published for the building up of the perseverance of the Saints, till they come to the end of their Faith, even the salvation of their soules. Gateside, Printed by S. B. 1654. [4to.]*

(9) A DISCOVERY of the Man of Sin, acting in *A Mystery of Iniquitie*, Pleading for his Kingdom, against the Coming of Christ to take away sin. Or, An Answer to a Book set forth by *Tho. Weld*, of Gateshead, *Richard Prideaux*, *Sam. Hamond*, *Will. Cole*, and *Will. Durant*, of Newcastle. By way of Reply to an Answer of *James Nayler's* to their former Book, called, *The Perfect Pharisee*: Who called themselves Ministers of Christ, but are found ministring for the Kingdom of Antichrist. Published for clearing the innocency of the Truth from their malicious slanders, and discovering their deceits. By one whom the world calls *James Nayler*. *London, Printed for Giles Calvert, at the Black-Spread-Eagle neer the West-end of Pauls. 1654. [4to. This tract was re-printed in 1655 with a slightly different title.]*

(10) The QUAKER'S HOUSE Built upon the Sand, or, A Discovery of the damnableness of their pernicious Doctrines. With a Warning to the People of God, and all others that tender the salvation of their immortal soules, to build upon the Rocke Christ Jesus, and his Righteousnesse, to confirm the Faith once delivered to the Saints. In Answer to a Rayling Pamphlet, lately put forth by GEORGE WHITEHEAD. This is published for the securing of the Saints, keeping others out of the snare, and (if possible) the reducing some of those that have been seduced by their Destructive Principles. By the unworthiest of the Labourers in the Lords Vineyard, and Teacher to a Church of Christ, *Samuel Hammond*. *Gateshead, Printed by Stephen Bulkley. 1658. [4to.]*

(11) The Quaker's House Built upon the Rock Christ, wherein neither their Doctrines, Principles, nor Practises can be confounded, nor disproved; being neither damnable, nor pernicious. As *Samuel Hammond* hath falsly affirmed in his Book called, *The Quaker's House Built upon the Sand*, &c. [By Richard Hubberthorne. 4to. No printer's name, place, or date.]

threatening chimney stacks above, all serve to render it the most picturesque building on the Gateshead bank of the Tyne. Twenty years ago a tradition of good, peace-loving, pure-souled George Fox still clung to the house, and visitors were shown the room in which he preached.

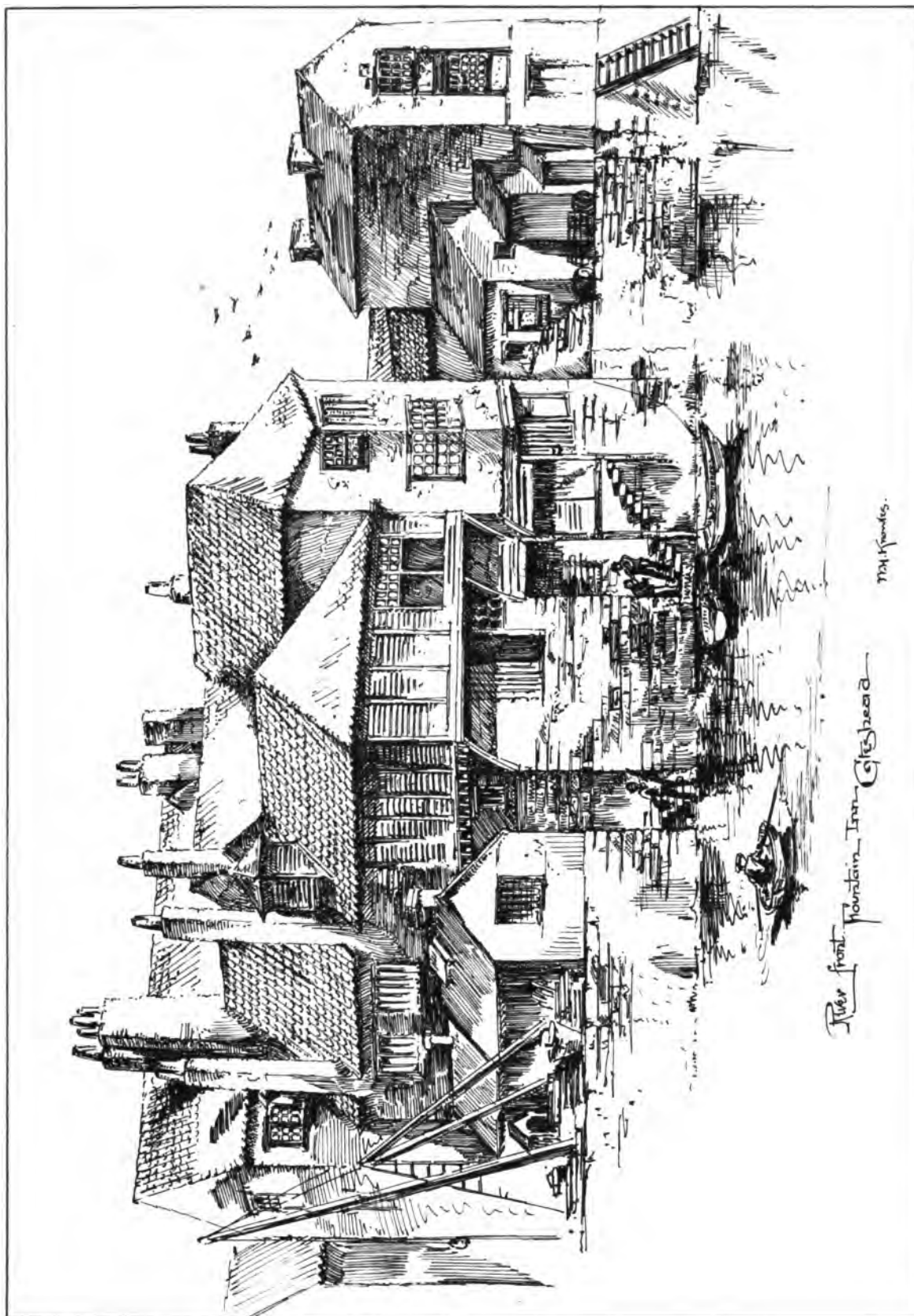
I must allow Fox to tell his own story of his second visit to New-castle—

"Leaving *Berwick*, we came to *Morpeth*; and so through the *Country*, visiting *Friends*, to *New-castle*, where I had been once before: For the *Newcastle-Priests* had written many *Books* against us; and one *Ledger*, an *Alderman* of the *Town*, was very *envious* against *Truth* and *Friends*. He and the *Priests* had said; *The Quakers would not come into any great Towns, but lived in the Fells, like Butterflies*. So I took *Anthony Pearson*\* with me, and went to this *Ledger*, and several others of the *Aldermen*; desiring, to have a *Meeting* amongst them, seeing they had written so many *Books* against us: for we were now come, I told them, into their great *Town*. But they would not yield we should have a *Meeting*, neither would they be spoken withal, save only this *Ledger*, and one other. \* \* \* So when we could not have a publick *Meeting* amongst them, we got a little *Meeting* among *Friends* and *friendly People*, at the *Gate-side*; where a *Meeting* is continued to this day, in the *Name* of Jesus. As I was passing away by the



CORRIDOR IN "THE FOUNTAIN."

\* Anthony Pearson was one of the magistrates before whom James Nayler was tried for blasphemy at Appleby in January, 1653, but acquitted. He appears to have been impressed by some of Nayler's speeches, and when, shortly afterwards, whilst at Swarthmoor Hall, he came into contact with Fox himself, he was fully "convinced." From this time he became an active preacher amongst the Friends. He was a man of considerable learning.



River front, Fountain, Iron, Gt. head

markings.

Photo Engraved & Printed by James Akerman, 6 Queen Square, W.C.





*Market-place*, the *Power* of the *Lord* rose in me, to warn them of the *Day* of the *Lord*, that was coming upon them. And not long after, all those *Priests* of *Newcastle*, and their *Profession*, were *turned out*, when the *King* came in."

Another distinguished Quaker, George Whitehead, visited Newcastle and Gateshead in the same year, and tells us how he and his friends were treated.

"Great Endeavours were used for us to have had some Meetings in *Newcastle upon Tine*, while I was in those Parts: But the Mayor of the Town (influenced by the Priests) would not suffer us to keep any Meeting within the Liberty of the Town; though in *Gateside*, (being out of the Mayor's Liberty) our Friends had settled a Meeting at our beloved Friend *Richard Ubank's* House (as I remember his Name was.) The first meeting we then endeavoured to have within the Town of *Newcastle*, was in a large Room taken on Purpose, by some Friends; *William Coatsworth* of *South-Shields*, with other Friends, being zealously concerned for the same. The Meeting was not fully gathered, when the Mayor of the Town and his Officers came, and by Force turned us out of the Meeting, and not only so, but out of the Town also; for the Mayor and his Company commanded us, and went along with us so far as the Bridge, over the River *Tine*, that parts *Newcastle* and *Gateside*; upon which Bridge there is a *Blew Stone*, to which the Mayor's Liberty only extends, when we came to that Stone, the Mayor gave his charge to each of us in these Words, *viz.* *I charge and command you, in the Name of His Highness the Lord Protector, That you come no more into Newcastle, to have any more Meetings there, at your Peril.* On a First-Day after, we met again within the Liberty of the Town of *Newcastle*, without Doors, near the River-side, where the Mayor's Officers came again, and haled us away out of the Liberty, on the said Bridge as before; and in *Gateside* we could enjoy our Meetings peaceably, which we were thankful to God for. Being thus forcibly disappointed of keeping any Meetings within the Liberty of the Town, some *Friend*, or *Friends*, agree with the *Man* that kept the *Guild-Hall*, (or *Shire-House*)"—Whitehead evidently means the old Moot-Hall—"to suffer *Friends* to have a Meeting therein, it being without the Liberty of the Town; yet tho' the Keeper of the Hall had agreed for the Price, the *Priest* of the Town, who they said was ——— *Hammond*, interpos'd, to prevent our Meeting after it was appointed there, and persuaded the said *Keeper* to break his Word and Bargain made with our *Friends*; and to keep them out of the House, he had agreed they should meet in, the *Priest* giving him *Half a Crown* to go back from his Bargain (as we had Account given us) for the said *Keeper* was constrained to show the Cause of Breach of his Agreement and Bargain, in keeping us out of Doors. Being thus perfidiously disappointed of the House, after the Meeting had been beforehand appointed, and the Time prefixed, we were necessitated to keep the Meeting without Doors, on the Side of the Hill near the said *Shire-House*, that being also without the Mayor's Liberty. \* \* \* We had not only a large Meeting of a great Concourse of People besides our own *Friends*, but 'twas also kept quiet, \* \* \* and my Voice was raised to that Degree, that some said I was heard from off the Side of the Castle-Hill, over the River *Tine*, into *Gateside*, which ascends opposite to the other."

How long the Friends continued to meet in Pipewellgate, we do not know. Before the end of 1660 they had become the tenants of a meeting-house in

High Street, with an adjoining burying-ground, both the property of the Richard Ewbank mentioned by George Whitehead. Indeed, unless we suppose Ewbank to have resided in Pipewellgate, it is clear that the Friends had removed to High Street before the time of Whitehead's visit. The High Street Meeting-house and burying-ground occupied the site, whereon was built in 1731 the Alms-house, founded by the will of Thomas Powell.\* Interments here are registered from 1660 to 1698, and appear to have numbered in all one hundred and one. On the 6th April, 1677, Richard Ewbank was cited in the Archdeacon's court at Durham, for inclosing a burial-place for sectaries. He died on the 29th March in the following year; and on the 10th November, 1679, a lease was taken "in the name of Perygryne Tyzeck and others of y<sup>e</sup> said Burying Grounde, of y<sup>e</sup> said Margret Eubanke,"—probably Richard Ewbank's daughter—"for 19 years, the consideracen for w<sup>h</sup> was fifteen poundes." This was, doubtless, a renewal of a previous lease of equal term, and, if so, the first lease dated from the same month in which the first interment took place.

Amongst the entries of burials at Gateshead, we have the following:—

1679. Abigail, daughter of John Tizack of Glasshouses and of Sarah, died 12<sup>mo</sup> 7.

She was the child of whom an almost illegible memorial stone lies by the side of the carriage drive in the Armstrong Park. We first meet with record of this stone in the pages of Brand, who saw it at the Glasshouses in a garden which had at one time been occupied by Abigail's parents. It does not seem to me necessary to assume that the stone had been removed from the Gateshead grave-yard, and the simplicity of the epitaph, read in the light of the early Quaker faith, rather suggests that it was originally placed on the spot where Brand saw it.

Abigall Tizacke  
Daughter of Iohn  
& Sarah Tizacke,  
Depted this life  
y<sup>e</sup> 7th day of y<sup>e</sup> 12th  
month & in y<sup>e</sup>  
7th weack of her age,  
Anno 1679.

[ABIGAIL TIZACK'S EPITAPH.]

\* In a conveyance of this property from the heirs of the survivor of Powell's trustees to the churchwardens and overseers of Gateshead, it is described as "all that messuage, burgage or tenement, garden, yard and backside, with the appurtenances in Gateshead aforesaid, formerly belonging to Richard Ewbank late of the same place tailor deceased, and heretofore in the possession of John Doubleday his undertenants and assigns."

In 1682 the members of the society agreed "y<sup>t</sup> a Contrabution be made and brought in against the next Monthly meeting, for acc<sup>t</sup> of fitting the Meeting house to make it more comodious." In the same year it was "also agreed y<sup>t</sup> Ned King owne y<sup>e</sup> Meeting house in case of any occation," such "occation" being the apprehended enforcement of the Conventicle Act. In 1684 it was determined that collections should be made "for the necessary repair of the Chamber over the Meeting house." In 1685 Friends ordered "that a pair of stairs be put up ag<sup>t</sup> next Monthly Meeting to passe into the Women's Meeting roome." In March, 1686, the Durham Quarterly Meeting granted £5 to the Gateshead Friends "for y<sup>e</sup> repairing of their Meeting house."

It seems that from the first the members of the Gateshead society were anxious to have a meeting-house in Newcastle. In 1688 the minutes record that, "some of our ffrriends belonging to Newcastle having intimated to this meeting some prospect they have of a conveniency for a Meeting house near Denton Chaire in Newcastle," five members were appointed to "goe to view the house and ground there." The result is not recorded; but, for some reason, the project fell through. Two months later it was "ordered that a bricke wall is to be built about the ground about the Meeting house doore in order for having it for burying in." Some delay occurred in carrying out this order, and, ten months afterwards, "ffriends of Gateshead Meeting" are "reminded of building the wall about the ground before the Meeting house, for a new burying place."

After the passing of the Act of Toleration, Quakers, as well as other nonconformists, procured licenses of their meeting-houses. The license granted to the Friends at Gateshead, says "it is Registered according to an Act of Parliam<sup>t</sup>, \* \* \* That there is a Meeting house for the people of God called Quakers in Gateshead nigh the Toll-booth in this County." The toll-booth stood precisely opposite the property which is immediately south of Powell's Alms-house.

In 1694 the minutes record that "friends having in their hearts the service of a meeting house in y<sup>e</sup> Towne of Newcastle," it was agreed "that the

consideration thereof be referred to the Quarterly Meeting, for their concurrence and assistance." Although the Quarterly Meeting promised its help, nothing further was done. In 1696 the lease of the Gateshead meeting-house is reported to be "awanting and not known in whose hand it is." Diligent enquiry was made, but it seems never to have been discovered. On the 13th December, 1697, it was agreed "y<sup>t</sup> a request be made to y<sup>e</sup> next Quarterly meeting for assistance towards building a meeting house in y<sup>e</sup> town of Newcastle." The response to this appeal amounted to £53 8s. 6d., contributed by eight societies. On the 23rd and 24th December a parcel of ground in Pilgrim Street, Newcastle, was conveyed by Robert Gee, Thomas Maxwell, and their wives, for the sum of £120, to John Doubleday, William Mitford, and Jeremiah Hunter, as trustees for the Society of Friends. On this land the Quakers at once proceeded to build a meeting-house. In October, 1698, the question was discussed whether the Gateshead meeting-house should be retained, and "it was their advice y<sup>t</sup> it should, and, for y<sup>e</sup> encouragement of Goatshead, ffrinds have agreed to pay y<sup>e</sup> s<sup>d</sup> rent out of y<sup>e</sup> meetings stock, but refers y<sup>e</sup> times of using it to y<sup>e</sup> frinds of Goatshead meeting." The last monthly meeting at Gateshead was held on the 14th November, and the first at Newcastle on the 12th December, 1698. The first interment in the Pilgrim Street burial-ground had been made on the 15th of the previous July. After the opening of the Newcastle meeting-house, that at Gateshead was kept open rather less than a year. At the monthly meeting, held at Sunderland on the 13th November, 1699,—how near the end of that most eventful century!—"freinds of Newcastle acquainting y<sup>e</sup> meeting y<sup>t</sup> they having thought fitt to Discontinue Goatshead meeting house, and their being a years rent due for y<sup>e</sup> s<sup>d</sup> house besides glassing y<sup>e</sup> windows y<sup>e</sup> meeting directs y<sup>e</sup> s<sup>d</sup> charge to be p<sup>d</sup> out of this meetings stock." So ends the history of Gateshead Quakerism.

The records of the Gateshead Quakers commence in 1674. To a considerable extent they consist of notices that certain persons had "propounded" their intention of taking each other in marriage, which, after due enquiry as to their "clearness," they are usually "left to their freedom to accomplish," according

to the rites, of course, of the Quakers. Sometimes a committee is appointed to adjust such differences amongst members of the society, as other people would have carried into courts of law. When a Friend had been unfortunate in his worldly affairs, his co-religionists did everything in their power to assist him. Benevolence is a distinguishing characteristic of the Friends, and these old records serve to show that this has always been the case. In 1679 a collection, amounting to £1 19s. 6d., is brought from Shields "for redemption of Captives in Turkey." In 1684 collections are ordered to be made "for the reliefe of ffriends in Algier and Dantzacke." At another time certain persons are appointed to "goe and speak w<sup>th</sup> y<sup>e</sup> poor man, y<sup>is</sup> now in prison in y<sup>e</sup> Castle yard, to agitate somewhat about his liberty." In 1691 five shillings are ordered to be given "to Morgan Williams a poore man that came out of Northumberland," and in the following year occurs an order "that four shillings per month be given to the old woman that came out of Ireland, or more as friends of Gateshead meeting shall see meet." Such entries are frequent, and to us, after the lapse of two hundred years, are more eloquent than any monumental praise of the goodness of these early Tyneside Quakers.

Nonconformity was a crime punishable by law, and punished beyond the limits of law, with one or two brief periods of respite, from the accession of Charles II. to the abdication of his brother. Upon no class of dissenters, however, did the persecuting spirit of the times fall so heavily as upon the Quakers. This was due, in some measure, it is true, to their refusing to pay tithes and to take oaths; but they were often heavily fined, or imprisoned for long periods, for no other fault than that of peacefully assembling to worship God according to the dictates of their own conscience. The Friends of the Gateshead meeting did not escape. In 1681 six members of the society were fined for meeting for worship, and, in default of payment, their goods were distrained to the value of £55 6s. 5d. On the 6th April, 1682, whilst Patrick Livingstone, of Edinburgh, was preaching, informers entered the meeting-house, one of whom struck the preacher "a sharp blow on the shoulders with a stick." They then set him "by force on a horse, but he alighted." Next day they

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carried him before the magistrates, who sent him to prison for three weeks. In October of the same year eight members of the society, all apparently poor men, had their goods and wares distrained for their absence from the worship of the national church, to the value of £4 13s. 2d. On the 13th January, 1684, the Friends were assembled in Gateshead for worship, when

"There came into y<sup>e</sup> meeting J. Jenkins, Isaac Basire [magistrates], and other officers, and asked severall times, What meet ye here for? And one friend answered, To worship God. That's enough, said they, That's enough. And so caused all or y<sup>e</sup> most of friends to be carryed to an Inn, where they tendred y<sup>e</sup> oath of Allegiance to J. Tisick and J. Allot of Newcastle, J. Airy and Math. Allason of Gateshead, who, refusing to swear, were sent to Durham Jaile and kept three weeks."

On the 2nd November in the same year eight members of the Gateshead society, three of whom were women, were sent by the same Jenkins and Basire to the house of correction, and kept there eleven weeks, for having peacefully assembled in a religious meeting. They were described in the warrants as "idle, dissolute persons, gathered in great number, in riotous maner."\* An example of the way in which Friends were frequently treated in those days is afforded by the following extract, which I take from the records of sufferings preserved at Darlington:—

"31<sup>st</sup> 8<sup>m</sup> 1684. John Hedly serv<sup>t</sup> to Chr. Bickers, Grocer in Gateshead, being in his Master's shop, when some officers came to levy for a fine, the [lower part of the] shop door being shutt, he took the wooden bar that belonged to the door, and therewith bar'd it. Then y<sup>e</sup> constable leaped over the shop door, and said, Sirrah, do you intend to knock me on y<sup>e</sup> head with the barr? Severall others of y<sup>e</sup> officers replied that he offerd no such thing, he was onely making y<sup>e</sup> door fast, which divers can testify, if called. However, y<sup>e</sup> constable haled him away before Justices Bassire and Jenkins, then in Town, who, without any more ado, requires him to kneed down on his bare knees, and beg pardon, or else be scourged. He replied, he had done them no offence, and so need beg no pardon. Whereupon one Justice fastens his hand on one side of his head by his hair, and the other Justice on the other side, and so haled him by y<sup>e</sup> hair of the head up and down y<sup>e</sup> room, calling him dog and whelp, [and saying,] Either sit down on your knees, or else you shall be scourged; which he refusing to do, Justice Jenkins himself stripped him, and ordered an officer imediately to whip him through the street to his Masters shop after they had done whipping in y<sup>e</sup> Tavern, where the said Justice was: people generally crying out of the inhumanity of the fact."

\* It was in this year that the following item of expenditure was entered in the parish book at St. Mary's Gateshead:—

For carrying 26 quakers to Durham ... .. £2 17 0

In 1686 John Spearman, under-sheriff of the county of Durham, made a return of "the Quakers or persons reputed Quakers within the County Palatine of Durham convicted as Recusants and prosecuted by Exchequer proces." The list contains the names of 323 persons, 17 of whom are at Gateshead, four at Jarrow, two at Monkton, one at Heworth, and one at Whickham.

The Gateshead Quakers, amidst their own troubles, still found time and means to help their brethren in other places. In 1675 "Robert Goekell was desired to write to Morpeth for a copy of the mittimus by w<sup>h</sup> y<sup>e</sup> 2 freinds"—one of whom was Anthony Richardson of Holcrome—"wear cast into prisén, and to send it to Thomas Langhorne at York or London." Two other friends were instructed to "go to councell about Jno Harrison his imprisonment." In 1678 "freinds agreed y<sup>t</sup> 4<sup>li</sup> be disbursed for the use of Barwick freinds," and in the same year two members of the society are requested to "attend y<sup>e</sup> Justises, in order to procure liberty for y<sup>e</sup> freinds of Emblton, whoe is cast into prison, and y<sup>t</sup> 40<sup>s</sup> be disbursed by Christ. Bickers for their present releife." In 1681 it was agreed "y<sup>t</sup> a contrabution be made and brought in towards y<sup>e</sup> help of such freinds as ar prisoners upon truths acc<sup>t</sup>, and may be in outward want." In 1685 it was determined "that one or two friends from each meeting doe attend the Assizes at Durrham to be in a readinesse if there be any occasion wherein they may be serviceable to friends and truth."\*

\* I cannot take my hand finally from this page without recording my obligations for facilities afforded me at Newcastle and Darlington to examine the early records of the Society of Friends in these places. It will ever be a pleasure to me to remember the many kind attentions shown me, during my researches, by the custodians of these archives.

A complete history of early Quakerism in the counties of Northumberland and Durham is in every way desirable. The materials for such a work are both abundant and deeply interesting.



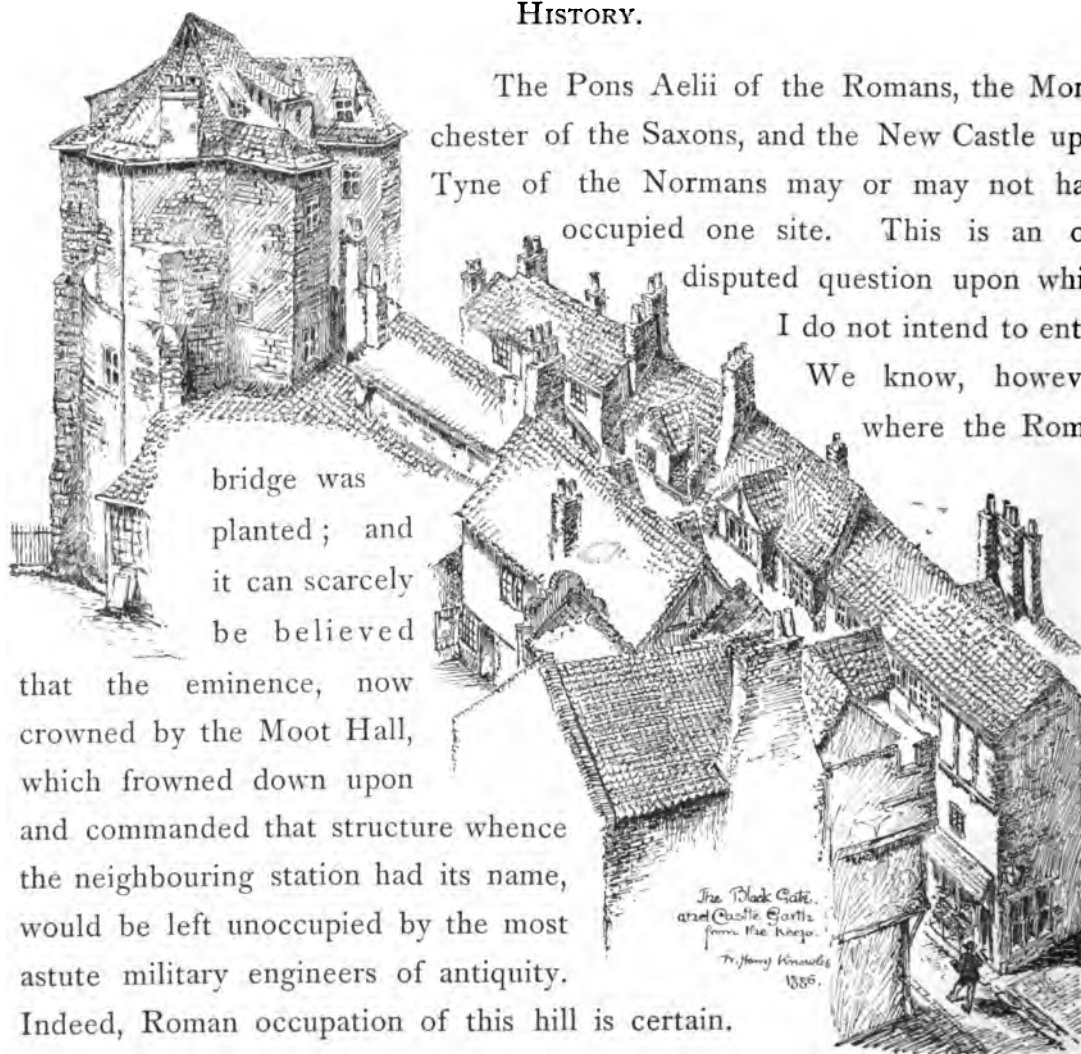


## THE CASTLE.

### HISTORY.

The Pons Aelii of the Romans, the Monks-  
chester of the Saxons, and the New Castle upon  
Tyne of the Normans may or may not have  
occupied one site. This is an oft-  
disputed question upon which  
I do not intend to enter.

We know, however,  
where the Roman



bridge was  
planted; and  
it can scarcely  
be believed  
that the eminence, now  
crowned by the Moot Hall,  
which frowned down upon  
and commanded that structure whence  
the neighbouring station had its name,  
would be left unoccupied by the most  
astute military engineers of antiquity.  
Indeed, Roman occupation of this hill is certain.

When the present County Buildings were erected,  
two altars, besides large quantities of Roman pottery, parts of a fluted pillar,  
and coins of Antoninus Pius, were found; and a well was discovered, which the  
Historian of Northumberland reports to have been constructed in Roman  
masonry. The mound beneath which these discoveries were made we may  
safely believe to have been the chief feature of a Saxon fortress.

In 1846, when the foundations were being prepared for the north end of the High Level Bridge, a figure of Mercury was found within the ancient precincts of the Castle. The attitude of this Aelian messenger of the gods is easy and graceful, atoning for much roughness of surface treatment by the beauty of its design, and, in all artistic respects, contrasting strikingly with the vast majority of Roman sculptures in the museums of this country. I borrow Dr. Bruce's description of the figure :—" He has the money bag in his right hand, the caduceus in his left ; a ram kneels at his feet. In the upper part of the stone a cock, the emblem of vigilance, has been introduced."\*



ROMAN FIGURE OF MERCURY.

We have no knowledge of the extent or importance of Monkchester in Saxon times. Probably, like almost all the religious establishments of the North, it suffered from the invasions of the Danes. In a Life of King Oswin, written by a monk of Tynemouth, whose name has not been preserved, we have a graphic though brief account of its state shortly after the Conquest.

" At a certain time, when that most victorious king William, who, with a strong hand, subjected England to the Normans, had returned from Scotland with a valiant army, he pitched the tents by the river Tyne, near the place which is now called the New Castle, but at one time was named Monkchester. For it indeed happened at that time that the river was diverted [from its usual channel], so that it could not be passed over, neither did any passage appear by means of the bridge which is now seen. This, therefore,

\* The question of the site of Pons Aelii is discussed by George Bouchier Richardson in a delightful paper printed in the fourth quarto volume of the "*Archæologia Aeliana*" (pp. 82-101). Though I cannot venture to assent to all Mr. Richardson's positions, possibly only because many of his evidences are inaccessible to me, I am yet confident that in the main he is right. The figure of Mercury, referred to in the text, is in the Black Gate, where also is an altar dedicated to Silvanus which was found beneath the White Friar Tower, and an inscribed stone from Clavering Place, all discovered within the site ascribed by Mr. Richardson to Pons Aelii. The altars found in 1810 are in the Museum of British Antiquities at Alnwick Castle, and in Dr. Bruce's truly sumptuous Catalogue of that collection are numbered 843 and 877. Hodgson's account of the Moot Hall discoveries may be seen in his "*History of Northumberland*," Part III., Vol. 2, pp. 173-4, with valuable various readings in "*Beauties of England and Wales*" (Vol. XII., pp. 36-7) and in the "*Picture of Newcastle*" (1812, pp. 2, 181).

was the cause of the necessity that the king made a stay there. The Normans, however, who were accustomed to live by rapine, carried off maintenance for themselves and their beasts from the neighbouring places. But because of their great multitude the poverty of the place did not suffice them. Hearing that at Tynemouth the substance of the whole district was stored, they went thither with haste, and pillaged from thence the things necessary for food."

In 1080 the king sent his son Robert Curthose on an expedition against Malcolm, which proved unsuccessful. "Robert, on his return from the same journey, founded a castle (*castellum*) in the vill now called New Castle (*Novum Castrum*); and so the said vill from that time begun to be called New Castle, which before was used to be called Monke Chestre." One of the early chroniclers, Roger de Hoveden, calls Robert's *castrum* "a little fort" (*munitiuncula*). In the popular sense of the word it was certainly not a castle. The earliest works in masonry built in this country in Norman times were of far too substantial a character to require rebuilding within a century after their original erection. Although it is idle to speculate either as to the site or the character of the structure raised by Robert, we are yet safe in assuming that it was either a temporary military entrenchment, or a line of ramparts, capable of being strengthened and enlarged. Ten years afterwards, if we may believe the statements of a rhyming chronicler who wrote about the middle of the fifteenth century, the works were advanced by the Conqueror's second son, William Rufus. The writer to whom I allude, John Hardyng, gives the following account of the purpose for which Rufus raised this fortress and the means by which he provided for its cost.\*

¶ He buylded the Newcastle upon Tyne,  
The Scottes to gaynstande and to defende,  
And dwell therein: the people to enclyne  
The towne to builde and walle as did append,  
He gaue theim ground and golde ful great to spend,  
To buylde it well and wall it all aboute,  
And fraunchised theim to paye a free rent out.

\* I print the oft-repeated quotation from Hardyng in my text, in, as nearly as possible, the form and letter in which it appears in Grafton's *editio princeps* of 1543. Mr. John Hodgson Hinde held that the whole passage refers, not to the castle, but to the town; but Mr. Longstaffe is clearly right in laying stress upon the last line of the second quoted stanza. I am disposed to say that, as to events in the reign of Rufus, Hardyng's unsupported statements have little or no authority; and, were it not for the luxury of an extract in black letter, I think I should have passed over his rhymes in silence.

¶ The rentes and frutes to tharchbishop perteynyng,  
 And to the byshoppes of Wynchester and Sarum,  
 And also ix. abbeyes lyuelod conteynyng,  
 In his handes seazed and held all and some,  
 But for his workes and buyldynges held ethe crome,  
 With whiche he made then Westmynster hall,  
 And the castel of the Newcastell withhall,

¶ That stādeth on Tyne, therin to dwel in warre,  
 Agayne the Scottes the countree to defende,  
 Whiche, as men sayd, was to hym mekill deer,  
 And more pleasyng then othertwyse dispende,  
 And mucche people for it did hym cōmende;  
 For cause he dyd the comen wealthe sustene,  
 Of marchers unnumerable to mayntene.

In 1095, Rufus besieged the fortress which, according to the chronicle just quoted, he had built. The earldom of Northumberland had been granted to Robert Mowbray, who originated a rebellion, the object of which was to place Stephen de Albemarle on the throne of England. Mowbray was cited to the royal court, but did not attend.

"The said king, therefore, gathered together an army from all England against the said Robert, and besieged his castle at the mouth of the river Tyne, in which he took the brother of the said Robert. He also conquered the castle of New Castle, where he captured all the best soldiers of the said earl. But after these events he besieged the castle of Bamburgh, to which the said earl fled, which when the said king had discovered to be impregnable, he prepared before it another castle, which he called Malvesin, in which leaving a part of the army, he returned to Southumbria. After his departure, the guards of New Castle promised the said Robert to receive him if he came secretly. Accordingly, that he might do this, he went out from Bamburgh by night with certain soldiers, which, being known, the soldiers remaining in the castle of Malvesin on the King's behalf, following him, the said Robert, took him [at the monastery of Tynemouth]—he, however, being first seriously wounded whilst he resisted them—and having led him to Wyndesores, placed him in prison."

On William's return Mowbray was carried to the gates of Bamburgh, which was still held by his wife and his followers. A message was sent to the countess telling her that, unless the castle was at once surrendered, the king would cause her husband's eyes to be put out. It need scarcely be added that she complied with the king's demand.

This narrative is evidence that in the reign of Rufus the castles of Newcastle and Bamburgh were fortresses of great strength. Mowbray's anxiety to re-possess himself of Newcastle shows that it must have been taken from him at first by a *coup de main*, and neither because its fortifications were broken down, nor because its resources were exhausted. Yet at that time no keep existed either at Newcastle or Bamburgh. The great tower of Bamburgh belongs to the later years of Henry I., and that of Newcastle, as we shall hereafter see, to the reign of Henry II.\*

Shortly after the accession of Stephen, David of Scotland, who had sworn allegiance to his niece Matilda, the daughter of Henry I., marched southward on pretence of a visit of amity to the new English king, and on his way took the castles of Carlisle, Wark, Alnwick, Norham, and Newcastle by craft, and placed garrisons in them. He intended also to capture Durham, but there he was met by Stephen, at the head of a great army. A treaty was made between the two kings. Henry, David's son, did homage to Stephen at York, and thereupon received a grant of Huntingdon, Carlisle, and Doncaster, with a conditional promise of the earldom of Northumberland. Newcastle and the three other Northumberland castles taken by David were restored to Stephen.

Stephen's promise was not fulfilled, and in 1137, whilst the English king was in Normandy, David gathered his forces together for the purpose of ravaging Northumberland. A large number of English knights and barons, attended by a great army, came to Newcastle, prepared to resist the Scottish king should he attempt an invasion. A truce was, however, effected till Stephen's return. On his arrival in England the ambassadors of David and Henry waited upon him with the message that the armistice would be

\* Bamburgh and Newcastle are associated throughout their Norman history. Bamburgh is the site of a Saxon fortress dating from the time of Ida, and was regarded by Waltheof, earl of Northumberland, about the year 1000, and by his successor, Cospatrick, seventy years later, as the principal fortress within their territory. Both it and Newcastle are, amongst many instances, proof that the Normans were too wise to plant their castles in any but the strongest positions, which had, in very many cases, been previously chosen by the Saxons, and even by the Romans.

The earlier well at Newcastle, within the Half Moon Battery, has already been mentioned, and the well at Bamburgh also dates from long before the Conquest. Symeon's *Historia Regum*, under date 774, describes the Bamburgh of the Saxons, and says "there is on the west and in the highest part of the city a fountain, hollowed out in a wonderful way, sweet to the taste and most pure to the sight."

withdrawn unless the promised earldom was at once conferred on the king of Scotland's son. To this request Stephen turned a deaf ear.

Thus repulsed, David and his son laid siege to Wark, but, after attempting during three weeks to take it by storm, withdrew their forces and "ravaged with fire and sword almost all Northumberland as far as the river Tyne;"—"as far as Newcastle," says John of Hexham. Richard of Hexham's description of the wanton cruelties perpetrated by the Scottish army is intensely horrible. When Stephen heard of David's atrocities he marched northwards with large forces, but the Scottish king retreated before him to the fastnesses which surrounded his own castle of Roxburgh, and there lay in wait, hoping to surprise Stephen. For various reasons, however, Stephen did not carry his pursuit so far north, but returned to the south of England. His retreat was followed by another invasion on the part of David, who ravaged the sea coast of Northumberland, and the eastern part of the county of Durham. On his return he laid siege to Norham, which capitulated after a feeble resistance. Meantime his nephew William had penetrated as far as the West Riding of Yorkshire, ravaging monasteries, villages, and towns with barbarous cruelty wherever he went.

Shortly afterwards a sortie from the castle of Wark seized the waggons and supplies of David, which were being conveyed beneath their walls. The Scottish king thereupon laid siege to that fortress for the third time. He was again unsuccessful, and, leaving two of his barons to maintain the blockade, he marched forward with an army which received large accessions at various places, and, after crossing the Tyne, is said to have numbered 26,000 men. The battle of the Standard followed, fought two miles north of Northallerton, where the army of David was signally vanquished. In the meantime the siege of Wark had been maintained, and here the scattered forces of the Scottish king re-assembled, and renewed their attack, until the inmates, whose stores were exhausted, capitulated at the request of the abbot of Rievaulx. The pope's legate was then in England, and at his solicitations, seconded by those of the queen, Stephen entered into a treaty of peace with

David, whereby "he granted to Henry, son of David, king of Scotland, the earldom of Northumberland, with all the lands which he held before, except two towns, Newcastle and Bamburgh, and these he retained himself: but for these towns he was bound to give him towns of the same value in the south of England."

It is from Richard of Hexham that I quote the record of this grant, whose accuracy in this instance there seems to be no reason to doubt. But it is, nevertheless, certain that Newcastle and Bamburgh were afterwards possessed both by David and by Henry. David's borough laws are dated from Newcastle, and we have a memorandum of a charter granted by him to the monks of Tynemouth after 1138, which was given at Newcastle. We have also two charters by earl Henry to the monks of Tynemouth, one of which was given at Newcastle in 1147. The other, which was given at Bamburgh, grants them freedom from the work of the New Castle, and of other castles in the whole of Northumberland. In 1152 earl Henry died, and David summoned the lords of Northumberland to Newcastle to make submission to his grandson William as successor to the earldom.

Whatever may have been the strength of the fortress erected by the sons of the Conqueror, there can be little doubt that it had suffered greatly before the accession of Henry II. Indeed, on this monarch's resumption of the earldom, one of his chief anxieties seems to have been to repair and improve the royal castles. In the exchequer rolls of 1166 there is a payment of 100 shillings for the making of a gaol at Newcastle, and in 1168 £102 is expended on the making of the New Castle upon Tyne, whereof the burgesses had contributed 20 marks as a fine, because they had compelled a knight to swear. In 1172, the erection of the keep was commenced, and in the Pipe Rolls we meet with payments for its construction extending over six years. The entries are usually made in some such form as, "And on the work of the tower of the New Castle upon Tyne £158 14s. by the king's brief, and with the oversight of Wid. Tisun, Rob. de Develestune, Goscel. Ruffus and Rob. Fitz Eve." The following are the totals of the several years:—

Year.							£	s.	d.
1172	...	...	...	...	...	...	185	6	0*
1173	...	...	...	...	...	...	240	5	4
1174	...	...	...	...	...	...	12	15	10
1175	...	...	...	...	...	...	186	15	4
1176	...	...	...	...	...	...	144	15	4
1177	...	...	...	...	...	...	141	12	11

Thus, the keep of the New Castle upon Tyne cost £911 10s. 9d. In addition to this amount, £5 had been spent in 1173 in furnishing the castle. In 1175, 20s., apparently a gratuity, was given by the king's brief to the builder of the tower, whose name was Maurice. In the following year £5 1s. was spent on the gaol of the New Castle.†

The comparatively insignificant expenditure in 1174 is accounted for by the events of that and the preceding year. Prince Henry, acting upon the advice of evil counsellors, was in rebellion against his father, the king of England. One of the prince's allies was the king of Scotland, William the Lion. He demanded the earldom of Northumberland from Henry II., and, on being refused, invaded England. His army came to Wark, Alnwick, and Warkworth. At the latter place they made no stay,

For the castle was weak, the wall and the trench,  
And Roger Fitz Richard, a valiant knight,  
Had had it in charge, but he could not defend it.  
(Of this Roger Fitz Richard I must certainly tell you :  
Of the New Castle on Tyne he was master and lord).  
So inspired was he with courage and great ire  
He would neither speak to the king of Scotland of peace, nor laugh.

The Scottish host advanced towards Newcastle, and the Norman chronicler whom I quote, describes its approach :

\* Here, and in a few other instances, my figures differ from those given by Mr. Longstaffe, in his most valuable paper on "The New Castle upon Tyne." A patient perusal of the Pipe Rolls has, however, enabled me to correct a few slight errors into which Mr. Longstaffe fell—errors which have been repeated by all who have since written, if eloquently, yet easily on the same subject. I am amongst their number, not in eloquence but in error, and, for the inaccuracy, in this matter of the cost of the keep, of my "Guide to the Keep and Great Gate of the Castle of Newcastle upon Tyne," I must plead the reputation for painstaking accuracy which Mr. Longstaffe has deservedly gained.

† Other payments, recorded in the Pipe Rolls, for castle repairs and erections, as well as some chronological data of minor interest, I have, to avoid constant interruption of my narrative, included in a note at the end of the present chapter.



Thither came the king of Scotland with armed men and naked;  
 The hills and the valleys dread his coming.  
 He will before leaving cause them such misfortune  
 That he will not leave them outside the castle an ox to their plough.  
 But the barons are loyal towards their lord;  
 They would die in honour, rather than suffer shame.  
 But their castles they will not surrender though they suffer great damage.  
 Well sees the king of Scotland that he will never achieve  
 The conquest of the New Castle on Tyne without military engine.

Withdrawing his forces by the advice of his counsellors, he marches to Carlisle, then held by Robert de Vaux. Of the siege that followed, the chronicler gives us a graphic picture. William's advisers recommend him, "if Robert de Vaux will not surrender the stronghold" to "have him cast down from the great old tower." The city was to be burnt, the chief wall demolished by the steel axes of the Scots, and Vaux himself was to be hung upon a high gallows.

Great was the noise when the combat commenced,  
 The swords resound and the steel crashes;  
 Scarcely a hauberk or helmet there remained whole.

Vaux, however, made brave defence, and William, alarmed by a report of the approach of Richard de Lucy, retreated hastily to Roxburgh.

In the spring of the following year (1174), William again invaded Northumberland. He first attacked Wark, then held by Roger d'Estuteville. The siege was unsuccessful, and William drew off his forces. On his way to Roxburgh he meets the rebel, Roger de Mowbray, who induces him once more to turn his face

Towards Carlisle the beautiful, the strong garrisoned city,  
 to the governor of which he sent messengers, with proposals for capitulation which de Vaux indignantly rejected. Instead of attacking Carlisle he went forward to Appleby, of which the garrison was too small to make any resistance. Both "the castle and the tower" were taken, and left in the charge of William's men. He next attacked Brough-under-Stainmore, which, though only garrisoned by six men, offered a brave resistance, but at last was compelled to yield.

Meantime, Richard de Lucy had urged Henry to return to England, and the Bishop of Winchester was sent to inform him of the state of affairs in the north. After relating William's proposals at Carlisle, and his success at Appleby and Brough, the bishop proceeds,

Sire, on behalf of Robert de Vaux am I sent here ;  
 Neither wine nor wheat can reach him any longer,  
 Nor from Richmond will he be assisted more ;  
 If he has not speedy succour all will be starved.  
 Then will Northumberland be wholly devastated,  
 Odinel de Umfravile at length disinherited ;  
 The New Castle on Tyne will be destroyed,  
 And William de Vesci's lands and fiefs.

The king promises to be in England within fifteen days. This news is carried to Robert de Vaux at Carlisle, and when he

up there in the tower heard that,  
 He was never more rejoiced on any day.

Before the sun went down William the Lion was once more before the gates, demanding "the city and the tower" of "beautiful Carlisle." De Vaux asks for a brief respite, which is granted, and William proceeds to Prudhoe, in the hope of surprising its baron. The castle has, however, just been well stored, and is amply garrisoned. De Umfravile departs secretly, and gathers a small army with which to relieve the besieged. The siege meantime is maintained for three days, and, although those within the castle do not lose "as much as a silver penny," their corn and the produce of their gardens are destroyed, and even their apple trees stripped of bark. William soon discovers, however, that the siege must be maintained a long time before he can hope for any advantage ; so with the fickleness which characterises all his proceedings, he goes to Alnwick, whilst his followers disperse through the country, ravaging it wherever they go. Meanwhile Umfravile, attended by William d'Estuteville, Ranulph de Glanville, Bernard de Baliol, and William de Vesci, arrives at Newcastle with a strong force, and hears of the king of Scotland's whereabouts. To Alnwick Umfravile and his companions proceed, and surprise

F

William and his followers. The Scottish king is taken prisoner by Ranulph de Glanville.

They lead him away gently, whatever anyone may say to you ;  
At the New Castle upon Tyne they take lodging.

The stay at Newcastle was but for one night, and the following day Glanville and his prisoner proceeded to Richmond. From thence he was taken to Northampton, and brought before the king with his legs tied under the body of the horse that carried him.

In 1247, the great gate of the castle, now and for long past known as the Black Gate, was built, and cost £514 15s. 11d.

On the 26th December, "the feast of the blessed Stephen the protomartyr," 1292, John Baliol, king of Scotland, did homage to Edward I. for his crown "at New Castle, in the hall of the palace of his lord the king, within the castle (in aula palatii ipsius domini Regis)." The archbishop of Dublin and the bishop of Carlisle, Henry de Lacy earl of Lincoln, and John de Warren earl of Surrey, besides a goodly array of the nobility and aristocracy of England, were present. The popular belief is that this interesting event took place in the great hall of the keep. It has, however, once and again been shown that the homage was actually performed in the old Moot Hall, which is styled "the new hall of the king (nova aula Regis)," in the Pipe Roll of 1237, and "the great hall of the King (la graunt sale le Roy)," in an inquisition of 1334. In a similar document of 1336 "the great hall with the adjoining chamber of the lord the king (magna aula cum Camera domini Regis adjacente)" are mentioned.

In 1334, Roger Mauduyt, then sheriff of Northumberland, reported to the king's council "that the castle of New Castle on Tyne is so decayed and so left to neglect that there is not in all the castle a single house (une soule meson) where one can have shelter, nor any gate which can be closed." He requests that the council "will consult to ordain a remedy, seeing the whole country is now, as it were, at war." The document I quote is endorsed,

Before the King,

Let there be a writ to spend £20 from the issues of his bailiwick in the repair of the said castle, by supervision and testimony, &c.

This grant was, however, totally inadequate to meet the needs of the case, and later in the same year, an inquisition was made into the state of the castle. The most interesting portions of the jurors' report I here translate.

THE INQUISITION taken at Newcastle on Tyne the Monday next before the feast of the Nativity of Saint John the Baptist [24th June], the eighth year of the reign of king Edward the third after the conquest, before John de Denton, mayor of the said town of Newcastle, by the command of Sir John de Hildeley and Sir Ambrose de Neoburgh, clerks to our said lord the king, by the oaths of John Reynald, Gilbert de Oggill, Adam Page, Walter de Couyngtre, William de Tympron, Hugh de Coleuill, Roger de Brighton, William de Wylom, Robert de Necton, John Potter, John de Aynewik and Allan Pulhore. The which jurors say as to the bridge before the gate that the said bridge is sufficient, except the covering, which requires a rood and a half of planks, worth to buy, 20s. Item, nine score of nails, worth 7s. 6d. The carpentry would be 20s.

Item, as to the Heronpit, they say that it is all decayed and of no value. Item, they say that it might be repaired with twenty joists worth, to buy them new, 30s. Item, three roods of planks, worth 40s. Item, 400 nails, worth 10s. Item, the carpentry of the Heronpit would be 20s.

Item, the second gate ought to be repaired anew, and the work of the same would cost altogether 100s.

Item, as to the Exchequer house (mesone del Eschekier), they say that the said house is sufficient, except the defect of the roof, and of timber and lead which might be repaired for ten marks.

Item, as to the great hall of the king, they say that it has defect towards the west in a window of four leaves, with a gable of timber and seven couples of chevrons, of which the timber is carried away, and to buy new would be 20s. Item, the carpentry of the same would be 26s. 8d. Item, the irons and nails and ironwork worth 10s. Item, the masonry within the said hall might be repaired for 60s. Item, wanting a leaf of another window, of which the timber would cost 6d. and the carpentry 6d. Item, the irons and the nails 12d. Item, the covering of lead wanting, which amounts to 200 stones of lead which are worth to buy 100s. Item, in the two gables two round windows of glass are in decay, which are worth to buy new 26s. 8d. Item, the workmanship of the same would be 26s. 8d. Item, to the east of the said hall wanting the covering of lead and of boards, which might be repaired with 200 boards which are worth to buy 26s. 8d. The covering to the east might be repaired with 840 stones of lead, which are worth to buy £25. Item, to cover each rood the plumbery would be 6s. 8d. Item, the carpentry of the 200 boards for the side would be 13s. 4d. Item, the nails to the said work would be 13s. 4d.

Item, as to the chamber of the king, with the cellar beneath, they might be repaired with timber and carpentry for £10. Item, the defect of the covering of lead amounts to 200 stones, which are worth to buy £6. Item, the masonry if it ought to be dressed anew would be £20. Item, as to the kitchen (qwysine) within the mantle, it is all decayed and of no value, and might be made anew for 10 marks. Item, as to the pantry and butlery, their defects might be repaired with timber and carpentry for 40s. Item, the covering of the same places might be repaired with 100 stones of lead, worth to buy £3.

Item, as to the garners, their defects might be repaired for 20s.

Item, as to the chapel, it might be repaired of all defects for £10.

Item, as to the great tower, it has defect of plumbery which could not be repaired for less than 20 marks.

Item, to amend the defect of the masonry of the said tower would be 6 marks.

Item, they say there had been a house above the entrance of the said tower (une meson par amount lentre de la dite Tour),\* and ought to be made anew, of which the timber and the carpentry are worth £10.

Item, all the defects around the castle of the turrets (torelles) and the walls might be repaired for £16 10s.

Then follow statements of the repairs needed in the various houses, within the castle precincts, which were maintained by the baronies subject to castle ward. The houses of the baronies of Bolbec and Wark required repairs estimated at £20 each. One fourth of this sum was considered sufficient for the house of Baliol, whilst the houses maintained by the baronies of Gosforth and Devilstone, of Caugy, Whalton, Heyron, De la Vale, and Bothal might each be repaired, or made anew, for 10 marks.

Here, as conveniently as anywhere, I may remark that in feudal times lands were held from the king, on terms which required their owners to furnish stated numbers of men for the garrisons of the royal castles. This was called castle guard, or castle ward; and when, in after times, the supply of men was commuted to a monetary payment, such payment was called a castle guard rent.

Item, they say that all the said houses which the king ought to make might be sustained at the expense of 100s.

Item, they say that there are of lead on the day this indenture is made in the castle aforesaid 200 stones.

Item, they say that Sir Roger Mauduyt, whilst he was sheriff, delivered to Sir William de Felton 60 stones of lead.

Item, they say that in the time of divers sheriffs, who have been since the battle of Bannockburn, many carts and waggons have been left in the castle aforesaid after the departure of the king in the care of the sheriffs, of which carts and waggons not one is left. In witness of which the said jurors to this inquisition have put their seals. Given at the castle aforesaid, the 6th day of July, in the year aforesaid.

\* Mr. Longstaffe thinks this house is the tower which stands over the stair-way of the fore building, but it seems to me that this tower could in no sense be called a house. The most careful consideration has led me to the conviction that, except the gateway which it spans, it is a mass of solid masonry, having admirable defensive uses to which I shall hereafter refer. "The house above the entrance" is doubtless the ornate chamber at the head of the entrance stairs, as to the supposed ecclesiastical uses of which I am extremely sceptical.

An equally interesting inquisition was taken two years later; of the most important parts of which the following is a translation :

INQUISITION taken at New Castle upon Tyne Thursday next after the feast of Epiphany of the Lord [6th January] in the ninth year of the reign of king Edward the third after the conquest before the venerable father lord J. by the grace of God archbishop of Canterbury, primate of all England, and chancellor of the lord the king, by Nicholas de Punchardon, John de Harleston, John de Fandon, Robert de Ryhill, Robert de Byker, Robert de Milneburn, Thomas de Throk . . ., John de Wydeslade, John Reynald, John Wak, William de Ebor, Allan Pulhore, Thomas de Snape, Thomas de Hextildesham, Richard de Ebor, Henry Peynture, jurors. Who say upon their oath that at the time of the battle of Bannockburn when John de Caunton, knight, was sheriff of Northumberland, the said castle with all its buildings existed in a good state, after which time Nicholas Scot, Adam de Swynburn, William Ryddal, John de Fenwyk, Gilbert de Boroughdon, John de Fenwyk, John de Insula de Wodburn, John de Lilleburn, William de Tyndale, Roger Mauduyt and Robert Darreynes, now sheriff, were sheriffs of Northumberland, in which time the great tower with the turrets of the said castle, the great hall with the adjoining chamber of the lord the king, and with divers other chambers within the Queen's Mantle and with the butlery and pantry, the chapel of the lord the king within the castle, a certain house outside the gate which is called the Chequer-house (Chokerhouse), with the bridges within and without the gates, with the three gates and one postern, are decayed to the value of £300. Item, they say that there remains in the custody of Roger Mauduyt now sheriff 420 stones of lead.

Then come statements that the owners of the several baronies mentioned in the previous inquisition are each to build a house. One of these items is of especial interest. "Item, the lord of Wark upon Tweed is to build a house over the postern (*supra posternum*).” Of this house I shall have something to say hereafter.

The inquisition next states the extent of twenty various encroachments made by nineteen people upon the castle liberties. They vary from 8 to 40 feet in length, and from 4 to 20 feet in breadth. Three of them are especially said to be encroachments upon the moat. Fourteen of the encroachments have back-doors, and in one case the complaint is only that a certain John de Karliol has made a back-door, opening doubtless upon castle territory.

The concluding portion of the inquisition is slightly defective, but has evidently stated the rents which various people were adjudged to pay for land which they occupied within the castle liberties. Thus we have, "From

William de Acton for a certain house upon the moat 16d. per annum;" and "from the heirs of Nicholas Scot for 2 messuages upon the Castle heugh (hogam Castri) 5d."\*

In June, 1342, David Bruce, king of Scotland, returned from France to his own kingdom, and proceeded at once to raise a large army with which to invade England. He entered Northumberland, ravaging the country

"till he came to *Newcastle upon Tine*, which he resolved to besiege. and so sat down with all his Forces before it: The captain of the Castle was the Lord *John Nevill of Horneby*, a Person of great Conduct and Bravery, who resolving to give the young King of *Scotland* a taste of the *English* Valour, as soon as might be, commanded 200 Lances to make a Sally very early the next Morning. These dashing suddenly with great Fury into the *Scotch* Host, on that Part where the Earl of *Murray* was (who as they say, was chief General for the time, the King himself keeping private) took the Earl himself in Bed, drag'd him away naked out of his tent;† and so having slain several of his Men, and wan much Booty, they return'd all safe into the Town with great joy, and deliver'd the Earl of *Murray* Prisoner to Sr. *John Nevill* their Captain. This Earl was a chief Prince of the blood in *Scotland*, next of Quality to Prince *Robert Stuart* and the Earl of *Southerland*; but for Valour and Conduct he yielded to none: *Froisard* says his Arms were Argent, three Oreills gules. The daring enterprise having alarum'd the whole Camp, the *Scots* ran like Madmen to the Barriers of the Town, and began a fierce Assault, which they continued a great while with much pertinacy. But they gain'd little and lost much; for there were many good men of War within, who defended themselves with much Resolution and Discretion: so that the *Scots* were at last fain to leave off their Attack, and the hopes of suddenly revenging their Dishonour in that place. Wherefore that bold and lucky attempt of the besieged being thus well back'd by a vigorous Defence, was sufficient to persuade King *David* and his Council, that to dally about *Newcastle* was Dangerous. \* \* \* Whereupon about Noon they decamped and entring into the Bishoprick of *Durham*, burnt and wasted all before them."

On the 17th October, 1346, the famed battle of Neville's Cross was fought, when David Bruce was taken prisoner by John de Coupland, who was made a knight banneret in recognition of this service. David was kept for many years prisoner in the Tower of London, but in 1353 he was removed to

\* "HEUGH.—A rugged steep hill-side; a ravine."—*Halliwell*. A survey of 1540 mentions "a great waist upon the Castell-Hugh, sumtime called Old Laurence Acton's Waist," which was "foreanenste a pante in the side afore Swinborn's Doore, upon Lork-Burn."

† The lover of curious information will accept a reference—more than this is not convenient—to Mr. Skeat's supplementary volume to the Early English Text Society's edition of "The Vision of Piers Plowman," p. 320, and to Plates XIV., XV., and XVI., at the end of the same Society's "Babees Book."

the castle of Newcastle, and here he remained till near the end of the following year. He was not liberated, however, till 1357. The price of his ransom was 100,000 marks, to be paid by ten yearly instalments.

In the sheriff of Northumberland's accounts for the year 1356, we have an interesting document which throws considerable light on the state of the castle at that time. It is a lengthy document, and has not hitherto been given in a complete form to the English reader. Its great interest must atone for the space it occupies.

NORTHUMBERLAND. PARTICULARS OF THE ACCOUNT OF THE SHERIFF OF VARIOUS COSTS AND EXPENSES INCURRED BY HIM IN THE REPAIR OF THE VARIOUS HOUSES WITHIN THE KING'S CASTLE OF NEW CASTLE UPON TYNE.

Particulars of the account of Alan de Strother, sheriff of Northumberland, of various costs and expenses incurred by him in the repair of various houses within the king's castle of Newcastle upon Tyne between the 4th day of November in the 31st year of his reign [1357], and the 6th day of March next following, by the supervision and testimony of Robert de Tynden, deputy of Gilbert de Whitley, master and supervisor of the king's works in the aforesaid castle. The Prison of the Great-pit.—For the repair of a certain prison called the Great-pit, in a certain tower near the second gate, of which the Loft-floor suddenly fell by the rotting of the joists, and almost killed those imprisoned within, namely, on the 4th day of November in the 31st year of the present king. For 5 pieces of timber bought of John Wodseller for 5 joists for the repair of the said Loft-floor, the price of each 18d., 7s. 6d. Item, for the carriage of the said 5 joists from the Gaolegrip [Javell Group] to the Castle 10d. Item, for 12 planks bought for the same, the price of each 6d., 6s. Item, for 200 spikenails\* bought for the same, price 10d. per hundred, 20d. Item, to William Pratiman and Gilbert Pratyman, carpenters, working during one week, each receiving 2s. 6d. per week, 5s. Item, for crooks and bands bought for the trap-door, 18d. Item, for 2 great staples and one bar of iron to cross the trap-door, 18d.—Total 24s.

Item, Wednesday next before the feast of Saint Andrew [30th Nov.], certain prisoners in the night following broke the said prison *per sedem latrinae*. And on Monday the 4th day of December to John Letwell and William de Castro, masons, working and pulling down in the said prison, examining the *latrina*, each receiving per week 2s. 6d., 5s. To Robert de Wigton, William de Britby, William de Orlyens, and John de Lambley, labourers, working at the same on 5 days, each receiving per day 3½d., 5s. 10d. Item, for 2 pounds of candles bought because of the obscurity of the prison, 3d.—Total 11s. 1d.

Item, Monday the 11th December to John de Letewell and William de Castro, masons, working at the same, each receiving per week as above, 5s. To Robert de

\* "SPIKE-NAILS. Large long nails"—*Haliburton*.



Wigton and his aforesaid 3 fellows, labourers, working at the same, and serving the said masons on 6 days, each receiving as above, 7s. For candles bought for the cause abovesaid, 2 pounds, 3d. ~~For 2 pairs of gloves\* bought for the aforesaid masons, 4d.~~† Item, to Robert Cook for 3 chaldrons of lime, namely, each chaldron containing 4 quarters, bought for the repair of the said prison, price per chaldron 2s., 6s. Item, for carriage of the said lime from the Lime-Kilns to the castle, namely, one mile, for carrying each chaldron ~~3d.~~ 2d., ~~0d.~~ 6d. Item, for 32 lades of sand from the sandyate to the castle, which is one mile, for each 16 lades 6d., 12d.—Total 19s. 9d.

Monday next before the feast of St. Thomas the apostle [21st Dec.] to John Letewell and William de Castro, masons, working at the same for the said prison, each receiving per week as above, 5s. To Robert de Wigton and his three fellows, labourers, working and serving the masons on 5 days, each receiving as above, 5s. 10d. Item, for 2 pounds of candles bought for the cause aforesaid, 3d.—Total 11s. 1d.

The Prison of the Heronpit.—The same Alan's account for the repair of a certain prison called the Heronpit and a certain house over the said prison, near the great gate, 44 feet in length. To Robert de Wigton, William de Orlens, William de Britby and John de Lambly, labourers, working, digging and cleaning the said prison on 4 days, namely, Wednesday in the Circumcision of our Lord [1st Jan.], in the 31st year [of the king's reign], each receiving per day  $3\frac{1}{2}$ d., 4s. 8d.—Total 4s. 8d.

Monday next after the feast of the Epiphany of our Lord [6th Jan.] to John de Letewell and William de Castro, masons, [working] on the said prison, each receiving per week 2s. 6d., 5s. To John de Midelham, William Pratiman and Gilbert Pratiman, carpenters, working on the said prison, each receiving per week 2s. 6d., 7s. 6d. To Robert de Wigton and his three fellows, labourers, working and serving the masons and carpenters on six days, each receiving as above, 7s.—Total 19s. 6d.

For 4 great trees of timber bought for the work of the said prison of John Wodseller to make 4 joists for the said prison, 8s. ~~To John Sawyer [Sarratorius] and Adam Scot his fellow, sawyers, for sawing the said timber, 2s.~~ Item, for the carriage of the said 4 joists from the Gaolegrip to the castle ~~12d.~~ 9d. Item, for 34 estlandbord† bought for the work of the said prison, price 3d. per piece, 8s. 6d. And for carriage of the same from the water to the castle 4d. For 200 spiking‖ price 10d. per hundred 20d. Item, for 100 double-spiking for the trap door, 20d. Item, for 4 stones of Spanish iron bought for divers necessary things to be made thereof for the said prison, price 12d. per stone, 4s. To William de Whitbern, smith, for making of the said iron 2 double bands, 2 great crooks, 2 great staples, 1 large staple in the middle of the trap-door, and one great bar to cross the trap-door, falling into a lock, made by the said William, for working each stone 6d., 2s. Item, for one lock and key bought to fasten the trap, 2s.—Total 28s. 11d.

\* I know not how else to render this sentence. The Latin is, "in ij paribus cirotecarum." See Du Cange on the words *ciroteca* and *chirotheca*.

† Throughout this document the use of erased type represents corresponding erasures in the original.

‡ That is, East-land boards, explained by Dr. Raine as "Norway timber, in planks or boards."

‖ The same thing as "spike-nails" above "SPIKING. A large nail."—Halliwell.

Monday next after the feast of Saint Hilary [13 or 14 Jan.] to John de Letewell and William de Castro, masons, dressing stone and working upon a certain wall of the foundation of the said prison, 44 feet in length and 2 feet in height, under the timber of the house, being built around the said prison, each receiving per week as above, 5s. To John de Mideham, William Pratiman and Gilbert Pratiman, carpenters, working upon the timber of the said house, each receiving per week as above, 7s. 6d. To Robert Wigton and his three fellows, labourers, working and quarrying stone and serving the masons on 5 days, each receiving as above, 5s. 10d.—Total 18s. 4d.

Item, for 2 (large trees) of timber bought of John Wodseller for making sills (*solis*), in length 44 feet, 6s. 8d. Item, to John Sawyer and his fellow sawyer, for sawing the said timber, 2s. Item, for the carriage of the said timber from the Gaolegrip, from the water to the Castle, 12d. 6d. Item, for (3 trees) timber bought for the pantries, 46 feet in length, 8s.\* Item, to the sawyers for sawing the said timber, 2s. Item, for the carriage of the said timber to the castle, 16d., 10d. Item, for 8 6 trees timber bought for 8 large posts and 6 lesser posts and 4 main beams (*lacos*), 10 feet in length, 10s. Item, to the sawyers for sawing the said timber, 2s. Item, for the carriage of the said timber to the castle, 2s. 18d. Item, for 4 pieces of timber bought for sills and lintils for 3 doors and 5 windows in the said house, 3s. 4d. Item, to the sawyers for sawing the said timber, 12d. Item, for the carriage of the said timber to the castle, 8d. 6d.—Total 38s. 4d.

Monday in the feast of Saint Vincent [22nd Jan.] to John de Letewell and William de Castro, masons, working and dressing stone for the foundation of the said prison, each receiving per week as above, 5s. To John de Mideham, William Pratiman and Gilbert Pratiman, carpenters, working at the same, each receiving per week as above, 7s. 6d. To Robert de Wigton and his 3 fellows, labourers, working and serving the masons and quarrying stones on 5 days, each receiving as above, 5s. 10d.—Total 18s. 4d.

To Robert Koc for 2 chaldrons, namely 8 quarters of lime, bought from him, price per chaldron 2s., 4s. And for carriage, 6d. Item, to Andrew le Lymleder for carrying 32 lades of sand to the castle, 12d.—Total 5s.

Monday next after the feast of the conversion of Saint Paul [25th Jan.] to John de Medelham and his 2 fellows, carpenters, working at the same, each receiving per week as above, 7s. 6d. To John Letewel and William de Castro, masons, working upon the Barbican outside the gate, each receiving per week as above, 5s. To Robert de Wygton and his 3 fellows, labourers, working and serving both the said masons and carpenters, and cleaning the steps of the great tower on 5 days, each receiving as above, 5s. 10d.—Total 18s. 4d.

Item, for 5 (large trees) timber bought of John Wodseller for 5 joists for the same prison-house, in length 14 feet, 10s. Item, to the sawyer for sawing the said timber, 2s. Item, for the carriage of the said 5 joists to the castle, 20d. 18d. Item, (4 trees) for timber bought of the same John for one sidwinere and topwinere† 46 feet in length,

\* I take this entry to mean that three pieces of timber, each 46 feet in length, were bought for the requirements of the pantries. It is only fair to say that in this I have differed from Mr. Longstaffe, who holds that "pantrees"—whatever they may be—46 feet in length, were made from the three pieces of timber. The original is, "Itm in (iij arbor') meremio empt' pro les Pantres longitud' xlvj pedu' viij s."

† "The topwinere is probably the ridgebeam and the sidwinere a beam running lower down. As only one sidwinere is named, it may perhaps be inferred that the house had a tee-fall roof."—Longstaffe. We have *side-wivers*, in the sense here ascribed to *sidwinere*, in "Best's Farming Book."

6s. 8d. Item, to the sawyers for sawing the said timber, ~~2s.~~ 18d. Item, for carriage to the castle, 12d. Item, for 40 spars of fir bought of Thomas de Kelsow, price 6d. each, 20s. And for carriage of the said 40 spars from the Keyside to the castle, 12d.—Total 41s. 8d.

Monday the 5th day of February, to John de Midelham and his 2 fellows, carpenters, working and lifting the timber of the said house, each receiving per week as above, 7s. 6d. To John Letewel and William de Castro, masons, working within the great tower, each receiving per week as above, 5s. To Robert de Wygton and his 3 fellows, labourers, serving the aforesaid carpenters and masons and quarrying stone on 6 days, each receiving per day as above, 7s.—Total 19s. 6d.

Monday next before the feast of Saint Valentine [14th Feb.] to John de Medelham and his 2 fellows, carpenters, working upon the said house, each receiving per week as above, 7s. 6d. To John Letewel and William de Castro, masons, working upon the Barbican outside the gate, each receiving per week as above, 5s. To Robert de Wygton and his 3 fellows, labourers, working for the aforesaid masons and carpenters on  $5\frac{1}{2}$  days, receiving each per day as above, 5s. 10d.—Total 18s. 4d.

Item, for 600 lathes bought for roofing the same house over the prison of the Hayronpit, price ~~20d.~~ 12d. per hundred, ~~10s.~~ 6s. Item, for 200 thak nails\* bought for the same house, ~~20d.~~ 16d. Item, for 100 double thak nails for the same house, ~~20d.~~ 12d. Item, for 1600 stanbred† price ~~5d.~~ 4d. per hundred, ~~6s.~~ 8d. 5s. 4d. Item, for 40 estland-bord bought for 4 doors and 5 windows, and evesyngbord,‡ price 3d each, 10s. Item, for 300 shot nail|| bought for the aforesaid doors and windows, 15d.—Total ~~25s.~~ 3d. 24s. 11d.

Item, for four stones of iron bought to be made into crooks, bands and other necessities, 4s. For the Heyronpit prison house, to William de Whiteburn, smith, for making four pairs of bands and four pairs of crooks for the said four doors, and 6 large crooks for the balkes, fastened in the wall with lead, and 2 great crooks and 2 bands for the gate of the great tower, made from the said iron, for his work, 2s. Item, for 5 pairs of bands and crooks bought for the 5 windows of the said house, 18d. Item, for timber bought for the "chemeney" within the kitchen of the said house, for the mauntelet,§ and other necessities, 3s. Item, for ten spars of fir bought for the same, price 6d. each, 5s. Item, for 100 thaknails bought for the same, ~~10d.~~ 3d. Item, for 300 stralattthes¶ bought for the same, ~~2s.~~ 16d. Item, for 1600 strabrodes\*\* for the femoral†† in the kitchen within the said house of the Heronpit, at 3d. per hundred, 4s.—Total ~~10s.~~ 8d. 21s. 1d.

\* THAK-NAILS. The nails or pins used in fastening thatch to the roof of a building.

† That is, stone brods, "slate pins, generally made of the leg-bones of sheep."—*Halliwel*. The word is a reminiscence of the use of thin flags of stone as roofing material.

‡ Eavesing board, the boards of which the eaves were constructed.

|| We have *shot-nails* in the Durham Household Book. "Probably short nails."—*Greenwell*.

§ "The mauntelet must be understood as the mantel or mantel-tree, the beam to support the chimney, now supplanted by a brick arch, and commonly decorated with a projecting mantelpiece."—*Longstaffe*.

¶ That is, straw-laths,—the laths to which the straw of a thatched roof was pinned.

\*\* "STRABRODS [*i.e.* Straw-brods]. The wooden pins or stobs used in fastening thatch to the roof of a building."—*Halliwel*.

†† "FEMEREL. A kind of turret placed on the roof of a hall, or kitchen, so formed as to allow the smoke to escape without admitting the rain from outside."—*Halliwel*.

Monday next before the feast of Saint Peter in Cathedra [22nd Feb.] to John de Medelham and William Pratiman, carpenters, working upon the chemenay within the kitchen, each receiving in that week 2s. 1d., 4s. 2d. To Gilbert Pratiman, carpenter, for making the said 4 doors and 5 windows in that week, 2s. 1d. To William Red . . . , slater, for a roof for the said house, made according to a certain agreement, containing  $2\frac{1}{2}$  roods, at 18s. per rood, both for stone for roofing the said house, and for his work, 45s. Item, to Robert de Wigton and his two fellows, labourers, for daubing\* the said chemeney according to a certain agreement, 5s. Item, for 3 chaldrons of lime, bought of John de Brinkelawe, for roofing the said house, at 2s. per chaldron, 6s. Item, for the carriage of the said lime, 9d. Item, for carrying 32 lades of sand to the castle for the same work, 12d.—Total 64s.

Item, for 42 daubyngstours† bought for 2 walls within the said house, namely, between the kitchen and the prison, and the other between a certain chamber and the prison in the same house, 2s. 6d. Item, for 5 kymple of rods bought for the said walls, 15d. 10d. Item, for 100 thaknails for the said walls, 10d. 4d. To Robert de Wigton and his two fellows, labourers, working and daubing the said walls on 6 days, each receiving per day as above, 5s. 3d. Item, for 1000 waltel‡ bought for a certain wall of the said house 44 feet in length, 5s. To John flendhachet, mason, working upon the said wall on  $4\frac{1}{2}$  days, receiving 4d. per day, 18d. To Richard de Ripington, labourer, working and serving the said mason for the same time, receiving  $3\frac{1}{2}$ d. per day, 16d. 14d.—Total 16s. 7d.

Total amount of expenses, £21 3s. 5d.

Item, for 3 trees bought to make gallows of timber, 2s. For their carriage 2 miles, 6d. Item, 2 carpenters working on the said gallows for 2 days, each receiving 5d. per day, 20d. Item, for 12 stones and 8 pounds of iron bought of Adam Kirkeherle, price 12d. per stone, 12s. 8d. To William de Whitebern, smith, for making 10 pairs of neckirons,|| 3 pairs of manacles, and 3 large bolts for the stocks, at 6d. per stone, 6s.—Total 22s. 10d.

In 1400, Henry IV. granted a charter which separated Newcastle from Northumberland, and constituted it an independent county; "but as castles and boroughs," says Mr. Longstaffe, "existing near each other were always separate in jurisdiction, the castle of Newcastle, though not excepted in the charter, was not affected by it." So it continued to be part of the county of Northumberland.

\* That is, plastering.

† "DALBYNGSTOURS. Stours or pieces of wood, sections of branches of trees, &c., used in forming the framework of chimneys and partitions of rooms to be covered with plaster of lime or clay."—*Greenwell*.

‡ That is, wall-tiles—bricks.

|| The Latin is, "pro x. paribus boyarum." Under *boya* Du Cange has "torques damnatorum."

Before the close of the fourteenth century the keep had become the county gaol, and the use of the king's hall as the assize court had commenced. The former was thenceforward called the High Castle, and the latter the Moot Hall.

In 1527, Sir William Lisle, a notorious outlaw of that day, of whose deeds and fate an interesting account, drawn from State Paper sources, may be seen in Mr. Welford's "History of Newcastle and Gateshead" (Vol. II., pp. 98-111), escaped with his son from the prison in the castle, and, at the same time, liberated a number of other prisoners, some of whom were confined for felony, and some for murder and treason. For a few months Lisle and his followers maintained a lawless career in defiance of ward and warrant, but in January, 1528, several of them were apprehended by the agents of the then earl of Northumberland at Felton, and tried at a warden court at Alnwick, when nine of them were beheaded for march treason and five hanged for felony. On the 21st of the same month a party of the earl's servants and others attacked another band of Lisle's followers, when two of the ringleaders of the latter were slain, and others captured. On Sunday morning, the 26th January, as the earl returned from high mass at the parish church of Alnwick, Lisle and his son, with William Shaftoe and 18 others, "in their linen clothes, and halters about their necks, kneeling upon their knees, in very humble and lowly manner," met him, and surrendered themselves to the king's mercy. Lisle, John Ogle, William Shaftoe, and Thomas Fenwick were hanged, drawn, and quartered, and their heads and quarters were "set up upon the dongeon of the castell of Newcastle and in sondry other eminent and open places most apparent to the view and sight of the people to the hye contentation of all the trewe inhabitants of theis partes, and extreme terror of all other semlabel offenders."

When the town of Newcastle was created a county, the castle, as we have already seen, remained part of Northumberland. Within the castle precincts the mayor and sheriff of Newcastle had, consequently, no authority. By this fact the ends of justice were not infrequently defeated. A malefactor

in the town need only escape to the castle to be safe from arrest. This state of things, however, was brought to an end by the charter granted to Newcastle, in 1589, by queen Elizabeth. Like all regal and legal documents of that and subsequent times the charter is tediously verbose, and, although the passage relating to the castle is of great interest, I must endeavour at once to translate and abridge.

There is an old and ruinous castle within our town of Newcastle, but in our county of Northumberland, outside the liberties of the town, by reason whereof many most wicked persons, dwelling there, who would by no means be permitted to evade punishment within the town, nevertheless, by fleeing into the castle, do often evade merited punishments. The mayor and other officers have no authority to arrest or apprehend malefactors who in this way flee to the castle or its enclosure, precinct, ambit or circuit. The old castle, with its enclosure, circuit, precinct and ambit, have no use save to serve as a prison or common gaol for our county of Northumberland, and for a common hall called The Mouthall or sessions hall of the same county. We therefore grant to the mayor and burgesses full liberty and authority at all times to enter the enclosure of the castle, and every house and mansion within the ambit, circuit and precinct thereof (except our gaol therein, vulgarly called The Dungeon), and to exercise the same authority in arresting and punishing all sorts of evil-doers, and committing them to the gaol of the town, as they exercise in the town itself.

The castle played its part in the Civil Wars. Towards the end of July, 1644, the earl of Calendar, having taken Hartlepool and Stockton, "advanced to Newcastle, and endeavoured to possess himself of *Gate-side*, and many Skirmishes pass'd thereupon between his Forces and those of the Town, but at last he made himself master of it [*i.e.*, Gateshead], and so blockt up the Town on that side." At that time, according to the Milbank manuscript, as quoted by Bourne, "*The round Tower under the Moot-Hall, towards the Sand-Hill, called the Half-Moon, which was the old Castle of Monkchester, was by Sir John Marley [mayor and governor] made use of to secure the River and Key-side against the Scots, and the other Castle [*i.e.*, the keep] he put into good Repair, which was very ruinous: On the former he laid great Guns for the Use above-mentioned; and on the latter he laid great Ordnance, to beat off those Guns which the Scots had laid upon the Banks of Gateshead against the Town. And this he managed bravely for a long time.*" On the

10th August, general Leven arrived at the Tyne, crossing which he drew up his forces on the north of Newcastle, and at once commenced the erection of batteries, and the planting of mines beneath the walls. Several weeks were occupied in making various proposals to the mayor, Sir John Marley, who was also governor, for the surrender of the town. These not being accepted, the siege was vigorously commenced on the 19th October. The mines were sprung, breaches were made in the walls, and in a few hours the Scots were in possession of the town. The mayor, and four hundred other persons, besides women and children, "took the Castle for a sanctuarie," and "quickly pulled downe the red flag on the Castle tope, and set up the whyte flag of peace." On Monday, the 21st, Marley addressed a submissive appeal to general Leven, praying that he and those with him might have permission to go "to his Majesties next Garrison, which is not beleaguered, with our Horses, Pistolls, and Swords." On the following Wednesday the castle was surrendered, and "three score twelve Officers, Ingeniers, and prime Souldiers" were taken prisoners and "incarcerat within the Towne." Marley was conveyed to his house by a strong guard, "to defend him from the fury of the incensed people," but the day after he was returned "unto a Dungeon trance within the Castle : Where now," says a republican writer of the period, "that presumptuous Governour remaineth, till the Hangman salute his neck with a blow of Straffords courtesie." He was afterwards sent up to the parliament, but whilst on the way found means to escape, and succeeded in getting out of the country. He remained abroad till the restoration of Charles II., towards the accomplishment whereof he was in some way instrumental.

During the two following centuries the history of the castle is little more than a record of lease and release, varied by occasional litigation.

In the summer of 1778, Brand, the historian, examined the castle, and was surprised to find on the top of the keep "a little artificial garden, producing apple-trees, rose-bushes, &c." Here a modest type of horticulture flourished for many years after this period, and the tenant used facetiously to describe the interior of the castle, which was then roofless, as *a large pit* in

the middle of his garden. In Brand's day the chamber at the head of the fore-building was a currier's shop. The chapel, and, except during assize, the guard room also, were the cellars of John Fife, innkeeper, who occupied the adjoining "Three Bulls' Heads."

In the *Newcastle Courant* of 14th September, 1782, Mr. Turner, then the lessee of the castle, inserted the following advertisement:

A WIND MILL in the Center of the Town of  
Newcastle.

To be LET,

**T**HE Old Castle in the Castle Garth, upon which with the greatest convenience and advantage may be erected a Wind Mill for the purpose of grinding Corn and Bolting Flour, or making Oil, &c. There is an exceeding good Spring of Water within the Castle, which renders it a very valuable situation for a Brewery, or any Manufactory that requires a constant supply of water. The proprietor upon proper terms, will be at a considerable part of the expence. Enquire of Mr Fryer, in Westgate-street, Newcastle.

In 1787, John Howard, the philanthropist, visited Newcastle. He tells us that "during the assizes at Newcastle, the county prisoners are, men and women, confined together seven or eight nights, in a dirty damp dungeon, six steps in the old castle, which, having no roof, in wet seasons the water is some inches deep. The felons are chained to rings in the wall." On the Assize Sunday it was the practice to exhibit the prisoners to the public, "and the vulgar and curious paid sixpence each for admission" to the sight.

When the nineteenth century dawned the castle had reached its darkest days of desolation. The keep, which still rose proudly above its squalid surroundings, was roofless and untenanted, except by bats. The Guard Room was still an occasional gaol. Most of the outer walls had been destroyed, and the Garth, which had "many hundreds of inhabitants," was literally crowded with shops, tenements, and taverns. On Saturdays booths were erected on the open space before the Moot Hall. The shops were chiefly occupied by dealers in old clothes. Foremost in rank amongst the taverns was the "Three Bulls' Heads," built against the walls of the keep. "There is," says Bourne, "an House in the Yard, where they say was the *Chapel* of the Garrison, which is called the *Chapel-house* to this Day; it stands *North-east* from the Chapel



[within the keep] ; its common Name now is the *three Bulls Heads*." This quotation, interesting as it is, may give rise to mistake if not followed by some word of explanation. The castle, in its best days, had two chapels, one within and another without the keep. The site of the latter, if tradition may be trusted, was occupied by the "Three Bulls' Heads," whilst the former was utilized for cellarage to the same tavern. Another tavern within the castle liberties was the "Two Bulls' Heads," which was entered by a passage through the vaulted chamber on the south side of the Black Gate.\*

In 1810, the keep became, by purchase, the property of the Corporation of Newcastle, and a better day dawned upon it. Considerable repairs were effected, principally by the energy of Alderman Forster. A new floor was supplied to the great hall, resting upon a pillar and arches, built at the same time. A vaulted brick roof was constructed, and the parapet and corner turrets were added. A freeman was appointed "warder of the castle," with a salary of £12 a year, besides coal, rent free residence in the great hall, and the fees of visitors. The room beneath his spacious domicile was used as a day-school.

A course of lectures on "Castellated Architecture," delivered to the Newcastle Literary and Philosophical Society, in March, 1847, by Dr. Bruce, had the effect of drawing considerable public attention to the old keep. Shortly afterwards its complete restoration was undertaken by the Society of Antiquaries, helped by a grant of £250 from the Corporation. The chapel, the warder's room, the main doorway, the windows, and other portions, were restored under the direction of the late John Dobson. On the 3rd August, 1848, the completion of the repairs was celebrated, and the commencement of the Antiquaries' tenancy inaugurated by a grand banquet, given in the

\* *One* bull's head is not an uncommon tavern sign, but *two* or *three*, except in Newcastle, are very unusual. I imagine that the "Three Bulls' Heads" of the Castle Garth bore originally the arms of Alexander Stephenson, the first lessee of the castle precincts, which are, *on a bend three leopards' faces*. The "many cobblers," who, M. Jorevin de Rocheford tells us, then dwelt here, were certainly not learned in heraldry, and may easily have mistaken the artist's representation of the faces of leopards—animals they did not know—for the faces of bulls—animals with which they were well acquainted. "Three Bulls' Heads" would, consequently, be their description of the sign, and we all know the adhesiveness of a popular designation. The "Two Bulls' Heads," formerly called the "Half Moon," had adopted the closest possible approximation to its more important neighbour's name; and taverns in other parts of the town have copied the one name or the other, just as we sometimes find a modern inn styled "The Salutation."

great hall. The duke of Northumberland presided, and his pipers cheered the company with "Chevy Chase," "Canny Newcassel," "Felton Lonnin," the "Keel Row," and other airs which always appeal to the heart of a true Northumbrian.

Forty years have passed since that festive evening, and, in the meantime, the Society of Antiquaries has pursued the even tenor of its way, regularly paying to the Corporation its rent of half-a-crown a year for the tenancy of the keep, publishing its valuable transactions, and preserving from destruction many objects of antiquity, from the stone implements and food vessels of the ancient Britons, and the altars and inscriptions of the all-conquering Romans, to the tinder-boxes and spinning-wheels of our own grandmothers.

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### DESCRIPTION.

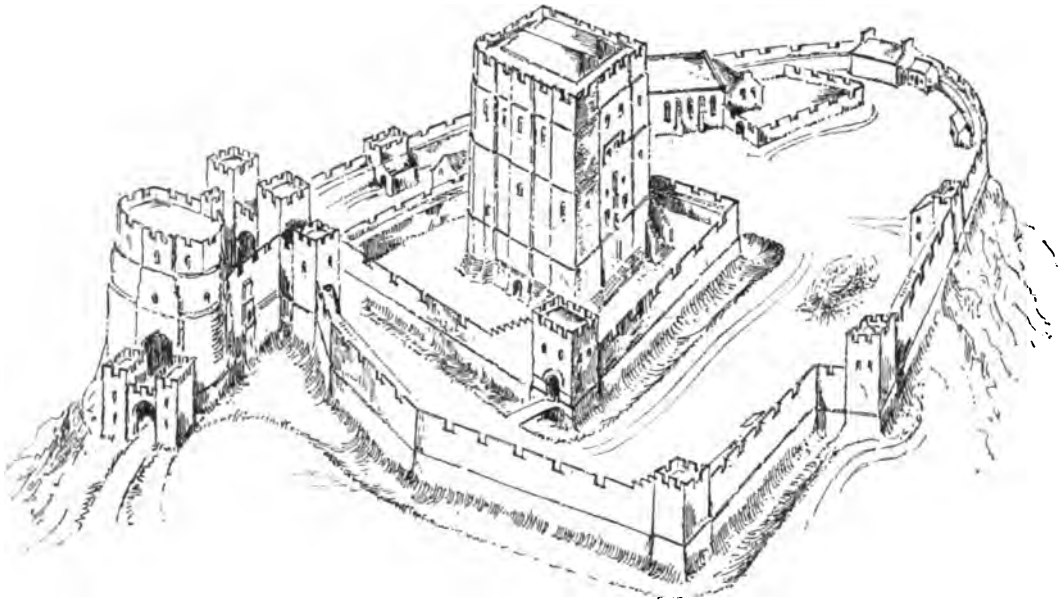
Description of the parts of the castle which no longer exist is not easy ; but, at the outset, I avail myself of two invaluable helps. The first of these is an engraving of a model of the castle, made by my friend John Ventress. The construction of this model occupied many months of devoted labour ; and though some portions are necessarily conjectural, others are authenticated by patient measurement and repeated examination, made at a time when local operations rendered parts of the outer buildings and foundations accessible, which a younger generation has never seen.

Our second help is a slightly altered copy of the plan prepared by Mr. Longstaffe to illustrate his paper on the castle, to which I have already frequently referred. This plan I have indexed with Roman letters. As my description proceeds, the occurrence, within parentheses, of the same letters will guide my readers to the portions of the plan which the structures of which I shall speak occupy.\*

Immediately in front of the Black Gate, and stretching towards the east

\* I wish to acknowledge my indebtedness to Mr. Ventress and to Mr. Longstaffe: to the former for permission to have a bird's eye view of his model engraved ; and to the latter for liberty to adopt such features of his plan as my description renders needful.

end of the street now known as the Back Row,\* was the barbican (A), an important feature in the defence of the gateway. A barbican usually consisted of two walls, enclosing the roadway which led to the principal gate. Generally such walls terminated outwardly in small towers, between which was an arched gateway, and this was probably the arrangement here. Within the barbican was a draw-bridge (B) over a moat or pit. The site of the barbican, after its destruction, was occupied by quaint old houses and shops, similar to

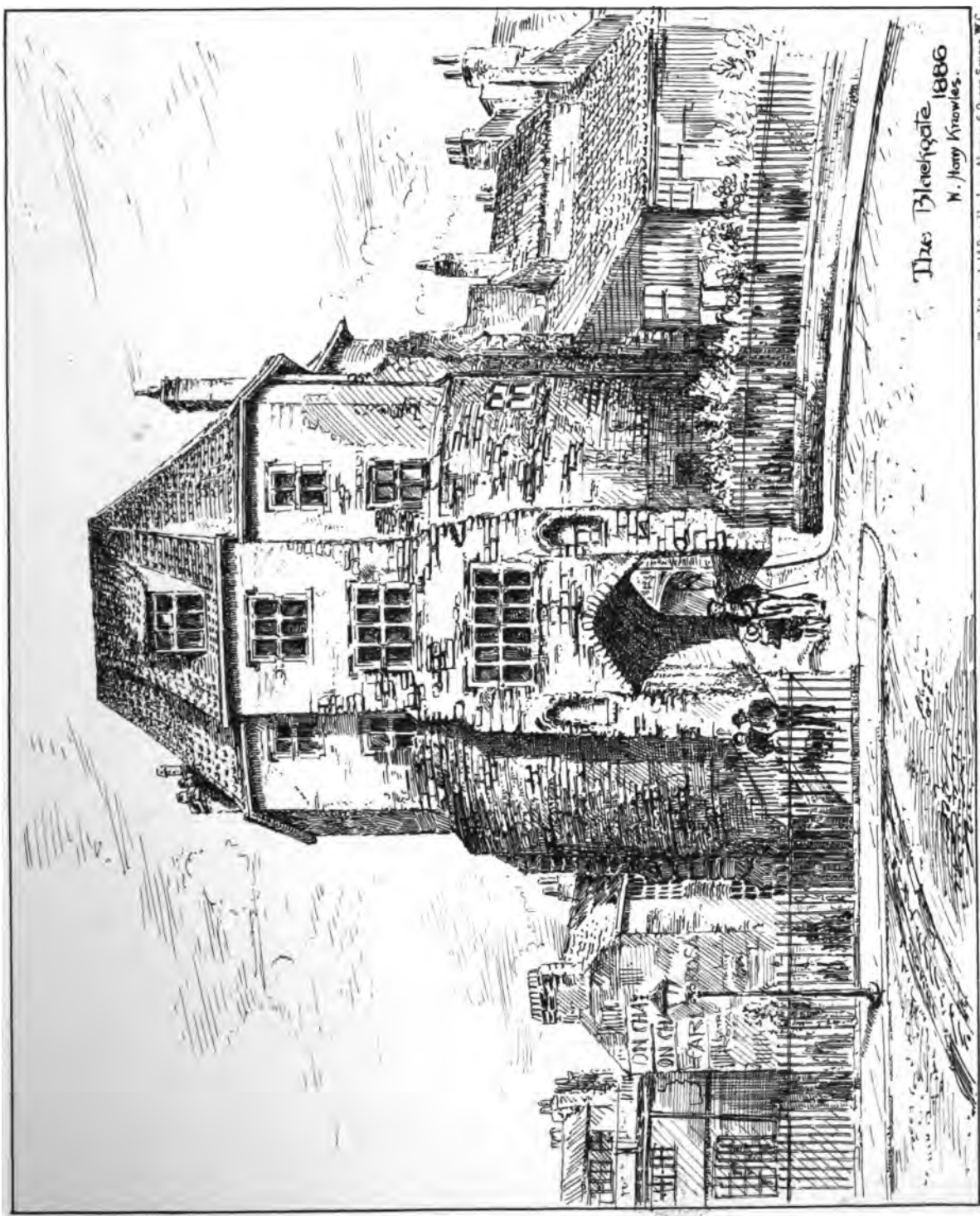


MODEL OF THE CASTLE.

those we now see within the gate. These remained until the approach to the High Level Bridge was made. Their appearance in the early part of this century is shown in one of the plates in Scott's "Border Antiquities."

We now come to the gate itself (c), a gloomy portal truly. We have no difficulty in accounting for its name. Seventy-five years ago it was described as a "dark, narrow, and dangerous passage," though till that time it was the road by which the judges passed to and from the Moot Hall. In general plan the gate resembles two semi-circular bastions, with a covered archway between

\* The Back Row was anciently called Gallow Gate. "The prisoners to be executed from the county prison in the castle," says Brand, "are brought along it in their way to the gallows, erected for such executions without the West-Gate." A survey of 1540 mentions "Gallow-Gate foreanenst Castle-Yate."



The Blackgate 1886  
N. Hony Knowles.

Photo-Lithographed & Printed by James Alderman 6, Queen Square, W.C.



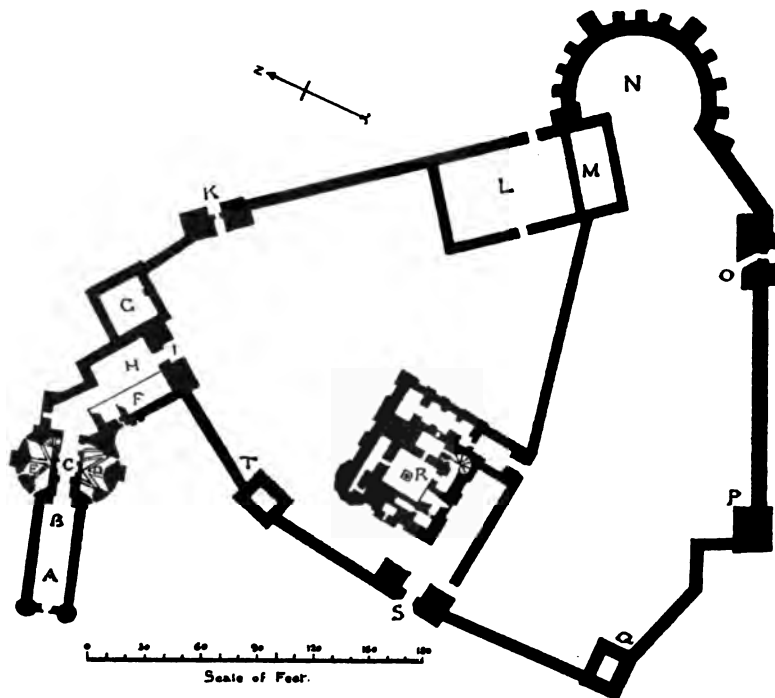




Guard Room  
Blackgate.

Photo Lithographed & Printed by James Ackerman, 6, Queen Square, W.C.

them, which formerly contained both a portcullis and a gate. There are vaulted chambers on each side of the gateway. The arrangement of the vaulting ribs, especially in the chamber on the south (D), is extremely peculiar. Four ribs span the chamber from side to side, but two additional ribs spring from one of the corbels, and cross the chamber diagonally. Five of the corbels on which the ribs rest are circular, and two are octagonal. One has been destroyed. The chamber on the north side (E) is entered through a



PLAN OF THE CASTLE.

small passage, the top of which is vaulted. The vaulting of the chamber itself rests on three ribs, which radiate from one huge corbel on the inner side, and die into the opposite wall. Both chambers have arrow loops, the sills of which descend rapidly to the outer face of the wall, showing that they were intended as a means of attacking enemies who might have planted themselves in the surrounding moat. Alexander Stephenson (of whom more presently), according to the Millbank MS., "began to build [upon] the Castle-Gate, but it was finished by



*John Pickle*, who made it in the Fashion it is now, and kept a tavern in it; and then one *Jordan*, a Scotsman and *Sword-Kipper*, built the House on the South-side of the Gate, and lived in it; and *Thomas Reed*, a Scotch Pedlar, took a Shop in the North-side of the Gate." The west front is the work of Stephenson, who brought even the archway further forward.\* On the 12th January, 1739, the east wall of the gate fell, "and although several shops adjoined the same, none of the occupiers were injured." There are four floors above the gateway. Till 1883 these were occupied as tenements. In that and the following year the whole building was restored by the Newcastle Society of Antiquaries, and the three principal rooms now form their museum.

After passing the gateway the road turns abruptly to the right, and on the same side we have the site of the Heron Pit (F), one of the prisons of the castle. We learn from the sheriff's accounts for 1356 that the Heron Pit was 44 feet in length and 14 feet in breadth, and that over it was a house, occupied doubtless by the gaoler. This house had four doors and five windows. It would seem that part of it, as well as the pit beneath, was used as a prison, for we have reference made to the walls "between the kitchen and the prison," and "between a certain chamber and the prison in the same house." This house over the Heron Pit was built against the inner face of the wall which ran from the Black Gate to the Second Gate (I). Much of this wall still remains, and possesses some features of great interest. Chief of these is a pointed doorway, now unfortunately covered up, with bolt holes on the inside. Behind it is a room. Mr. Longstaffe conjectures that this doorway, which opened into the castle moat, was intended as a *dernier resort*, or secret means of escape. Immediately over this doorway is another, but circular headed, which, taking two abrupt turns, passes through the wall, and was possibly designed to defend the opening below. This higher doorway is walled up externally, but may be entered on the inner side through the second shop from the Black Gate.

\* The commencement of the original arch, about three feet from the present front, may be clearly discerned from beneath.





Photo-Lithographed & Printed by James Almon, 6, Queen's Square, W.C.

On the opposite side of the road was a square tower, beneath which was another prison, called the Great Pit (G). These prisons were terribly dreary places, dark, damp, and noisome. They were in fact cellars, without any means of ingress or egress except through the trap door in the floor above.

Between the Heron Pit and the Great Pit was a second drawbridge (H), and immediately beyond it the Second Gate (I), with a portcullis.

The house over the Heron Pit and the tower over the Great Pit have disappeared, and for two centuries and a half their sites have been occupied by the old shops and houses which we now know as the Castle Garth.

The old word *garth* simply means *yard*, and until quite recently the Castle Garth was popularly understood to include the whole of the castle precincts. When the town of Newcastle was created an independent county by Henry IV., the castle and its liberties were not affected by the grant, but, as we have seen, remained in the county of Northumberland. Elizabeth's charter gave the mayor of Newcastle and his officers no jurisdiction within the castle liberties, except to pursue and arrest persons who had committed offences in the town. In the meantime the bye-laws of the various trade guilds of Newcastle either totally prohibited "strangers and foreigners" from following their various crafts in the town, or imposed large fines for small privileges. When, therefore, in 1619, Alexander Stephenson, "a Scottish man, who came in with King *James*," obtained a lease of the castle precincts, except the keep and the Moot Hall, the open spaces within the walls were rapidly built upon, and the Garth became a busy place of trade. The occupants were people who could claim no civic privileges in the town itself, but neither were they subject to any of the town's restrictions. They were indeed as completely free from the jurisdiction of the mayor and burgesses of Newcastle as they would have been had they lived in the Orkney Isles. The Corporation in those days was zealous to preserve the privileges of the incorporated companies, and for this end sought many times, though in vain, to become the lessees of the Garth. From 1652 to 1662, and again from 1701 to 1736, they were indeed the tenants, having, in the former case, purchased the remainder of Stephenson's lease, and, in the latter, entered under a reversionary lease granted them by James II.

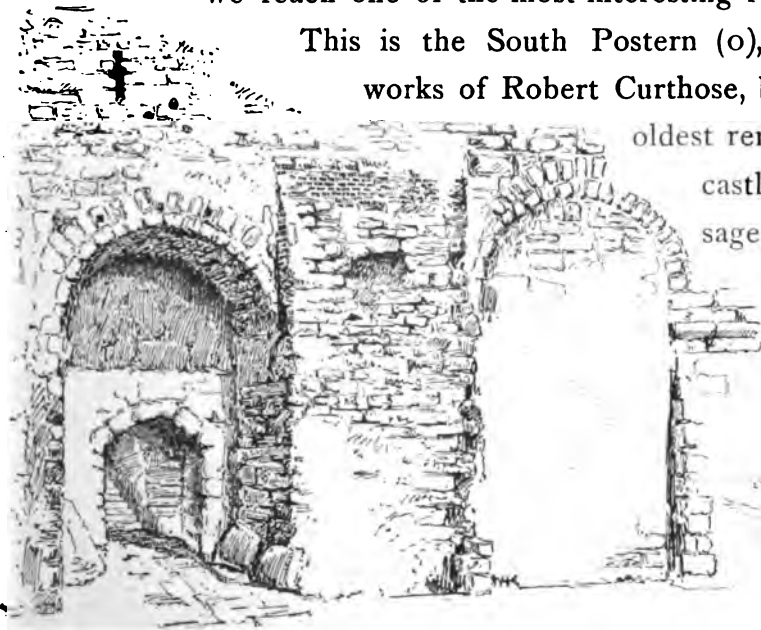
In addition to this lease they also procured from James letters patent, taking the castle and its liberties out of Northumberland, and making them part of Newcastle; but in 1690 the earl of Macclesfield instituted a process at law to set aside the late king's act, and, although the Corporation contested the suit, he was successful. The Corporation stands charged, at this time, with vexing the tenants of the Garth with frivolous suits, breaking open their houses, seizing their goods, and prohibiting them following their several trades.

In 1768 the Castle Garth was united to the parish of St. Nicholas, but the power of the trade companies was then rapidly declining, and the importance of the Garth as a refuge was passing away. The persecution to which the inhabitants were at one time subjected, and the privileges they enjoyed, despite the nearness of their adversaries, led to the establishment of a custom, which, even sixty years ago, was not extinct. "Every stranger, immediately after opening a shop, is invited to a general meeting of all the dealers and chapmen within the precincts and liberties of the castle, at a public house. Each individual pays sixpence, and the evening is spent in promoting good fellowship."

We must now proceed with our survey of the castle. We reach the head of the Dog Loup—now modernised to Dog Leap—Stairs. Here stood one of the castle gates—the east postern (κ). Passing beneath the railway arch we find ourselves in front of the modern "Three Bulls' Heads," a house to which the name of the old tavern was given when the latter was taken down. We now arrive at the gates of the Moot Hall. This building and its yard occupy the sites of the ancient Moot Hall (L), the King's Chamber (M), and the Half Moon Battery (N). The old Moot Hall, as we have seen, is described in the reign of Edward III. as "the New Hall of the king," and the adjoining room, used till 1810 as the grand jury room, was "the King's Chamber, with the cellar beneath." Standing on the steps of the modern hall we may feel assured that we are within a few yards of the spot where our first Edward received the homage of John Baliol of Scotland. The general plan of the old Moot Hall, of which the only existing representation is given in that valuable repository of local history, Richardson's "Table Book" (Vol. III., p. 90), was at right angles to that of the present building.

If now we pass round the east end of the new courts, and step down to the south-east corner of the yard, we are on the site of the Half Moon Battery, and before one word be said of this structure, the marvellous strength of the position, commanding the Sandhill, the bridge, and the opposite bank of the river, must be observed. Here it was that Sir John Marley planted guns to defend the river and bridge from the earl of Calendar, whose forces were drawn up on the Windmill Hills. This battery, or tower as it is sometimes called, was surrounded by a curtain or outer wall, styled in ancient documents the "Queen's Mantle," within which were the kitchen, the butlery, and the pantry connected with the king's palace.

Leaving the Moot Hall, and descending a few steps of the Castle Stairs, we reach one of the most interesting remnants of the fortress.



THE SOUTH POSTERN.

This is the South Postern (o), possibly a part of the works of Robert Curthose, but almost certainly the oldest remaining fragment of the castle buildings. The passage, which we must regard as passing through the basement of a tower, is barrel-vaulted, and has been closed at its outer face by a door, of which the bolt holes and one of the hinge staples remain.

The basement of the tower consists of two distinct portions, which join at the point where the passage through them slightly changes its direction. The masonry of the two parts differs considerably. To me the suggestion is that the tower above has been an addition, to receive which the basement has been extended on the inner side. The doorway of the postern opens on its outer side into a lofty

arched recess, which is flanked by buttresses, and the arch of which is formed of two courses of voussoirs. A few feet above the arch there is a cross-loop in the wall. A little to the east is a slightly taller arch, constructed in precisely the same way, but without any recess. It was probably over this postern that the lord of the barony of Wark was required in 1336 to build a house. (See page 53.) Here, at all events, in later times the county gaoler had his residence, and, till near the close of last century, part of his house was used as an occasional gaol. Mackenzie mentions that Thomas Watson, who was executed for murder in 1790, was the last felon confined here.

A little to the west of the postern we still find a considerable portion of the old outer wall of the castle,\* running parallel with an ancient thoroughfare, now partially blocked, which bears the name of "Sheep's Head Alley." Still pursuing the same direction, and just before reaching the east side of the High Level Bridge, we find a fragment of one of the wall towers (P), of which the greater part has been destroyed. From this point the wall took an irregular course to the next tower (Q), of which no stone is left. Thence it ran almost due north to the Bailey Gate (S), from which the opposite thoroughfare, now being removed, had its name. This gate, of which a delightful lithographed view illustrates Mr. Longstaffe's oft quoted paper, was built, it would appear from the Pipe Rolls, in 1178. Before the erection of the Black Gate it was the principal entrance to the castle, but afterwards it came to be regarded as a mere postern. A paragraph from Gray may here be read with interest.

In the *South West* of the Town is the *White-Fryers*, and neer that a street called *Bayliffe-Gate* which in former times belonged unto the Castle and County of *Northumberland*: there is a Postern Gate, where Prisoners taken in time of Hostility with *Scotland*, (and Felons of the County of *Northumberland*) were brought in privately into the Castle in Newcastle, where the common Gaile for the County is.

\* There has been considerable confusion in the use of the words *inner* and *outer* in describing the castle walls. Mr. Longstaffe adopts the usage of the surveys of 1620 and 1649, and designates the boundary wall "the outer wall of the castle." But this wall formed no part of the fortification, and, for this reason, I have described the fortified enceinte as the outer wall. The space enclosed within this wall I have estimated on the next page. The boundary wall, however, enclosed three and a quarter acres.

From the Bailey Gate the wall continued to another tower ( $\tau$ ), and from thence to the east end of the wall behind the Heron Pit.

The outer wall of the castle was surrounded by a moat, which appears to have been made in the reign of John. When the Black Gate was added, the moat was carried round it also.

The wall, the course of which we have now surveyed, enclosed a space of about two acres. This area was divided into two wards or baileys, an inner and an outer, by a cross-wall, which, leaving the outer wall just south of the Bailey Gate, passed a short distance on the south side of the keep, and is believed to have abutted on the old Moot Hall at its south-west corner.

We now come to what has ever been, since the days of Henry II., the chief feature of this fortress—the keep ( $\kappa$ ). The description I am about to attempt of this part of the castle will perhaps be read with greater interest if preceded by some account of the purpose for which such structures were erected, and the nature of the defence they afforded. On these subjects my readers shall have the words of the greatest living authority on English military architecture, Mr. George T. Clark.

“In considering the limited and very inconvenient accommodation afforded by a Norman keep, it should be remembered that it was not meant for a residence, save during an actual siege, and that at such times it often only received the baron's armed tenants [or the king's chosen retainers], and not his mercenaries. Indeed, the builders of some of these keeps seem to have mistrusted their own troops as much as they feared those of the enemy. The staircases and galleries are often contrived quite as much to check free communication between the several parts of the building as between the inside and the outside. Further, the excessive jealousy in guarding the entrance, the multiplied doors, the steep and winding staircases, the sharp turns in the passages, although they helped to keep out an enemy, or, if he got in, placed him at a disadvantage, also rendered impracticable the rapid re-entry of the garrison, so that if the court or outer ward were taken by assault, the defenders had scant time to retire into the keep, which was thus liable to a *coup de main*. Otherwise, with a sufficient and faithful garrison, and ample provision and military stores, a Norman rectangular keep was almost impregnable, so great was its passive strength. Its windows were too small or too high for their shutters to be reached by fire-balls, and its walls were too thick to be breached or mined, if properly defended from the summit. This, indeed, was the true method of defence. An ordinary loop in a thick wall, however widely splayed, admitted of but little scope for an archer, or space to draw his bow. The lower loops were entirely for air, not for defence. Higher up,

H

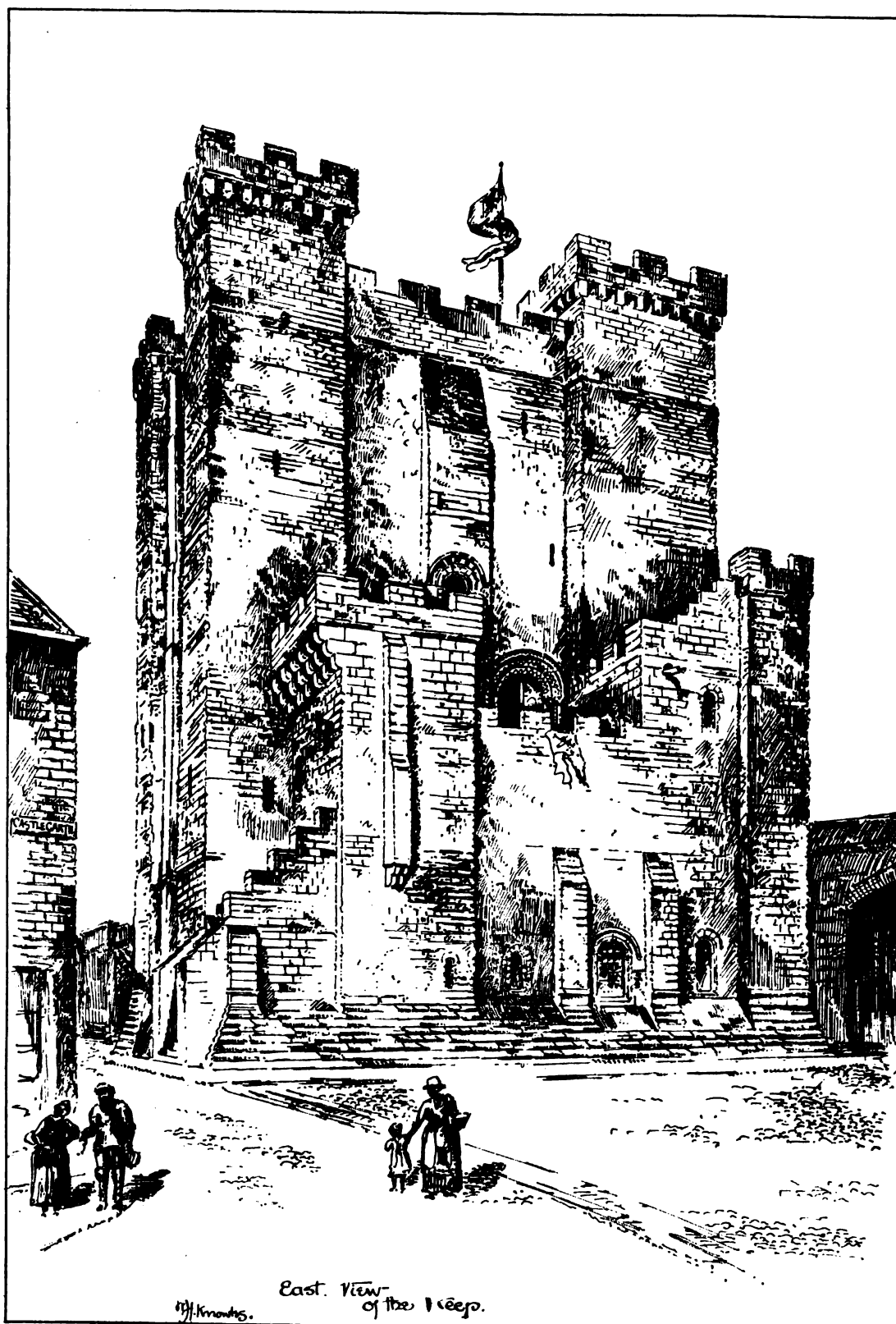


with larger windows, a bow could be used with advantage, but there were no flanking defences, for the angles had no considerable projection, and the shoulders, or lateral faces of the pilasters, were not pierced. With military engines for throwing heavy stones and masses of rock from the roof much might have been effected, but in the early keeps this was not contemplated, and probably not to any great extent in the later ones. An arrow shot from a battlement 50 feet or 70 feet high would lose some of its force in the descent. \* \* \* The attack by sap was the only one to be employed against a rectangular keep, and was rarely practicable. Where, as was often the case, the keep stood upon a rock, the running a mine below it [before the days of gunpowder] would produce no effect. Where this was not the case, the foundations of the wall were so broad and so solidified as to stand even when much of the soil beneath them was removed. \* \* \* The defence of such a keep was its passive strength alone. The loops were nothing in its defence; the roof being on a slope and of shingle would support no military engine and no great store of stones or heavy missiles. The narrow doorway did not allow of a sally in force, and when seriously attacked the garrison had no resource but to trust to the thickness of their walls, their ample supply of water, their magazines of provisions, and thus patiently to await relief."

"The governing principle in a Norman keep was to oppose passive resistance to all attacks. It was not meant to be regularly inhabited. It was a refuge during a siege; a last resource when the outer works were carried. All the spare space was needed for stores, and there was but little provision for comfort, and none at all for luxury. There are no flanking defences, indeed it may be said no active defences at all. The great thickness of the wall prevented the proper handling of either long or cross bow [at the loops and windows], and the range, laterally, was very limited, neither could the archer reach those who stood at the foot of the wall, and might be engaged in mining it. Nor could much be done in the way of casting down missiles from the battlements. The original roofs were high pitched and covered with shingles, and concealed by high parapets. They afforded no footing for machines, and no storage for missiles. The walls defied the most powerful ram, and no engine could throw a missile of any great weight to the summit. The doors were of oak or iron, and even if broken down or burned the passages within were so narrow and so full of sharp turns that a handful of resolute men could defy an army. The enormous breadth of the foundations, sometimes as much as 30 ft., defied the miner's art, and the provisions and stores were usually enough to support a garrison for an indefinite time. It was by treason and fraud rather than by force, 'arte' rather than 'marte,' by knavery rather than by bravery, that such keeps were usually taken, and it is little to be wondered at that such places, garrisoned by mercenaries, men without truth or ruth, should be regarded with horror by the peasantry, no less than by the burghers and burgesses of the adjacent towns."

The keep of the castle of Newcastle is rectangular in plan, but is not quite square. Above the plinth it measures from north to south  $63\frac{1}{2}$  feet, and from east to west 74 feet. Its walls are of enormous thickness, measuring, above the plinth and between the pilasters,  $14\frac{3}{4}$  feet on the west side, and  $16\frac{1}{2}$  feet on





East View  
of the Keep.

Photo Lithographed & Printed by James Akerman, 6, Queen Square, W.C.

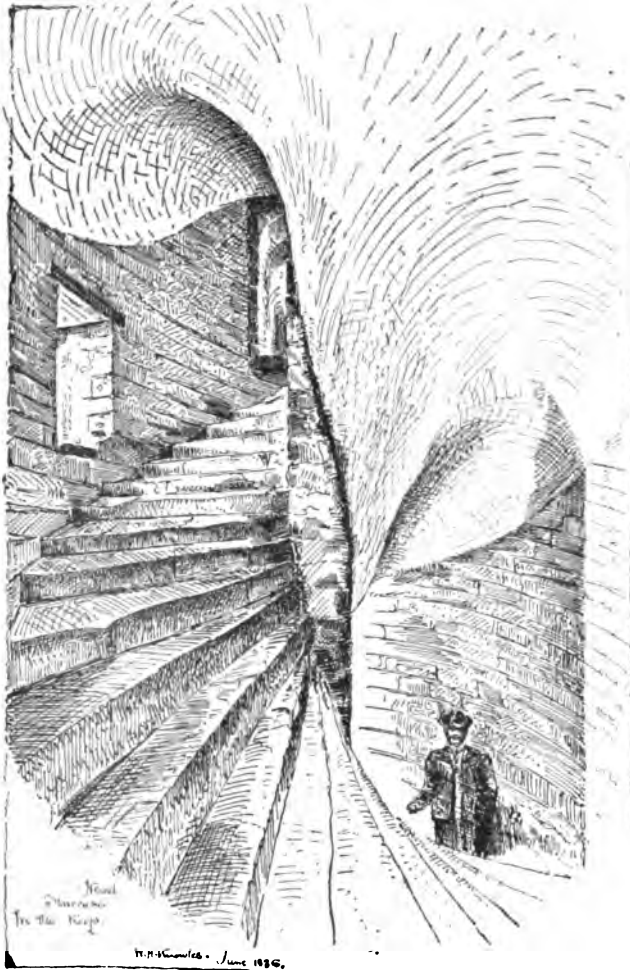
the south. Near the top the walls are from  $12\frac{3}{4}$  feet to  $13\frac{3}{4}$  feet in thickness. To the roof the keep is 82 feet high, and 107 feet to the top of the flagstaff turret. Externally the walls recede by three set-offs. Internally they recede by shelves at the levels of the first and second floors. The base is surrounded by a bold plinth. A few inches above this is a cordon, which runs round the whole building. Three of the corners are covered by broad pilasters, which meet at the angles, and ascend to the top of the keep. These pilasters would originally ascend above the parapet, and form the external face of corner turrets, as they still do at Dover. On the middle of each side there is an intermediate pilaster, very narrow on the north and south, but broad on the east and west sides. The middle pilaster on the east side is pierced by one of the principal windows. That on the west covers the shafts of the garde-robes, and has at its basement a circular headed doorway, through which a small cavern-like vault is entered, into which the shafts descend. The north-west corner differs from the other corners in being rounded, or rather six-sided. This arrangement is apparently purposeless, and no satisfactory reason for this peculiar feature of the structure has ever been given. The ingenious suggestion has been made that it is a mere *ruse de guerre*, intended to deceive an attacking enemy into the belief that it contained the stairway, and was therefore the most vulnerable point to attack, whilst in reality it is the most solid corner of the building.

The east side of the keep is covered by the fore-building, which guards the principal entrance to the keep itself, and contains the stairs by which this entrance is reached.

The openings in the wall of the basement storey are mere loops. In the second storey they are larger, but two of these at least have been enlarged. The finest windows are those of the third storey, on the south side of which there are two, and on the east and north one each. One of these windows consists of two lights beneath a single moulded arch, flanked by engaged shafts, with capitals and bases.

There are two direct entrances to the basement of the keep. One of these is a doorway in the south wall. Externally this doorway is modern, but

there can be little doubt that it occupies the place of an original, though probably narrower, entrance. The second means of direct ingress is by a doorway, clearly original, at the south end of the fore-building, which leads immediately into the chapel, whence there is communication with the whole of the basement. There is still another doorway to be noticed. This is on the



west side of the keep, and its threshold is eleven feet from the ground. It is reached by a somewhat intricate route from the principal room of the basement. It was in all probability intended for a sally-port.

The south-east angle is occupied by a newel staircase, which, commencing on the ground floor, in 123 steps, reaches the roof. At the floor level of the great hall it gives off a straight mural staircase, which traverses the east wall, and terminates in the north-east angle in a second newel staircase, which, in 43 steps, also ascends to the roof.

The walls are honeycombed by almost innumerable passages, galleries, and chambers.

The keep now contains three stories, though there were at one time more. In a Norman keep, the upper floor, says Mr. Clark, "was placed immediately below the roof." From the united testimony of Bourne and Brand, the latter of whom founds his statement on "the rows of square holes in which the beams rested," it would appear that there have been three floors above that of the present third storey. Some of the joist holes of the lower of





Photo Lithographed & Printed by James Akerman, 6, Queen Square, W.C.

these floors, evidently however an addition, are now visible ; and a higher floor doubtless rested on the shelves from which the vaulted roof now springs. Possibly, both the historians of Newcastle mistook the holes which had received the timbers of the original roof for those of a highest storey.

The principal room of the basement, usually called the Guard Room, but probably originally intended for stores, measures  $26\frac{1}{2}$  feet by  $20\frac{1}{2}$  feet. Like the basement chambers of Middleham and Mitford it is vaulted. The vaulting is supported by eight arches, which spring from a plain cylindrical central pillar. This rests on a square base, and bears an octagonal capital, both of which are moulded. The pillar is hollow, for the conveyance of water from the well-room, and near the bottom has a hole for a cock or spout. This room is ventilated by two loops, one in the south and the other in the west wall. Both have been enlarged, but had originally openings of about 9 inches only. Both loops, which are high in the wall, have been stepped, and one is still so. There is now a doorway in the north wall, which leads into a mural chamber, but this doorway is modern, and the chamber to which it leads originally could only be reached from the floor above. The great store room has now a fireplace, but both it and the flue are modern.

From the loop in the south wall, a short passage on the west side leads into a mural chamber, lighted by a loop. From this chamber there is a *cul-de-sac* passage, which has a cupboard at its further end. From this passage, near its commencement, another passage, of irregular shape, passes diagonally to the sally-port.

The store room is reached from the newel stair by an L shaped passage in its south-east corner, into which the outer door of the basement also opens. At four steps from the ground a doorway leads into a dark chamber in the wall, between the store room and the chapel. In this chamber there are two or three peculiar features. In its south wall there is what appears to be a walled-up arched recess. A slit, 12 inches high and 3 inches wide, passes to the stairway through the same wall, in the middle of which, however, it changes its direction. Then, in the west wall, there is a pipe like opening into the

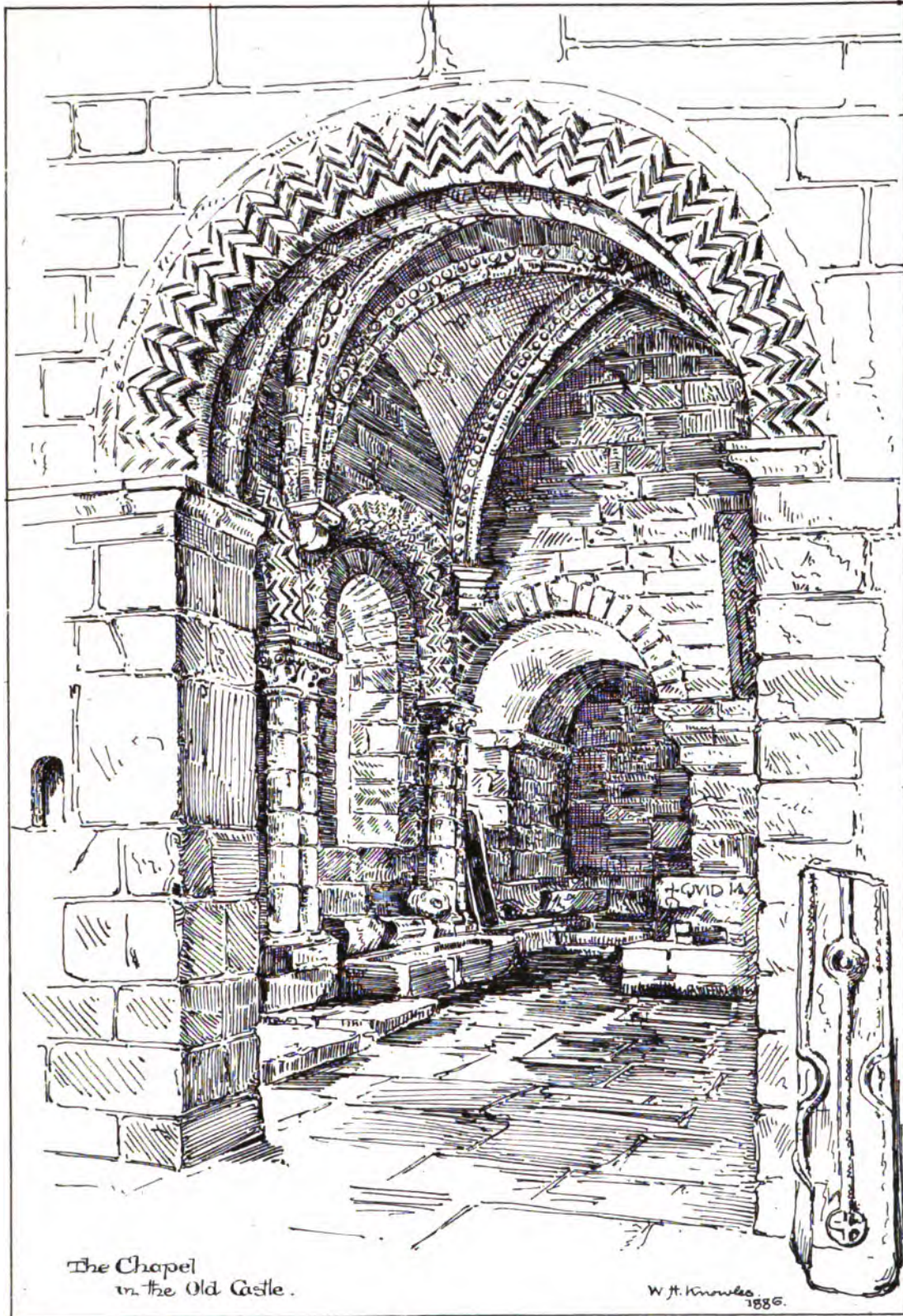


store room. Owing to difference of level, this opening, which is only 4 feet from the floor of the mural chamber, is 8 feet above the floor of the store room. Probably these arrangements could only be accounted for by an antiquary of that somewhat numerous school which has an explanation for everything.

An original doorway in the east wall of the chamber just described opens immediately into the chapel, which consists of nave and chancel. The nave is 17 feet long,  $11\frac{1}{2}$  feet broad, and 18 feet high. The chancel is  $17\frac{1}{4}$  feet long, 11 feet broad, and 20 feet high. The length of the nave is from north to south, and of the chancel from east to west. The chancel is divided from the nave by an arch  $9\frac{1}{2}$  feet in height. Both nave and chancel are vaulted. South of the nave is a vestibule, with a plain barrel vault, and a loop on its east side, and a holy water stoup opposite. The vestibule is entered by a short passage from the outer door of the chapel. The nave is lighted by two round-headed windows in its east wall, and the chancel by two similar windows, one in the north and the other in the east wall. The east and west sides of the nave, and the north and east and part of the south sides of the chancel are richly arcaded. The mouldings of the arcade arches are varieties of the chevron and double cone ornaments. The moulding of the chancel arch consists of three orders of chevron, separated from each other by two plain rolls. Most of the capitals of the arcades bear the volute. The ribs of the vaulting are intersecting arches, and rest on corbels. Some of them are decorated with the ball ornament, and others with a lightly incised chevron pattern. In the north wall of the chancel, at its east end, is a large aumbry, and nearly opposite the remains of a piscina.

Nothing finer than this part of the castle can be found in any military structure in England. More gentle, here, than is its wont, has been the touch of Time's unsparing hand, leaving little to be done by the nineteenth century restorer. We are duly grateful.

The large room of the second storey could originally only be entered from the principal newel stair. The doorway is in a recess in the south-east corner.



The Chapel  
in the Old Castle.

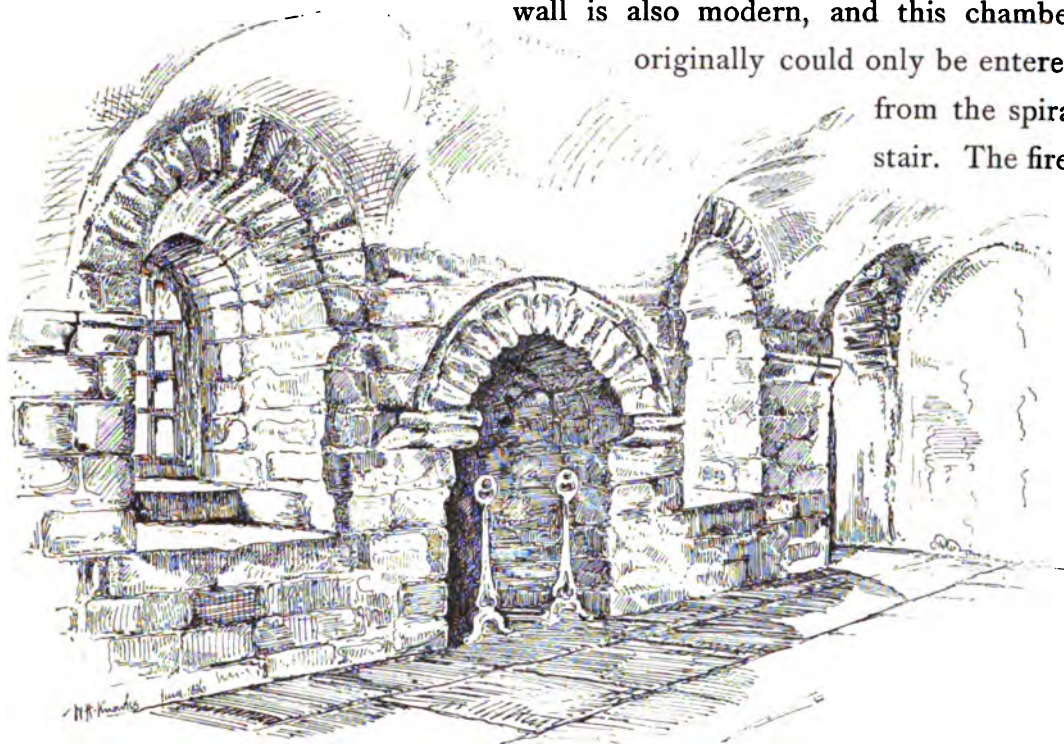
W. H. Knowles  
1886.

Photo-Lithographed & Printed by James Akerman, 6, Queen Square, W.C.

Where  
Mr. C  
text  
side  
color  
also  
than



Where the main floor, or room of state, as here, was in the third storey, Mr. Clark believes the second storey to have been a barrack. This room is  $27\frac{1}{4}$  feet long, and 22 feet broad. It is lighted by four windows, two on the south side and two on the west. The window at the north end of the west side is an enlarged loop, originally the light of a garde-robe, which was entered from the adjoining mural chamber. The pier in the middle of this room, and the arches that rest upon it are modern. The doorway into the mural chamber in the east wall is also modern, and this chamber originally could only be entered from the spiral stair. The fire-



THE QUEEN'S CHAMBER.

place is not original, but I believe the flue, which ascends to the roof, is so. A doorway in the north wall leads into a large barrel-vaulted mural apartment, usually called the Queen's Chamber. It has an original fireplace, of which the flue ascends to the roof, and is lighted by three loops in its north wall. Near its east end are two cupboards in the wall. At its west end a doorway admits to a passage, from which the destroyed garde-robe was originally entered. This passage, which goes first to the west, then to the south, then to

the west, then to the north, and lastly to the east, descends by 22 steps into a dark and miserable mural chamber below. This room, which, as I have mentioned, can now be entered from the great store room, and thus forms a second means of communication between the first and second storeys, could only originally be reached by the descent just described. It was lighted by two loops in its north wall, one of which, however, is now blocked.

The other barrel-vaulted mural chamber on the level of the second storey was originally lighted by two loops, one of which has been enlarged to a window, and through the other a doorway to the stairs of the fore-building has been broken. Its west wall, through which a second modern door has been made, formerly contained three cupboards.

A little above the floor-level of the second storey, the principal newel staircase has a doorway, through which an external gallery in the fore-building, immediately over the outer door of the chapel, is reached. "It was probably intended to allow a safe parley with those who might seek to enter at the lower door," or to ascend the stairs of the fore-building. At the back of the gallery there is a large stone cistern, to which a canal in the wall brings water from the well-room.

The great hall, or main floor of the third storey, can be reached either from the staircase of the fore-building, by the richly decorated doorway, which we may designate the principal entrance, or from the newel staircase. This room is 30 feet long,  $24\frac{1}{2}$  feet broad, and, to the middle of the modern vault, 41 feet high. It is lighted by four windows, all of which are high in the wall, two on the south side, one on the east, and one on the north. I have previously described them. The fireplace bears the date 1599, but the flue is doubtless coeval with the building. The window in the north wall is stepped, and a doorway on the west side admits to a passage which, in turn, leads to a dark mural chamber in the multangular corner of the keep. From this chamber a long passage goes first to the south, and then for a short distance to the west when it is blocked. Another mural chamber is entered by a doorway in the west wall of the great hall. In a recess at its extreme end there is a garde-

robe, and in its west wall a water drain. Both chamber and garde-robe recess are lighted by loops. The finest mural chamber in the keep is entered from this floor by a doorway in its south wall. This apartment, which has usually been called the King's Chamber, is amply lighted by three good windows, two in the south wall and one in the west, besides a loop near the east end of the south wall. It has an original fireplace, the segmental arch of which bears the billet moulding. A doorway in its north wall leads to a very small L shaped chamber, lighted by a single loop. Adjoining this little room is a recess provided with a garde-robe, which is also lighted by a loop.

Here, as at Dover, the well-room is in the third storey. It is an L shaped chamber, lighted by two windows, and is entered by a doorway in the north wall of the great hall. The pipe of the well is cased with masonry. The well is 94 feet deep, and the depth of water is usually 46 feet. There are two stone basins in the wall, one on each side of the well. These basins have drains, one of which communicates with the cistern over the outer door of the chapel. The other is believed to have communicated with the pillar in the store room, but the connection is now broken.

The windows in the south wall of the great hall are traversed by a mural gallery, which is entered from the spiral stairway. This gallery passes from the stairway to near the south-west corner of the keep, where it turns to the north, but is almost immediately blocked. Originally it extended further, and possibly joined the passage from the mural chamber in the multangular corner, with the level of the floor of which its own floor level almost coincides. The window in the east wall is traversed by the straight stairway which passes from the long to the short spiral staircase.

About 30 feet above the main floor level the four sides of the keep are traversed by a triforial gallery, which may be entered from either of the newel stairways. It is lighted by eleven loops; four in the west wall, three in the north, two in the east, and two in the south. There are also openings from the same gallery into the great hall; two in the west and two in the east wall, one in the north and one in the south. If, as is probable, the shelf from which the

modern vault of the great hall springs at one time held a floor, these openings would give access to the bratticed apartments into which this floor would be divided.

It now only remains to consider the exterior of the fore-building. The interior arrangements of its basement I have already described. Externally it is surmounted by a tower at its south end and by a chamber at its north end. The tower is pierced by a vaulted archway, beneath which is the first landing of the exterior staircase. The same tower also covers the outer door of the chapel, and contains the gallery with the cistern. The battlements of the tower are reached through a large loop in the spiral stairway. On the west side of the archway through the tower there is a stone basin in the wall, which has been called a holy water stoup, which it certainly never was, but is far more probably a lamp niche. A few steps higher we have another of these basins in the opposite wall. The chamber at the north end of the fore-building is entered from the highest landing of the entrance stairs. Three of its sides are richly arcaded, and a corbel table runs round the whole room. The whole apartment has been restored. It has two windows, one on the north side, and one on the east.

Antiquaries have with remarkable unanimity held that this ornate chamber served some sacred purpose. Brand "suspected it to have been the chapel," although, he adds, "it must have been a very small one." Early in the present century some local antiquary styled it "the oratory," a name by which it was long afterwards popularly known. Mr. Longstaffe says it is obvious "that it was devoted to sacred uses," and believes that "in this little room we seem to have the oriole." Mr. Clark pronounces it "a chapel." The popular mind is predisposed to connect almost all objects of antiquity with sacred things, but one does not expect archæologists to be similarly affected. There are two reasons why this room has been called chapel, oratory, and oriole. First, the niches on the stairway, which are like holy water stoups. Second, the highly decorated character of the chamber itself. But if the niches were holy water stoups, why should there be two of them? Such stoups were, moreover,

always within the church or chapel, or within its doorway or porch. Then as to the architectural ornament of the room, it is sufficient to mention that at Castle Rising, in Norfolk, we have, at the head of the fore-building of a Norman keep, a still more ornate chamber, which in fact is nothing more than the vestibule of the great hall, enclosing instead of standing beside the principal entrance. And lastly, I think I have already shown that this chamber is spoken of in the inquisition of 1334 as "the *house* above the entrance" to the keep.

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NOTE (SEE PAGE 47).

1178.	For the work of the New Castle upon Tyne and the gate of the same castle...	£80	17	1
1195.	For the work of the king's houses in the New Castle upon Tyne ... ..	1	8	2
1196.	For the repair of the king's houses in the castle upon Tyne ... ..	2	0	0
[Items similar to this occur in almost every subsequent year.]				
	For the repair of the gaol of the New Castle upon Tyne ... ..	4	5	
1198.	For the repair of the tower of the New Castle ... ..	1	17	0
1206.	For the making of trenches in the castle ... ..	24	8	0
1212.	The vacant see of Durham yielded to the defence of the castle ... ..	22	0	0
1213.	The work of the New Castle, and of the tower; and of the fosses (from the revenues of the see of Durham) ... ..	132	18	11

"We grant and give to them a rent of 110 shillings and 6 pence which we have in the same town [Newcastle] for escheats, to be divided and assigned to those who have lost their rents by reason of the foss and the new works made below the castle towards the water."—*King John's Charter to the Burgesses of Newcastle*, dated 5 Feb., 1213.

1225.	For the repair of the three bridges in the New Castle ... ..	5	7	
1227.	For the work of a breach of the New Castle upon Tyne ... ..	34	7	8
1234.	For victuals bought and stored in the king's castles of New Castle and Bamburgh, and for other necessities with which they were provided because of the coming of the king of the Scots towards these parts ...	100	0	0
	For the repair of the gate of the New Castle upon Tyne and of other things which required repairs in the same castle ... ..	22	10	0
1236.	To Walter de Kirkham for the king's wardrobe at New Castle ... ..	90	0	0



1237. For the repair of the chamber of the New Castle upon Tyne at the head of the old hall, and likewise the king's chamber in the old tower; and for repairing and roofing with lead the king's new hall and new chamber in the same castle; and for repairing the breach of the wall beyond the postern of the same castle, and the palisade before the gate of the same castle and near the old tower ... 33 14 10

To a certain priest serving the chapel of the New Castle upon Tyne 50s., which it is ordered he shall have every year for his sustenance ... 2 10 0  
[This item is repeated every year in the printed Pipe Rolls.]

1238. For improving the houses of the king in the castles of Bamburgh and New Castle below the moon (subter luna) ... 10 0 0  
[This is the earliest reference to the Half Moon Battery.]

1239. For the repair of the king's mills at Bamburgh; and the king's chamber, the king's old hall, and the king's old kitchen appertaining to the same hall in the New Castle upon Tyne ... 18 4 9½  
1240. For roofing the tower of the New Castle upon Tyne with lead \* \* \* \* and making a certain gaol at New Castle ... 40 0 0  
1244. For improving the king's hall in the New Castle upon Tyne ... 5 5 7½

The Mayor of Newcastle and Robert de Crepping, keepers of the provisions of the castle, commanded to sell the remainder of the King's corn and wine, and account for the proceeds to the Exchequer.

1250. For the repair of the gate of the New Castle upon Tyne ... 36 0 8  
[It is somewhat singular that in the Pipe Roll of 1250 the sheriff of Northumberland includes this item, with the cost of building the Black Gate (see page 50), in one amount, the whole of which he puts down as "for the repair of the gate."]

1267. For amending the defects of the New Castle upon Tyne and for its defence, that is, for victuals and expenses both of the knights and of servants and others holding the said castle in the 46th and 47th and three parts of the 48th year [of Henry III.], both in time of peace and in time of disturbance ... 513 9 8

And for the wages of the servants at arms dwelling there for the defence of the New Castle upon Tyne, of whom each received 3d. per day, from the Lord's day next before the feast of St. Catherine in the 50th year [25 Nov., 1265] to the Monday next after the same feast in the 51st year [1266], that is, for 353 days ... 45 7 6

And for the wages of one bailiff dwelling there who received 12d. per day from the Lord's day next before the feast of the purification of the blessed Mary in the 51st year [2 Feb., 1267] to the Monday next after the feast of the finding of the holy Cross in the same year [3 May, 1267], that is, for 100 days ... 5 0 0

And for the wages of one foot bailiff dwelling there who received 6d. per day for the same time ... ..		£ 2 10 0
And for the wages of 8 servants at arms dwelling there of whom each received 3d. per day from the said Lord's day to the Easter next following ... ..		7 2 0
And for 16 shields (targiis) bought for the defence of the same castle ...		5 6 8
1271.	For the repair and amendment of the tower of the New Castle upon Tyne...	67 5 0
1272-5.	For a wooden enclosure to a breach of the wall of the New Castle upon Tyne	15 0 0
1297.	Writ in which the King commands the sheriff of Northumberland to store the castle of Newcastle upon Tyne with victuals and other necessities, and to cause it to be safely guarded.	
1323.	A quarter of the body of Andrew de Hartcla ordered to be set upon the tower of the castle.	
1338-9.	An entry in the Abbreviatio Placitorum respecting a chantry within the castle of the town of Newcastle upon Tyne.	
1377.	Parliament petitioned to repair the castle, and to provide a proper constable to reside therein.	

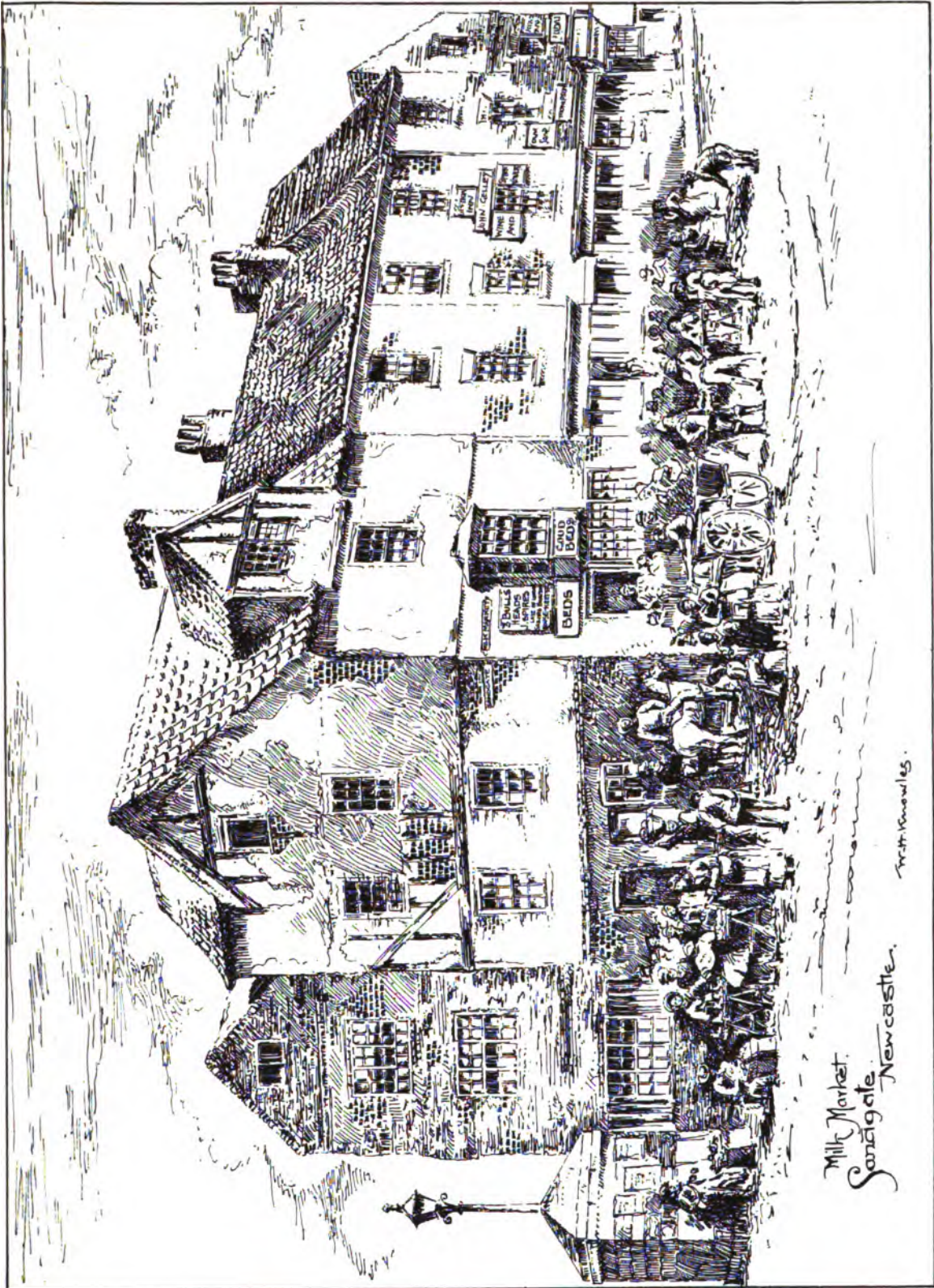


## SANDGATE.

The ancient glory of Sandgate has passed away. It is no longer pre-eminently the *dulce domum* of that hardy race—the keelmen—who one while above all other dwellers in Newcastle, gave character if not charm to the town. Formerly one of the principal thoroughfares by which Newcastle was entered, its importance has gradually declined, and now from end to end it is a rookery of poverty. Within recent years one side of the street has been almost entirely swept away. Of the remaining half, the frontage is chiefly a line of beer-houses, lodging-houses, and shops of petty tradesmen. Behind these are a multitude of dark, dingy alleys, crowded with the miserable dwellings of the very poor.

Sandgate, in the older popular acceptance of the name, describes rather a district than a street. The church of St. Ann was formerly “St. Ann’s chappel in Sandgate,” though the street does not even touch its graveyard. The “New Road” to Shields, formed in 1776, was long known as “Sandgate New Road.” Sand Gate strictly was the gate in the town’s wall, which stood on the old Quayside, at the south-west corner of the Milk Market, and which was taken down in 1798. When, at a very early period, the road eastward from this gate became skirted with houses, this too was Sandgate. Then the keelmen came hither and colonized; and in time the street was flanked with “chares” and entries, and these also were Sandgate. The street itself has now three names. Only its western half is called Sandgate. The other half is St. Ann’s Street, whilst a small portion in the middle is St. Mary’s Street.

Sandgate is mentioned as a street as early as 1336, and Roger Thornton, who died in 1430, owned three gardens at its east end, each of the yearly value of 4d. When, early in February, 1644, Newcastle was besieged by the Scotch army, the marquis of Newcastle, who was then here, “for the better Guard of the Town, set the *Sand-gate*, a Street without the Walls, and the other Suburbs, on Fire which continued burning all *Sunday* and *Munday*.”



Milk Market.  
Sandgate.  
Newcastle.

W. H. Knowles.

Photo Lithographed & Printed by James Allerman, 6, Queen Square, W.C.



On the 22nd February the Scots withdrew, and after marching to Corbridge, turned their faces southward. In August, shortly after the victory of Marston Moor, they returned to the Tyne, and again laid siege to Newcastle. The earl of Calendar gained possession of Sandgate, "and setting sundrie Regiments there, and about that place, he forthwith caused to construct a strong Bridge of Keill boats over Tyne (and within his quarters) for the passing and re-passing of his forces to both sides, and fixed the same a pretty way below the Glasse-house. This advantagious passage became very steedable [serviceable], not onely for the Souldiers, but also for the Countrey people, that brought in daily provision for the Armie." When, on the 19th October, the town was taken by the Scots, "it was entered by the *Whyte Fryer Tower* and *Sandgate*, where the Colliers of *Elswick* and *Benwell* were employed under one *John Osbourn* (a false rebellious *Scot*) to undermine the Walls ; which they did, and blew them up, and so got and plunder'd the Town."

Sandgate commences, at its western extremity, in a large open space known as the Milk Market, where, from early in last century, this commodity was daily offered for sale. A keeper of the market was appointed by the Corporation in 1717. A market of very different character is now held here, but only on Saturdays. Then the space is crowded with the merchandise of tradesmen of the humblest type. The whole stock in trade of the most prosperous of these merchants of Sandgate market might be bought for a few shillings. The variety of articles exposed for sale is by no means limited, but old clothing, old tools, and remnants of mercery form the staple. Occasionally a few old books are to be seen, but no one need hope for a more fortunate prize than a dirty copy of "Norie's Navigation" or "The Seaman's Assistant."

The houses on the east side of the Milk Market, towards the river, are still labelled FOLLY. The name records the hardihood of one Captain Cuthbert Dykes, "post-master and town's surveyor," who, in 1681, undertook to erect here a water-engine to supply the lower parts of the town with water, and who carried on his engineering operations, and, at the same time, a lawsuit in respect to the site, which cost him £2,000.



Leaving the Milk Market, we enter Sandgate itself. Between Nos. 7 and 8 we have "Sellers' Entry," which contains one of the oldest buildings in the neighbourhood. It is perhaps worthy of mention that until recent years the boundary stones of the borough of Newcastle, numbered 65 to 69, stood at various points on the south side of Sandgate and St. Ann's Street.\*

Nearly opposite the point at which Sandgate becomes St. Mary's Street, a short street called the Swirle leads to the river side. The name of the street is adopted from that of a covered streamlet which here enters the Tyne.† In



HALF-MOON LANE (BACK OF THE SWIRLE).

the Swirle we have a fine block of old buildings, which extend to the parallel thoroughfare known as Half-Moon Lane, with Queen Anne gables, tall

\* The 65th stone stood at the corner of a *narrow* lane between St. Ann's Street and the river, known as "Wide Open," near the north-east corner of the Grain Warehouse; the 66th stood at the north-west corner of the Swirle; the 67th near the north end of a thoroughfare called Malcolm's Chare; the 68th at the north end of Joiners' Chare, and the 69th at the north end of Pothouse Entry. The 69th stone was the last of the series. From this point to that occupied by the 1st stone—at the foot of the Forth Banks, and near the mouth of Skinner Burn—we may regard the foreshore as the boundary of the Borough, and the same may be said of the distance between the 64th stone—at St. Peter's Quay—and the 65th; but it would be interesting to know how the strip of land between the Sandgate stones and the river came to be considered part of "the town and county of the town of Newcastle-upon-Tyne."

† The word Swirle, according to the respectable authority of John Trotter Brockett, is "applied to express the meandering of a stream of water."

"There was a rush and a *swirl* along the surface of the stream, and 'Caiman, Caiman,' shouted twenty voices . . . the moonlight shone on the great *swirling* eddy, while all held their breaths."—Kingsley's "Westward Ho!" ch. xxv.

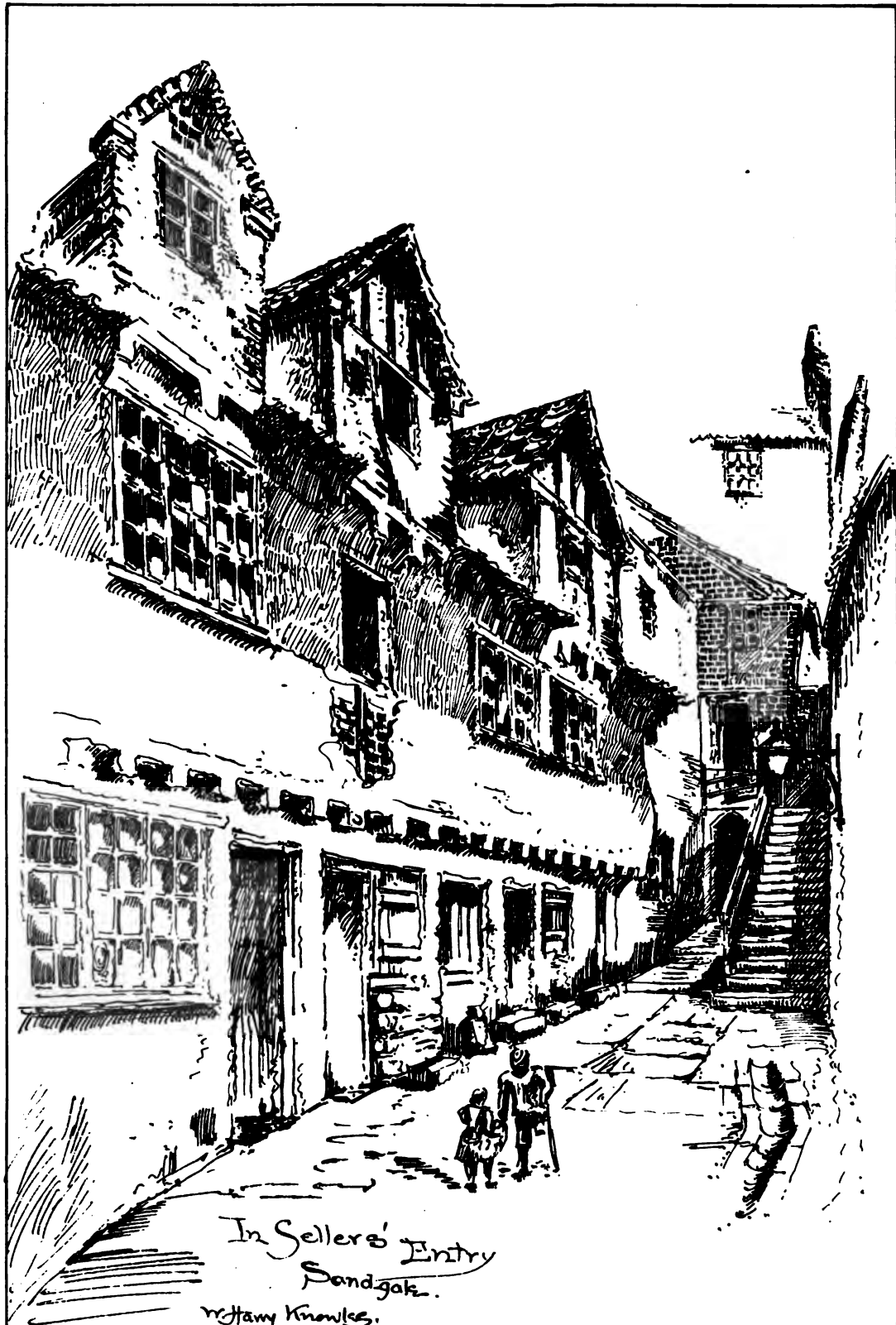
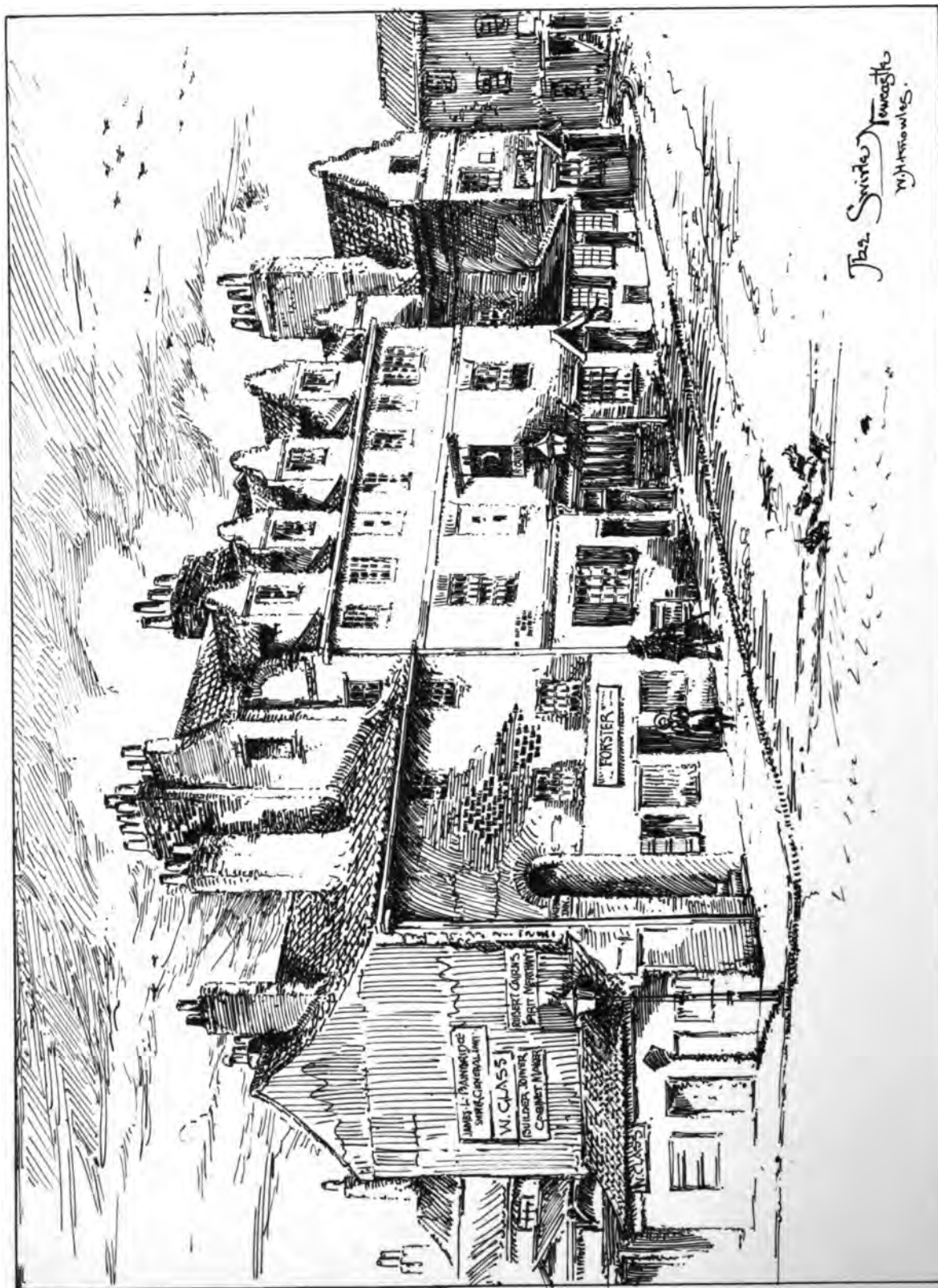


Photo Lithographed & Printed by James Akerman, 6, Queen Square, W.C.









*The Spire Glasgow  
Nightingales.*

Photographed & Printed by James Akerman, 6, Queen Square, W.C.

chimney stacks, and quaint dormer windows. One of these old buildings is a tavern, with old-fashioned outthrusting sign. For a century at least it has borne the name of the "Half Moon."

Beyond the Swirle is St. Ann's Street, near the middle of which we have the interesting three-storey building, shown in the accompanying sketch, with deep inflected parapet, and projecting gargoils.

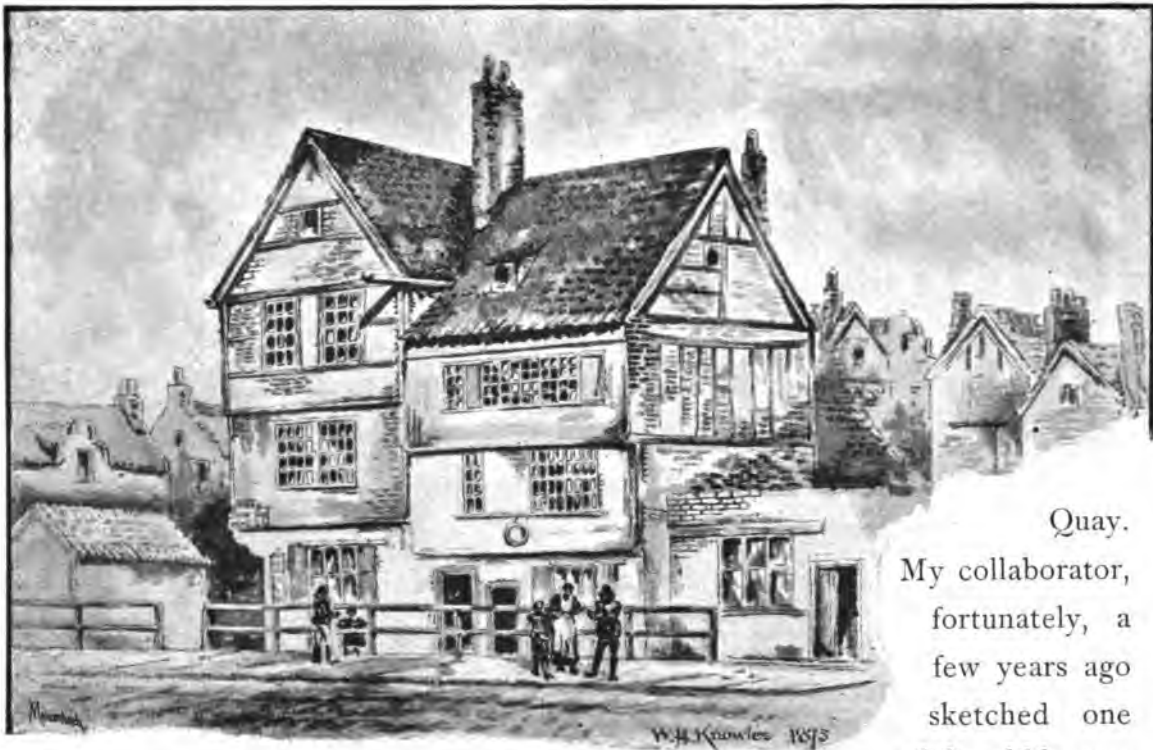


St. Ann's Church, formerly a chapel of ease to All Saints', stands near the east end of St. Ann's Street. The first mention of it I have found occurs in 1597, during a time of plague, when it was turned into a hospital for the infected. In the Corporation accounts for August in that year we have the item, "Paid for drinke and breade to St. Ann's Chapell this weike, 8s. 1d." In the reign of Charles II. complaint was made to Dr. Basire, then archdeacon of Northumberland, "that some of the inhabitants in Sandgate in the chappelry of All Saints' do use obscurely to bury their dead in an ancient chappelyard (as they pretend) there, persons excommunicate, as Christopher Milbourne, [being] buried there." Bourne tells us that after the Reformation St. Ann's "was neglected and came into Decay." In 1682, however, it was repaired at the cost of the town.\* Thus "restored" it served the needs of the neighbourhood

\* The sermon preached on this occasion was printed, with the following title:—"TH' ENCÆNIA of St. Ann's Chapel in Sandgate OR, A SERMON Preached May 3. 1682 Before the Right Worshipful, the Mayor, Aldermen, Sheriff, &c. of the Town and County of Newcastle upon Tyne Upon their erecting a School and a Catechetical Lecture for the Instruction of poor Children, and such as are ignorant. By John March B.D. and Vicar of St. Nicholas in Newcastle upon Tyne. \* \* \* \* LONDON, Printed for Richard Randal and Peter Maplisden, Book sellers, at the Bridge-foot in Newcastle upon Tyne, MDCLXXXII."

till 1768, when the present church was erected, the stones of which were taken from the portion of the town's wall between the Sandhill and the Sand Gate.

The river bank between the Milk Market and the Swirle was formerly known as Sandgate Shore. Here, in 1840, the Corporation constructed an extension of the quay, and Sandgate Shore became thenceforward the New



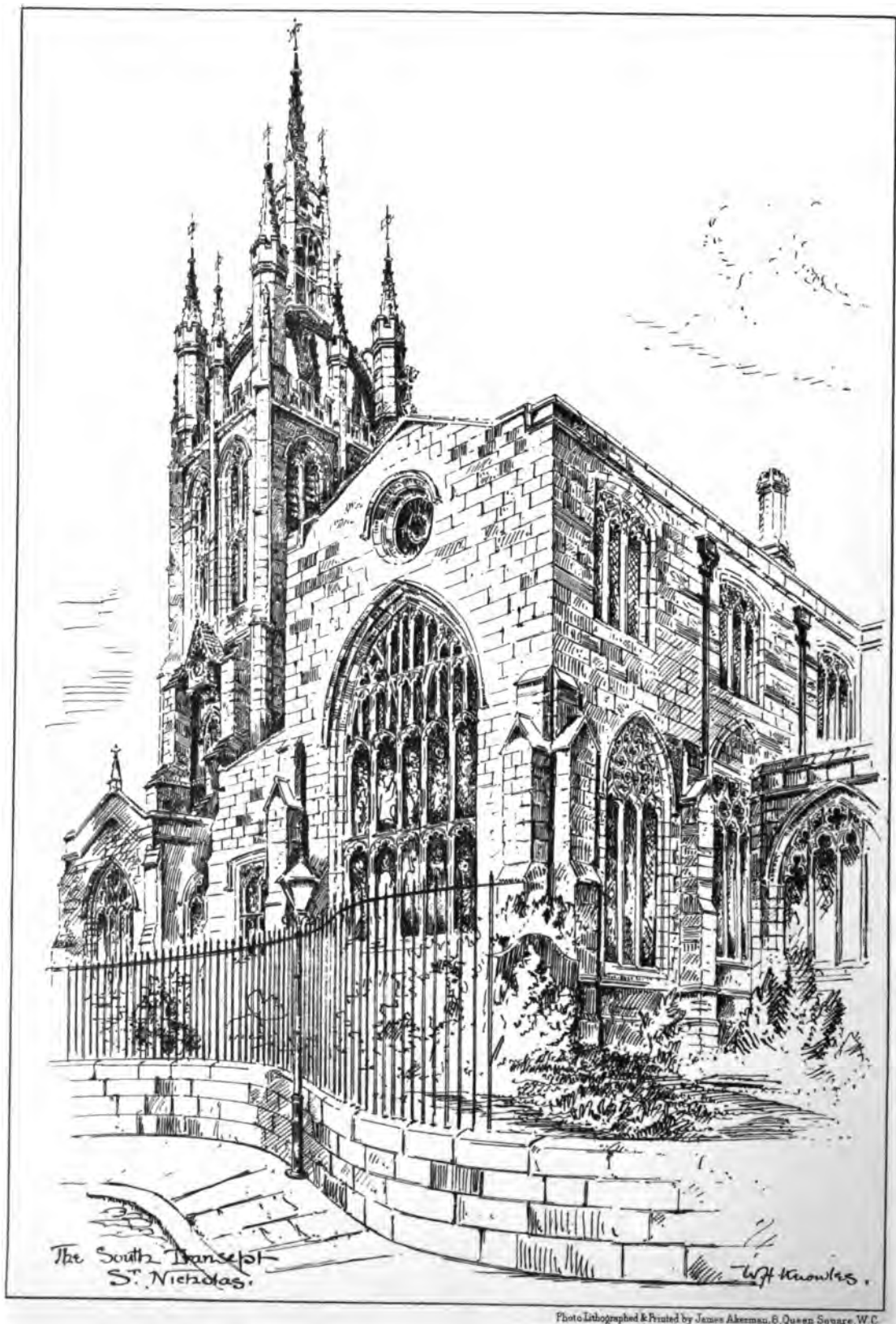
THE "JACK TAR," SANDGATE SHORE.

Quay.  
My collaborator,  
fortunately, a  
few years ago  
sketched one  
of the old houses  
which stood here,

and which has since been taken down. It was a large, lofty, half-timbered, three-gabled building, and bore the sign of the "Jack Tar." It is still remembered as the scene of more than one local tradition. In its later days it was the meeting place of several "women's clubs," whereof the gatherings usually terminated with a "cushion-dance."\*

\* A minute account of the "cushion-dance," formerly a favourite amusement in the neighbourhood of Newcastle, may be seen in Brand's "Popular Antiquities" (Bohn's edition, vol. ii., p. 162); and a somewhat different description, which, however, coincides more closely with what was the practice in the North of England, is given in Hone's "Table Book" (first edition, vol. i., col. 161).





# THE CATHEDRAL.

## HISTORY.

Newcastle boasts a Roman altar inscribed to the god of the waves, and a church, founded in the Norman era, dedicated to the patron saint of mariners. The altar of Neptune and the church of Saint Nicholas are evidence that, alike in pagan and in Christian times, Newcastle has been the home of those "that go down to the sea in ships, that do business in great waters."\*

The church of Saint Nicholas is said to have been founded by Osmund, bishop of Salisbury, in the year 1091, and there is good reason to believe that this date is at least approximately correct. Between 1115 and 1128 Henry I. gave "to God and Saint Mary of Carlisle and to the canons of the same place," "the church of Newcastle upon Tyne, and the church of Newburn, and the churches which Richard de Aurea Valle" then held. In 1193, bishop Pudsey confirmed the possessions of the prior and convent of Carlisle within his diocese, reserving pensions to the incumbents of the several churches, amongst whom the parson of "the church of Newcastle upon Tyne" was to receive 26 marks yearly. In the following year the same bishop, with the consent of the brethren of Carlisle, ordered that "the vicar of the church of the blessed Nicholas in Newcastle" should receive for his sustenance "all the fruits, profits, oblations and obventions of every kind" belonging to the said church, except only the tithes of corn sheaves.

In 1216, the church is said, on the authority of Dr. Ellison's MSS., to have been destroyed by fire. To what extent this destruction by fire necessitated a

\* Bourne says, "At the North Door of this Church, it is observable, that the *large Flagg* which is the first Step into the Church, is cut all along the Surface with *uneven Lines*, in Imitation of the Waves of the Sea. This is a silent Remembrancer of the *Saint* the Church is dedicated to." This stone has disappeared. A similar remark will needs occur very frequently in the present chapter.



rebuilding of the church, we have no means of knowing. Not far, however, from this period the builders were at work, and I have little hesitation in ascribing to this time the Early English pillar and capital which are enveloped in the fourteenth century north-east pier of the nave.



FRAGMENT OF PILLAR AND CAPITAL, CIRCA A.D. 1216.

In 1293, Edward I. brought an action against the bishop and prior of Carlisle, before the justices itinerant, then sitting at Newcastle, to recover the advowsons of the churches of St. Nicholas at Newcastle, of Rothbury, Corbridge, and Warkworth. The verdict of the jury was against the king.

The church was rebuilt shortly after the middle of the fourteenth century, and completed, according to the Ellison MSS., in 1359. This statement only refers to the nave and transepts, for we have documentary evidence that the choir was built ten years later. In the

same year (1359) an indulgence of forty days was granted by twelve foreign bishops, and confirmed by bishop Hatfield, to all persons who, being truly penitent and having confessed their sins, should resort to the church of the blessed Nicholas in the town of Newcastle on certain saints' days and other festivals,

"or who should follow the host or the holy oil when carried to the sick, or who should walk round the graveyard of the said church, praying for the dead: besides those who should assist in providing the fabric with lights, books, chalices, vestments or other ornaments, or who should give or bequeath gold, silver, or other of their substance to the said church, or who should say Pater Nosters at the ringing of the bell when the host was consecrated in the high mass: besides those who should pray piously to God for the soul of Catherine de Camera, whose body is buried in the said church, and for the welfare of John de Camera, Gilbert de Dukesfield and Agnes his wife, whilst they live, and for their souls when they die."

The re-erection of the choir was commenced in 1368. This was done without the permission of the bishop and prior of Carlisle, who, hearing of what was going on, sent a proctor to Newcastle on their behalf. This individual, on his arrival, found the works considerably advanced. A priest, named Roger de Merley, was sitting near the new work of the choir, "hammering and working upon a certain stone." The proctor, after questioning the priest as to the authority with which the work was being done, and receiving no satisfactory reply, "threw a pebble at the aforesaid new work," and gave injunction that it should proceed no further, and that the demolition of "the ancient choir" should be arrested, in testimony of which he threw a pebble at that also. Later in the same day, the proctor repeated the same inhibitions "in a certain place in the town of Newcastle aforesaid, vulgarly called the Sandhill, to Robert de Angirton and John de Chambre [the John de Camera of the indulgence of 1359], burgesses of the said town of Newcastle," because, as he learned, "by their council and aid, the said new work had been begun, built, and constructed." All this, however, was simply an assertion of authority, and the work would proceed, practically without interruption.

In 1408, as we learn incidentally from the will of Cecilia Homildon, an anchorite was associated with the church.

Roger Thornton, who died early in 1430, bequeathed "to ye Kirk of seint Nicholas for repac'on and eno'ments yerof xl m'rcz," besides 100 shillings "to the vicare of seint Nicholas kyrk for forgetyn tendes." Gray tells us that the great east window, which "surpasseth all the rest in height, largenesse, and beauty," and contained representations of "the twelve Apostles, seven deeds of Charity, &c.," was built by Roger Thornton, and bore the inscription:

**Orate pro anima Rogeri de Thornton, & pro animabus filiorum & filiarum.**

The tower and spire must have been built shortly after the middle of the fifteenth century, though no documentary evidence as to the precise time exists. Gray says this "stately stone Lantherne, standing upon foure stone Arches," was "builled by Robert de Rhodes, Lord Priour of Tinemouth, in Henry 6.

dayes." Bourne, however, was "rather inclinable to believe, that one *Robert Rhodes*, Esq., who lived in this Town in the Reign of *Henry* the 6th was the true Person" by whose munificence the tower and lantern were built.\* In Bourne's opinion all more recent antiquaries have agreed. The arms of Rodes are carved four times upon the vaulting of the tower, and round the lunette runs the inscription :

**Orate pro anima Roberti de Rodes.**

During the siege of Newcastle in 1644, an event is said to have occurred,

\* Robert de Rodes was one of Newcastle's truest worthies. I have not the heart to leave him with the meagre words of the text. His memory shall be lovingly enshrined in these pages, for we must all honour the man whose soul conceived the glorious structure which to this day is supreme amongst all works of art which Newcastle possesses.

Robert de Rodes was the son of John and Isabel Rodes, of Newcastle. He represented Newcastle in parliament in 1427, 1428, 1432, 1434, and 1441. His residence in Newcastle was within the parish of All Saints. In 1439 and 1440 he lent to the prior and convent of Durham two sums of £20 each, and in 1444 that body issued their letters of fraternity to "Robert Rodes, esquire, and learned in the law." In 1441 he had become Henry the Sixth's comptroller of customs at Newcastle.

Before the 1st September, 1435, Rodes had married Joan, the daughter and heiress of Walter Hawyck, and lady of Little Eden. She was, perhaps, in some way a relation of William Hoton, of Hardwick, in the parish of Sedgfield, who, after entailing his estates on some more immediate objects of his favour, calls in to separate remainders Roger Thornton, Esq., and Robert Rodes, Esq., and Joan his wife. He seems to have extracted from them a bell for Sedgfield church, which still presents the arms of Rodes and Thornton; but the remote possibility of their succession never became a reality.

Rodes, however, profited by the death of Hoton in another way. The latter was steward of the convent of Durham. He died 16th September, 1445, and was commemorated by a brass in Sedgfield Church. On the 17th September the prior of Durham informed Sir Thomas Nevil, the bishop's nephew, of Hoton's death, and of the necessity "of a learned man like as he was" being placed in the office, and begged him to "charge Robert Rhodes, my Lord's servant and yours, and my trusty friend, to be our steward, for we had never more need."

In 1446 it appears that Rodes was lessee of the manor of Wardley, near Jarrow, under the convent, for forty years at a rental of £8. Wardley was formerly a demesne residence of the priors of Durham. The year 1447 saw "Robert Rhodes of Newcastle-upon-Tyne, experienced in the law of the kingdom of England, and steward of the prior of Durham," presenting to St. Cuthbert's shrine a handsome cross of gold, containing portions of the pillar to which Christ was bound and of the rock in which his grave was hewn. There was a new parliament that year, but he was no longer a member for Newcastle. At Durham his residence was in the South Bailey, close to the Water Gate, which, in 1449, he was allowed by bishop Nevil to annex to his mansion and to open and shut at pleasure.

Rodes's first wife, Joan Hawyck, died childless, but he remained in possession of Little Eden under a settlement until his death.

The Durham "Book of Life" contains the names of "Rodert Rodes, esquire: Joan and Agnes, his wives." The second wife was evidently a lady of some social position. She is mentioned in the will of Agnes, successively wife of John Strother, Richard Dalton, and John Bedford of Hull. This document, dated 14th September, 1459, contains the legacy, "to Agnes Rodes, one green girdle of silver and gold." A chantry of St. John the Baptist and St. John the Apostle was founded in the church of St. Nicholas, Newcastle, by license of Henry VI., before 1461, "by one Robert Roodes and Agnes his wife."

The following passage, though more than once printed, cannot, in the absence of Rodes's will, be omitted, either as a specimen of his orthography and notions of grammar, or in elucidation of his position as to Northumberland and

of which the only record, for nearly a hundred years after that time, was preserved by tradition. Bourne, however, tells the story, and though it is repeated in almost every book which has been written about Newcastle since, from the ponderous quartos of Brand to the latest sixpenny guide, it must not be omitted here.

"There is a traditional Story of this Building I am now treating of, which may not be improper to be here taken Notice of. In the Time of the Civil Wars, when the *Scots* had besieged the Town for several Weeks, and were still as far as at first from taking it, the General [Lesley] sent a Messenger to the Mayor of the Town [Marley], and demanded the Keys, and the Delivering up of the Town, or he would immediately demolish the *Steeple* of St. *Nicholas*. The Mayor and Aldermen upon hearing this, immediately ordered a certain Number of the chiefest of the Scottish Prisoners to be carried up to the Top of the old *Tower*, the Place below the *Lanthorne*, and there confined; after this they returned the *General* an Answer to this Purpose, That they would upon no Terms deliver up the Town, but would to the last Moment defend it: that the *Steeple* of St. *Nicholas* was indeed a beautiful and magnificent Piece of Architecture, and one of the great Ornaments of their Town; but yet should be blown into Atoms before ransom'd

Durham:—"Be it to remembre that I Robert Rodes satt, at the Castell in the Newe Castell upon Tyne in the Counte of Northumberland by force of a wryte of diem clausit extremum after the deth of the Erle of Warwyke, and thar toke an inquisition of the Castell of Bernarde Castell in the Bysshopyrke of Dureham, and informed tham, that ware sworne in the saide inquisition, that the saide Castell of Bernarde Castell was in the Counte of Northumberland, qwarin I hurte the liberte and title of the Chirch of Seynt Cutbert of Dureham, qwyk me sore repentis. Qwarefore I beseke my Lorde of Dureham of his grace and absolucion at the reverence of Jhesu. Wretyn of myne awne hande at Dureham the xxix day of Aprill the yere of the reigne of Kyng Edward the iiij<sup>th</sup> the fyrste."

The same year (1461) also saw it certified that "Robert Rodes detains a missal of the value of 10 marks given by the Baron [of Hilton] deceased to the chapel [of Hilton] for ever."

In 1465, among the memoranda to be attended to by the convent's agent, proceeding to Rome, was an item, "For a Veronica for Lord Robert Rodes." [A veronica (*vera icon*) was a representation of the face of the Saviour on a handkerchief.] In the same year bishop Booth granted him license for a chaplain to pray in a chantry in the chapel of St. John in Weardale, dedicated to our Saviour and the Baptist, for the happy estate of Edward IV., archbishop Nevil, bishop Booth himself, the honourable lady Elizabeth Burcestre [? Binchester], the said Robert Rodes and Agnes his wife, and for the souls of John and Isabel, his father and mother, and Henry Ravensworth.

Rodes died without issue, 20th April, 1474. Little Eden then went to the Trollops under settlements; but, for Wheatley Hill, his niece Alice, daughter of his brother John (then dead, evidently) and wife of Richard Bainbrigge, junior, was heiress. She was then aged only 14. Her descendants long enjoyed the estate.

A grand brass with an imperfect legend, "hic Tumulatus—dono dei datus mitis clero—promotor Ecclesiarum," was in All Saints' Church, and was supposed to be that of Robert Rodes. About this brass more will be said in the chapter on All Saints.

Rodes's second wife survived him, and in 1495 the grateful monks of Durham issued their letters of fraternity "to the honourable woman Agnes Rodys, once wife of Robert Rodys, for your well known deeds, your gifts also, and precious presents conferred upon us." She also was dead in 1500, when the Corporation of Newcastle gave to the priest of the Rodes chantry in St. Nicholas' Church a house to live in, out of respect for the memory of Robert Rodes.

I have taken the substance of the above paragraphs, and, almost throughout, the language also, from a note by Mr. Longstaffe in his edition of the "Memoirs of Ambrose Barnes."

at such a Rate: That however, if it was to fall, it should not fall alone; that the same Moment he destroyed the beautiful Structure, he should Bath his Hands in the Blood of his Countrymen; who were placed there on Purpose either to preserve it from Ruin, or to die along with it. This Message had the desired Effect. The Men were there kept Prisoners during the whole Time of the Siege, and not so much as one Gun fired against it."

Such is the tradition, and there seems to be no reason to doubt its truth. It would appear, however, that about the period to which this story relates, injury of some kind was done to the steeple, for in the Common Council Books, under date 4th September, 1645, there is an order for its repair.

In 1635, the nave was re-stalled, and a fine pulpit, with massive sounding board, was erected; all in the Renaissance style which then prevailed.\* The choir, however, retained its pre-Reformation stalls, and the ancient rood-screen was still in its place. Many fine monuments remained, which had escaped the destructive zeal of Reformers and Puritans. In this satisfactory state the internal arrangements of the church were allowed to continue till the year 1783. The interior is said at that time to have "afforded a spectacle of extraordinary magnificence."† But, alas! the spirit of reverence for ancient art did not enter into the culture of the four individuals who then held the office of churchwarden,‡ and a "restoration"—I know not what *they* called it—was determined upon. (The proper phrase—always then, and often even now—is, "violation and demolition.") The stalls of the nave were sold by auction,|| whilst those

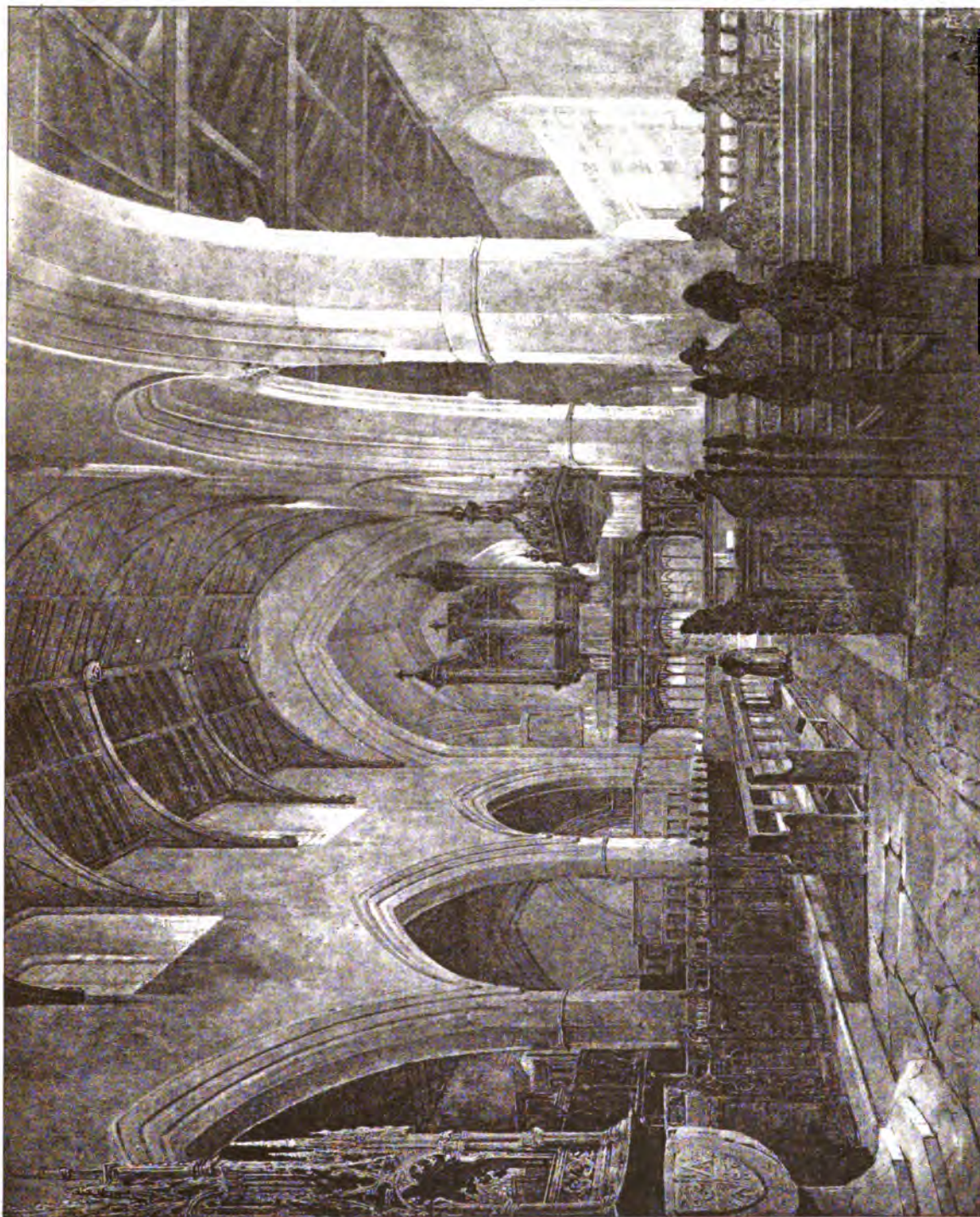
\* I have no hesitation about this date. Brand's reference to the Ellison MSS. as authority for the statement that in the year mentioned in the text "some new pews or seats were made," and the close resemblance between the stalls shown in Waters's view and those in St. Mary's, Gateshead, which we know were erected in 1634, are conclusive evidence.

† A local artist, Henry Waters, made a sepia drawing of the interior of the nave before the alterations of 1783, which is now the property of the Newcastle Society of Antiquaries. The plate opposite is a reduced fac-simile of Waters's drawing. There is a delightful replica of the same picture, in aquatint, in the vestry of the Cathedral.

‡ These worthies were—Thomas Sanderson, flax-dealer; William Pollard, baker; Anthony Johnson, hatter; and Thomas Greenwell, "tallow-chandler, cheese-monger, and salmon-pickler."

|| — To the trustees of a Presbyterian chapel then being erected at the foot of Mirk Lane, Gateshead. In 1783, and a few decades before and after, the love of art had died out of the Episcopalian heart, and had not been born into the Presbyterian heart, and these Gateshead Presbyterians cut off the poppy heads of the stalls and painted the remaining portions.





"PHOTO-TINT," by James Akerman 6, Queen Square London W.C.

.INTERIOR OF ST NICHOLAS'S CHURCH, NEWCASTLE, BEFORE 1783.



of the choir were put into the south transept, and where they have since gone I cannot learn. One solitary bench-end has, by some means, escaped into the safe refuge of the castle. The rood-screen was wantonly destroyed. The pulpit remained in the church as old lumber till it was rescued by alderman Forster about 1809, and placed by him in the chapel of the castle. There it was kept till the castle was turned into barracks during the keelmen's strike of 1822, when vicar Smith begged it from the Corporation, had it repaired, and returned it to the church. Finally, it was transformed into a sideboard, which graced the dining room of Sir R. S. Hawks, in Clavering Place. To level the choir floor the grave-stones were taken up and removed to the nave, and "all the old tombstones, which were either not claimed, or belonged to families then extinct (many of which were very large and of blue marble)," were sold to Christopher Blacket, the postmaster, who employed them as foundations for a new post office which he was then erecting in Mosley Street.



STALL-END, NOW IN THE CASTLE.

I can only mention briefly the alterations and repairs of the nineteenth century. The great difficulty has been with the steeple. Extensive cramping and binding in 1827 rapidly proved ineffectual, and in 1832 the tower showed an evident disposition to fall over towards the south. Under the care of the late John Green new foundations were inserted, and massive buttresses, of

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admirable structure for the purpose for which they were intended, were erected on the south side, and at the same time the south porch was added. Two years later the new north porch was built. About twenty years ago the north side of the tower showed signs of giving way, and was found to require extensive undersetting. This and other repairs to the tower and lantern were carried out under the direction of Sir G. G. Scott, at a cost of over £8,000. In 1873 and four succeeding years the body of the church was "restored" by an expenditure of £21,400.

### HISTORIC EVENTS.

In this section of the present chapter, I must write of royal visits to this church, I must write of courts of justice held here, of treaties of peace signed here, of penances performed, and prisoners confined here. But with so many and such varied subjects all must be touched briefly. The history of this church, in any full and satisfactory way, is not yet written, but whenever this is done, a goodly volume will be the result.

The courts of the justices itinerant were held in 1280, and probably in other years as well, in this church. Five hundred and thirty years after this, in 1810 and 1811, whilst the present Moot Hall was being built, the assizes for the county of Northumberland were held in the same place.\*

\* An exhaustive paper on the secular uses to which churches have been put in England, both before and since the Reformation, would be extremely interesting. Musical festivals were held in this church of St. Nicholas in 1791, 1796, 1814, 1824, and, lastly, in 1842.

I never think, without feelings of sincere admiration, of old Robert Walker, the perpetual curate of Seathwaite, whom Wordsworth describes as "a Gospel Teacher,"

" Whose good works form'd an endless retinue ;  
A pastor such as Chaucer's verse portrays ;  
Such as the heaven-taught skill of Herbert drew ;  
And tender Goldsmith crown'd with deathless praise."

Robert Walker's clerical income was just one-fourth of that of the parson of "Sweet Auburn," yet he spread his table every Sabbath day, liberally, hospitably, freely, for such of his parishioners as lived in the outlying parts of his chapelry, and declined to become a pluralist by accepting, in addition to Seathwaite, the neighbouring curacy of Ulpha, lest this should cause dissension amongst his people, and lead them to accuse him of covetousness. On week-days, Robert Walker sat beside the communion table in his church, *spinning wool*, and teaching the children of his parishioners. The spinning wheel was surely as sacred as the edifice in which it stood, being authentically consecrated by the hand that used it, and by the charities of its owner's heart. Would you, reader, know more of Robert Walker? Let me entreat you to buy John Evans's edition of canon Parkinson's "Old Church Clock," in which you will find everything that is known of him; and, when you have read the book, to give it a place of honour on your shelves beside Izaak Walton's "Lives." My apology for this scarcely relevant digression is, I revere the memory of Robert Walker.

The church of the White Friars in Newcastle possessed in some measure the privilege of Sanctuary. In 1312, certain persons, for the safety of their lives, took refuge in that church. Thither they were pursued, and, after being forcibly carried off, were executed. In the end it was found that one Nicholas "le Porter," of Newcastle, and one John de Keteryngham, were the persons who had thus violated the rights of the church. They sought absolution at the hands of the pope's nuncio. This he granted, but left the bishop of Durham to impose the necessary penance. The bishop, writing on the 13th April, 1313, to the vicar of Newcastle, enjoined him to require from Nicholas "the Porter" the following penance; "namely, that on the next Lord's day, and on every Lord's day to the end of the present year, at the doors of the church of the blessed Nicholas, unshod, bareheaded, and clothed only in a linen gown, the congregation of the people standing by, he shall publicly receive fustigations from you, declaring in the vulgar tongue the reason of his penance, and confessing there his guilt." On each occasion the penance was to be repeated "at the doors of the church of the blessed Mary of the brethren of Mount Carmel," that is, the church of the White Friars.\* On the Monday, Tuesday, and Wednesday in Whit-week, he was to be punished in the same way at Durham, at the doors of St. Nicholas's church, and at the Cathedral. Keteryngham's punishment is not recorded. He, or someone of his name, represented Newcastle in parliament at that time; and probably he compounded in some way for his penance.

An offence of a different nature, perpetrated by two Newcastle females in 1417, required a different penance. These girls, whose names were Matilda Burgh and Margaret Ussher, the servants of Peter Baxter, of Newcastle, "led by diabolic instigation," went to the cathedral of Durham, "clothed in male attire, with this purpose and intention, that they might personally approach the fereter of the most holy confessor Cuthbert, knowing this to be prohibited to all women whatsoever, under the penalty of the greater excommunication."†

\* At this time the White Friars or Carmelites were located at Wall Knoll.

† St. Cuthbert's dislike to the presence of females appears to have been of an entirely posthumous character. We first read of it in the pages of Symeon of Durham and his contemporary Reginald. But see the whole subject learnedly discussed in a paper by the late Rev. J. L. Low, printed in "Archaeologia Aeliana," Vol. XI.

The penance imposed upon these women was, "that each of them shall go before the procession on three feast days round the church of Saint Nicholas, and on three other feast days round the church of All Saints, in the same male attire, and in the same manner and form in which they came so audaciously to the said cathedral church of Durham." They were also to be called on alternate days into the churches of St. Nicholas and All Saints, when the respective vicars were to "declare publicly and solemnly to the people the reason why they perform such penance, so that no other women of similar character shall dare to break forth into such audacity of evil-doing." Peter Baxter and his wife were to be cited to appear at Durham, "and show reasonable cause, if they have any, why they ought not, as fosterers, authors, and councillors in this affair, to be punished in form of law." To the document from which I have made these extracts, a certificate is appended, signed by Robert Croft, priest of the church of All Saints, stating that on the preceding Sunday the two women had "devoutly performed" the enjoined penance, and praying that the rest of it should be remitted.

In consequence of renewed hostilities between England and Scotland, commissioners representing the heads of the two kingdoms met in Newcastle in August, 1451. On the 13th day of that month they met "in the vestry (in vestiario), within the church of Saint Nicholas in Newcastle upon Tyne, in the diocese of Durham, and situate near the choir of the same church on its south side."\* They then agreed that a truce should be proclaimed on the marches and debateable lands. The following day the commissioners affixed their seals to the truce itself, and this is said to have been done "in the church of Saint Nicholas in the town of Newcastle." A similar treaty was sealed in the same place on the 12th September, 1459.

A volume might be written about the distinguished clerics who from time to time have been connected with this church, but amongst them there is one personage of the 16th century who must not be passed over. I allude to the great Scottish reformer—John Knox. He appears to have first visited New-

\* The ancient vestry is shown in Horsey's engraving of the church, published in 1715. Of this print, which is now extremely rare, the reader has here a reduced fac-simile.

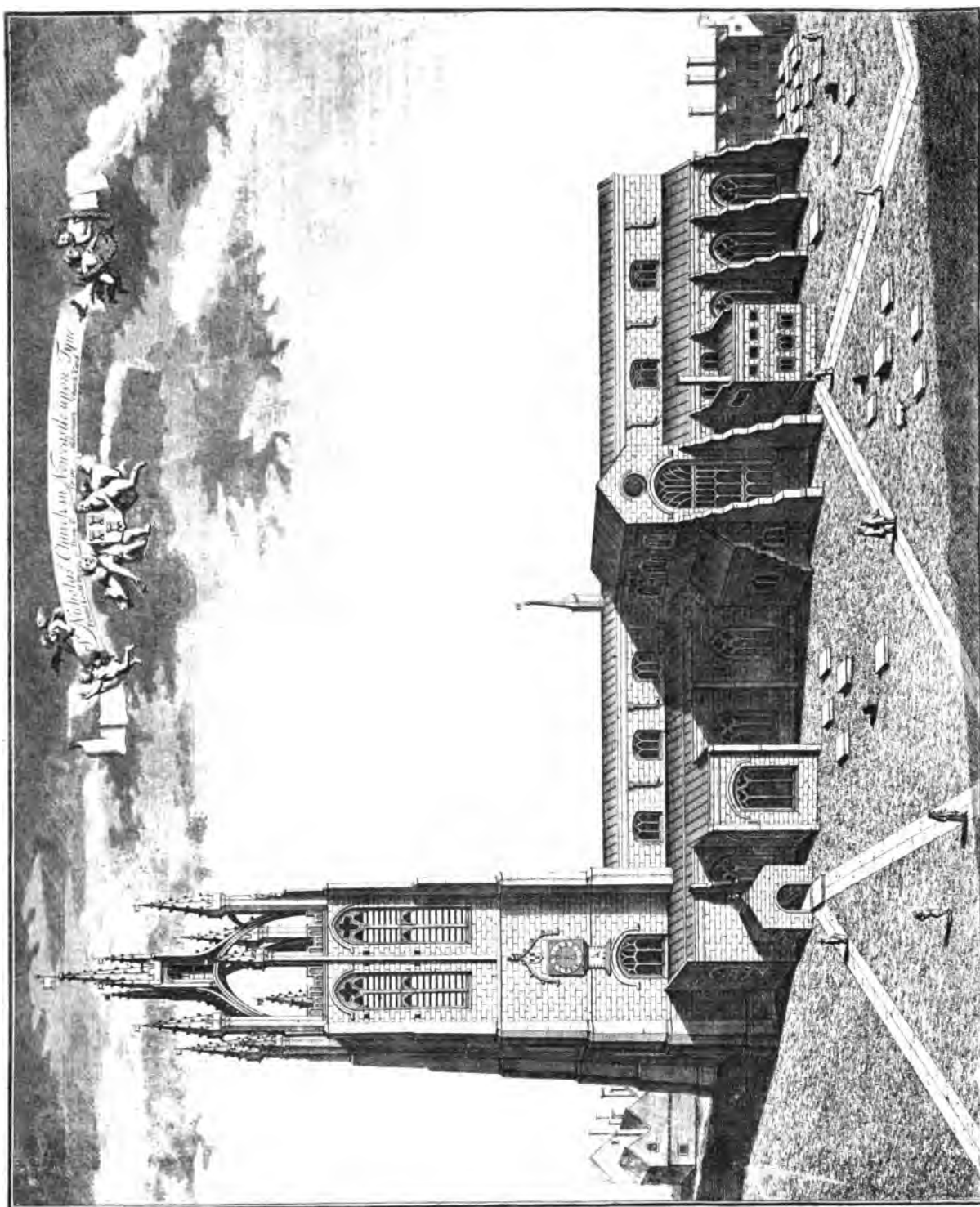


Photo Lithographed & Printed by J. and A. Alderman, 5 Queen Square, W.C.



castle in 1550, when he was summoned from Berwick, where he had been some time stationed, to answer, before the Council of the North, a charge of having taught "that the sacrifice of the mass was idolatrous."\* On his arrival, he "was sent into the pulpit of the great church of Saint Nicholas," to preach before the congregation as well as the Council. Knox selected, as the motto of his address, "Spare no arrows."† This was on the 4th April, 1550. Towards the close of the same year, he was removed from Berwick to Newcastle, where he remained till about Easter, 1553, preaching sermons which bore unmistakeable reference to the events of those stirring times, and which, as Knox himself said, "Sir Robert Brandling did not forget of long time after." Knox's fame, whilst in Newcastle was such that, to use the words of the then duke of Northumberland, "many resortes" to his preaching "out of Scotland, which is nat requisyt."

James the sixth of Scotland, on his way to assume the crown of England as James the first of the United Kingdom, passed through Newcastle, and attended service in St. Nicholas's Church, on which occasion the bishop of Durham, the famed Toby Matthew, was the preacher.

The battle of Newburne, the initial engagement of the great Civil War, was fought on Friday, the 28th August, 1640. The following day Newcastle was deserted by the royalist army. The behaviour of vicar Alvey on this occasion will be related in a later chapter. The next day was Sunday, and, about noon, general Lesley, and the lords and gentlemen of the Scottish army, rode into Newcastle, "where they were met upon the bridge, by the Major and some few Aldermen who were not so nimble at flight, as Sir Marloe, Sir Daveson, and Sir Ridles, and others that were concious of their guilt of their

\* Whilst at Berwick Knox became acquainted with the family of Richard Bowes of Aske, who was then governor of Norham Castle. A close intimacy with Mrs. Bowes followed, and before Knox left Berwick he had paid his addresses to her daughter Margery, and had made "faithful promise before witnesses" to marry her. The match, however, was opposed by her father, and also by her brother, who was afterwards Sir George Bowes of Streatlam, and, probably for this reason, the union was deferred till near the end of 1553. As Mr. Surtees says, "The whole circumstances of this connection tend to place the domestic character of the stern reformer in a more amiable light than is perhaps generally understood."

† The selection of this text (Jer. l. 14) had possibly in Knox's mind some significance beyond its theological import. The crest of his lady-love's family is a sheaf of arrows.

good service against the Scots, for which they got the honour of Knighthood at Newcastle and Barwicke." "After dinner," says colonel John Fenwick, "I had the honour to Usher his Excellence [Lesley] and the Lords to the great Church [of Saint Nicholas], where Mr. Alexander Henderson preached, and Mr. Andrew Cant at All-hallows where the Organs, and Sackbuts, and Cornets were strucke breathlesse with the fright of their Vicars, and others of their best friends flight."

Charles the first, who had previously been at Newcastle more than once, entered the town in the charge of the Scottish army, on the 13th May, 1646. Shortly afterwards "a Scotch minister preached boldly before him," it is believed in St. Nicholas's Church, "and when his sermon was done, called for the 52nd psalm, which begins :

Why dost thou, tyrant, boast abroad  
Thy wicked works to praise ?

Whereupon his majesty stood up and called for the 56th psalm, which begins :

Have mercy, Lord, on me, I pray,  
For man would me devour.

The people waved the minister's psalm, and sung that which the king called for."\*

After the battle of Dunbar, early in September, 1650, the Scottish prisoners taken in that engagement were sent southward. "When they came to Newcastle," says Sir Arthur Haslerigg, then governor, "I put them into the greatest church in the town, and the next morning, when I sent them to Durham, about 140 were sick and not able to march"—the consequence of having, when

\* There was an evidently premeditated intention on the part of that "Scotch minister" to insult the unfortunate king. For this purpose the selected psalm was in every way suited. Not one whit less apposite, however, was the psalm chosen by Charles. Both may be seen in the quaint old version of Sternhold and Hopkins.

This "boldly preaching" Scottish parson, we are sure, was not the famed and scholarly Alexander Henderson, who was in Newcastle at the time, and who was brought here for the purpose of converting the king from episcopacy to presbyterianism. A unique controversial correspondence was the result. The king wrote five letters, and Henderson three. Throughout these documents a tone of kindly consideration and charitable forbearance is maintained on both sides. Not one word of bitterness came from the pen of either controversialist. It has been said that Charles's letters, like the EIKON BASILIKE, had been written for him; but this is disproved by the fact that in the library of Lambeth Palace the original draft of the king's first letter, in his own handwriting, is preserved. The letters were printed with the following title :—

"THE PAPERS Which passed at NEW-CASTLE BETWIXT His Sacred MAJESTIE AND M<sup>r</sup> AL: HENDERSON : Concerning the Change of CHURCH-GOVERNMENT. Anno Dom. 1646. LONDON, Printed for R: ROYSTON, at the Angel in Ivie-lane. 1649."

almost famished at Morpeth, endeavoured to satisfy their hunger upon "raw cabbages, leaves and roots,"—"three died that night, and some fell down in their march from Newcastle to Durham, and died."

#### CHANTRIES.

In pre-Reformation days, St. Nicholas's church contained no fewer than ten chantries—"adjectives," as Fuller calls them, "not able to stand of themselves, and therefore united for their better support to some parochial, collegiate or cathedral church." My account of these foundations must be restricted to a mere catalogue, adding to such brief notice of each the inventory of its "ornaments and goods," taken at the time of their dissolution in 1548.

1.—The chantry of St. John the Baptist and St. John the Apostle, said to have been founded by Lawrence, prior of Durham, in 1149. It was re-founded in 1333, by Richard de Emeldon.\* It is also said to have been founded a third time by Robert and Agnes Rodes, and licensed by Henry VI., in 1428. Its yearly value at the dissolution of chantries was £7 7s. 6d.

"One vestment of whyte damaske, one old vest of white sarcenett, one olde vestment of greene bawdkyn,† one of whyte fustyan with reade flowres, one vest of white linen clothe, with a crosse of blacke, with all their appurtenaunces, one paxe, ij. masse bookes, iiij. alterclothes, ij. peces of flowred tapestre worke, iiij. litle candlestyks of brasse and twoo lytle crewetts."

2.—The chantry of St. Catherine, said to have been anciently founded by Alan Durham, and to have been augmented in the reign of Edward III. by William Johnson and Isabel his wife. Yearly value at the dissolution,

\* Richard Emeldon was an important personage in his day. He was mayor of Newcastle twenty times, between 1307 and 1333. He also represented Newcastle in the parliaments of 1311, 1314, 1324, 1325, 1328, and 1332. In 1332, he was appointed chief keeper of the castles, lands, and tenements in the county of Northumberland and the bishopric of Durham which the earl of Lancaster and other nobles had forfeited by their rebellion. Two years afterwards, Edward II. granted him the manor of Silksworth, in consideration of his long services and great losses in the wars with Scotland. He had letters patent from Edward III. permitting him to build upon a piece of vacant ground, near the chapel of St. Thomas, that he might therewith endow three chaplains to the chantry of Saints John the Baptist and John the Apostle.

† "BAUDKIN. A rich and precious species of stuff, introduced into England in the thirteenth century. It is said to have been composed of silk, interwoven with threads of gold in the most sumptuous manner."—*Halliwel*.



£6 19s. 4d. "Ornaments, &c., nil.—because all the ornaments of this chauntrie doo serve also for the other chauntrie of Saynt Katheryne within the same church."

3.—A second chantry of St. Catherine, founded by Nicholas and John Ellerker. Yearly value, £3 15s.

"One vestment of whyte chamblett [camlet], with flowres, one vest of white fustyan, one olde vest of sangwyne color, one olde vest of whyte fustyan, one olde vest of counterfett bawdkyn, with all ther appurtenaunces, ij. hangings of tapestree worke, with images, one masse boke, iiij. candlestyks of brasse, iiij. olde alterclothes, one lytle sacring bell, and two crewetts of tyne [tin]."

4.—The chantry of St. Peter and St. Paul, founded by Adam Fenrother and Alan Hilton, and licensed by Henry IV. Yearly value, £4 19s. 4d.

"One vest of Briges saten, one vestment of counterfete baudkin, one olde vest of grene dornix,\* one olde vest of blewe cheker sylke, with ther appurtenaunces, ij. lytle candlestyks, one bell, one paxe, one masse boke and two olde alterclothes."

5.—The chantry of Saint Thomas, founded by John Shapecape, and licensed by Edward III. Yearly value, £4 13s. 4d.

"One rede vestment of satten, one olde vest of white fustyan, one olde vestment, whyte sarsenet, ij. vestments of tauney dornix, one olde vest of grene bawdkin, with ther appurtenaunces, ij. smale candlestycks of brasse, ij. crewetts, ij. alterclothes, one masse boke of parchment, one lytle bell and one vest of tauney dornyx."

6.—The chantry of St. Mary the Virgin, founded, it is said, in the reign of Edward I. Yearly value, £5 18s. 10d.

"One vestment of chaungeable baudkin, one vestment of crauecolor fustyan, one vest of taffata, one vest of grene dornix, one olde vest of chaungeable dornix, and one vest of whit damaske, with the appurtenaunces, iiij. candlestiks of brasse, one litle bell, ij. crewetts, one masse boke, and iiij. alterclothes."

7.—The chantry of St. Margaret, founded in 1394 by Stephen Whitgray† and Mary his wife. Yearly value, £5 8s.

"One vestment of blewe baudkin, one vest of white Brigs saten, one vest of rede Bridges satten, one olde vest of grene baudkin, with ther appurtenaunces, one masse boke, ij. brasse candlestycks, one litle bell, a paxe, with a sylver plate, ij. olde altercloth, ij. hangings for the alters, of grene Briges, with pictures."

\* "DARNEX. A coarse sort of damask used for carpets, curtains, &c., originally manufactured at Tournay, called in Flemish, *Dornick*."—*Halliwel*.

† Whitgray represented Newcastle in the parliaments of 1385 and 1390.



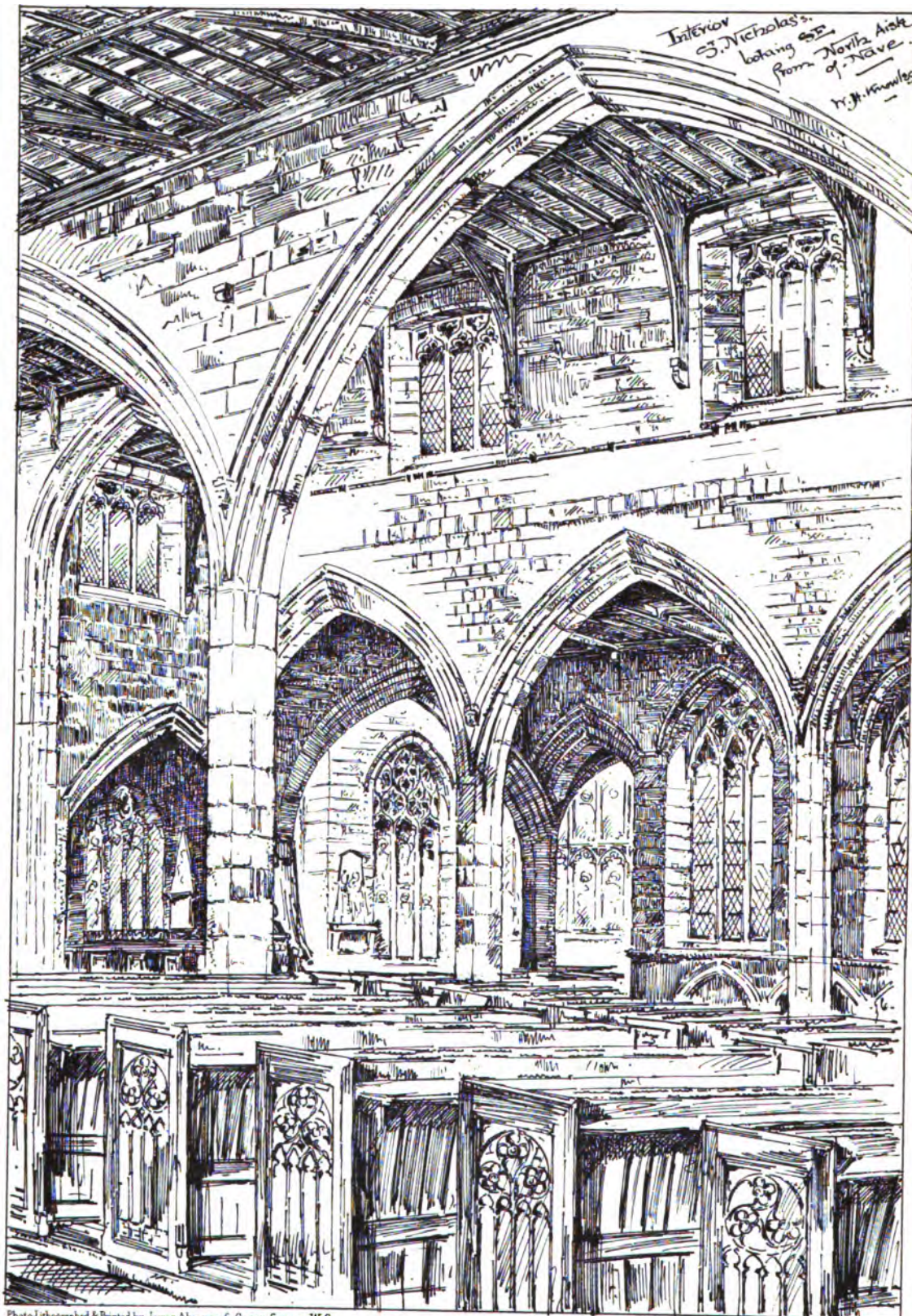


Photo-Lithographed & Printed by James Akerman, 6, Queen Square, W.C.



8.—The chantry of St. Cuthbert, founded in the reign of Richard II., by Thomas Harrington and William Redmarshall.\* Yearly value, £7 3s. 2d.

"One vestment of blew saten Briges, one vest of bustian, one of yellowe baudkin, one of rede taffata, and one of blew dornix with the appurtenaunces, iij. olde alterclothes, vj. candlestycks of brasse, one litle bell and a masse boke."

9.—The chantry of St. Eloi, founded by Robert Castell. Yearly value, £4 10s.

"One vest of grene baudkin, one vest of olde baudkin, with the appurtenaunces, one olde masse boke, ij. alter clothes, ij. broken candlestyks, ij. litle crewetts, and one lytle bell."

10.—Another chantry of St. Mary the Virgin was founded in 1500 by George Carr, of whom I shall have more to say when I come to speak of his monument. "The said chauntrie hath ben dissolved and the service therof discontinued syth the 4th day of Februar'," 1536, its endowments having been seized "by one Thomas Carr without any licence obteyned of the kinges majestie in that behalfe."

#### DESCRIPTION.

No part of the church founded early in the twelfth century exists now. Such fragments of Norman work as I have seen are of late date, and cannot be ascribed to a period earlier than the year 1150.† The one distinctive portion of the Early English work which followed the fire of 1216 has been already mentioned (page 92). Probably, however, we should be correct in ascribing the walls above the nave arcades, and beneath the clerestory, to the same period.

The statement of Dr. Ellison's MSS. that the church was rebuilt and finished in 1359 must be understood to refer only to the nave and transepts. Their architecture is of this date. The original features of these portions are

\* Redmarshall was several times sheriff of Newcastle, and its representative in the parliaments of 1382 and 1397.

† Nearly the whole of the Norman stones to which I refer are preserved in the grounds of Mr. Richard Cail's residence at Gateshead Fell. They were saved from destruction at the time of Sir G. Gilbert Scott's restoration by Mr. Cail's intervention. There are two stones of the same character in St. Nicholas's graveyard. Most of them seem to be portions of responds, but a smaller number are voussoirs. All of them are moulded with chevrons. I may here also mention that in the graveyard there are two stones of later twelfth century date. The decoration in each case is an engaged Transitional capital.

preserved in the arcades of the nave, two windows in its south wall, the row of arched recesses in the same wall, and some of the windows of both transepts. The crypt, beneath the north transept, is of the same date. The architecture



IN THE NORTH AISLE OF THE NAVE.

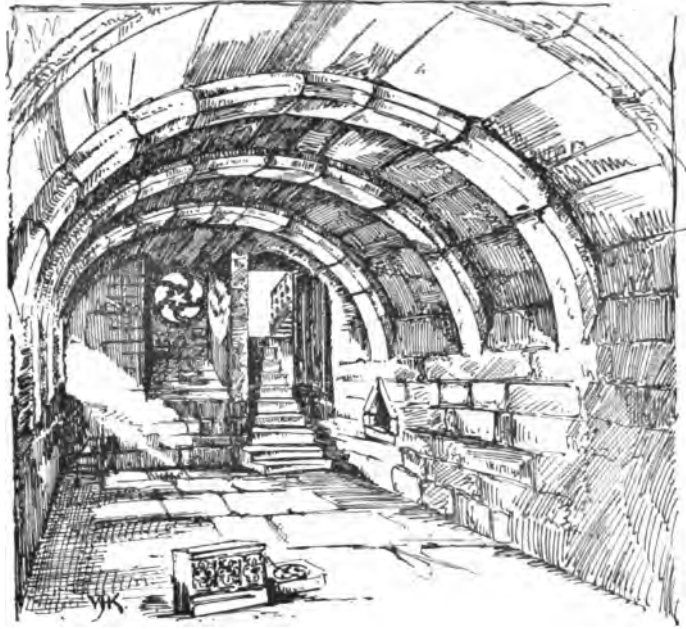
of these parts is of much better character than that of the chancel. The transepts, too, present better work than the nave. It must, however, be confessed that, except the tower, the architecture of the whole church is of an extremely inornate type. There is abundant evidence of the desire of its builders to get a large result from a small expenditure.

The nave is divided from each aisle by an arcade of four arches, which spring from plain octagonal piers, without capitals. The hood mouldings terminate in sculptured

heads. All the windows of the nave, except the two near the east end of the south wall, have been replaced by later ones with Perpendicular tracery. The arched recesses in the south wall, originally eight in number, were doubtless intended to receive the tombs and effigies of benefactors to the church.

The chapel on the south side of the nave was the chantry of St. Margaret (see page 104). Its erection may be safely ascribed to the time when that chantry was founded. It is now known as the Bewick Porch, having been, from 1636 to 1859, the burial place of the family of Bewick, of Close House, Heddon-on-the-Wall.

The south transept contains two of the most beautiful windows in the church, both in its east wall. One is square headed, with a relieving arch above; the other is pointed, and contains tracery of almost Flamboyant character.\* The latter is an especially fine piece of work. When the church was built individual benevolence was doubtless directed towards special portions, and this may explain the higher architectural character of parts in which persons had almost



THE CRYPT.

proprietary rights. The arched recess in the south wall of of this transept was constructed to receive the recumbent effigy which now lies in the Bewick Porch, and to which I shall again refer. In the same wall there is also a piscina. From time immemorial this transept has been called St. Mary's Porch, and here, there can be little doubt, was the older chantry of St. Mary, if not also the later chantry of the same dedication.

\* I accept the modern tracery of the windows of this church, with one or two exceptions, as representing, with varying degrees of accuracy, the original tracery which it has replaced. There is, in fact, scarcely a fragment of old tracery in the whole building. I must beg my most cursory reader to remember that throughout this chapter in speaking of windows I refer only to their architecture. It does not come within my province to notice aught modern, whether it be stained glass, reredos, or screen.

Beneath the north transept is the crypt. Its length from east to west is 23 feet, and its breadth 11 feet. Its vault, a segmental arch, is constructed of large slabs of stone, and rests upon five plain chamfered ribs. In the east wall is a circular window, with flowing tracery, of the type called, even in mediæval times, "Saint Catherine's windows." Near the east end of the south wall is a plain angular-headed piscina. Here, probably, was one of the chantries of St. Catherine. This crypt, after the Reformation, like similar structures elsewhere, became a charnel house. Previous to being cleared out, in December, 1824, "it was found nearly filled with human bones, the larger ones in regular piles."

In the west wall of the north transept we have a two-light window of very pleasing design. The north window of this transept is of five lights. The original tracery and mullions became ruinous early in the present century, and a new window, said at the time to be an exact copy of the old one, was inserted in 1824. The general outlines of the old window were retained, but minute details were evidently overlooked.

The aisle of the north transept, which is on its east side, and is divided from it by an arch, has long been called St. George's Porch. There are two good two-light windows, with flowing tracery, of identical pattern, in its east wall. In the north wall we have a window of the same design as the two original windows of the nave. In the same wall, however, we have one of the most remarkable windows in the church. Though not by any means unique, it is a window of very unusual type. It is of three lights, the centre light with trefoiled head, and the side lights with cinquefoiled heads; but the upper portion is chiefly occupied by a circle, filled with what Mr. Freeman has happily described as "the Flamboyant version of the spokes of the wheel."\*

The chancel is about a decade later than the portions we have already considered. In every way its architecture is inferior to that of the nave, and this, to some extent, may be due to the rectorial rights of the bishops and priors of Carlisle. It is divided from its aisles by arcades, each of four arches, which

\* There are windows with flowing wheel tracery in the churches of Marston St. Lawrence, Northamptonshire, and Ancaster, Lincolnshire, and in the Cathedral of Exeter; but the one example which most closely resembles this of Newcastle is a somewhat earlier and richer window in the church of Ampot, Hampshire.





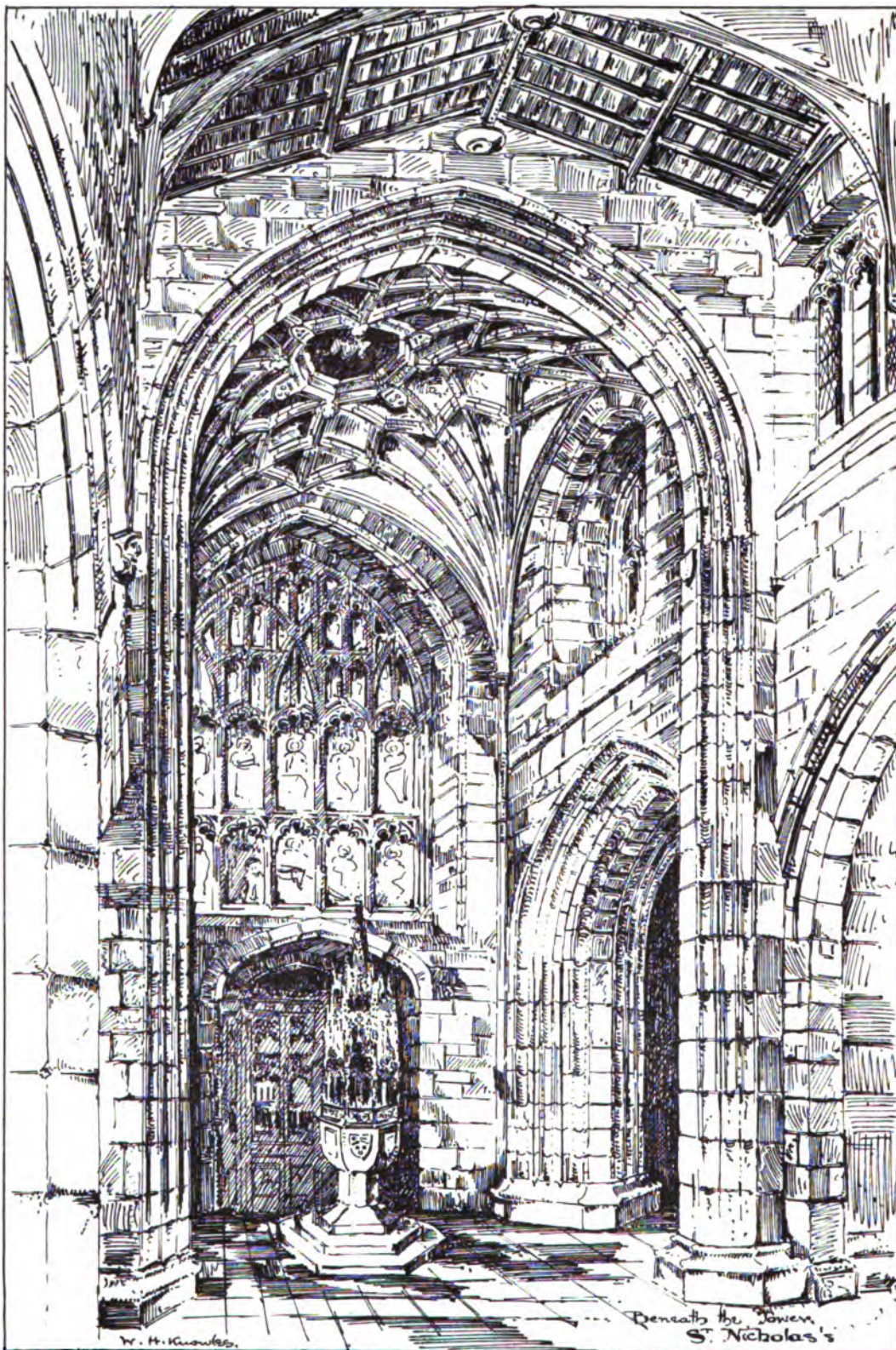


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were, even at first, too wide for their height, but which have been still further dwarfed by the floor of the chancel having been considerably raised. The windows of the north and south walls are each of four lights, and the upper portions are filled with tracery of very meagre design. The windows at the east end of the aisles, each of five lights, are of the same type. The great east window, originally built, it is said, by Roger Thornton, has been twice re-erected, and, on the last occasion at least, without any attempt to follow the original lines.

The clerestory has been completely modernized, and, for this reason, needs no description here.

The roodloft had here its usual place at the west end of the chancel. The stairway by which it was reached still remains, and the doorway which opened upon the floor of the loft is yet left open.

The roof of the whole church is of one date, and may be ascribed to the latter part of the fifteenth century. Many of the bosses with which it is adorned were evidently added at the time of its erection. Most of these bear the arms of old local families, but a few have grotesques or conventional designs of foliage.\* During the alterations of 1783 many new bosses were introduced,

\* The following is a list of the old bosses on the roof :—

*In the chancel.*

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|--|--|
| <p>1.—Party per fesse, in chief a greyhound courant, and in base three annulets. RODES.<br/>         2.—Barry of eight. SELBY.<br/>         3.—FRANCE and ENGLAND, quarterly.<br/>         4.—Barry of twelve, three chaplets. GREYSTOCK.<br/>         5.—Ermine, a lion rampant.<br/>         6.—A cross.<br/>         7.—A chevron and in base an annulet.<br/>         8.—FRANCE and ENGLAND, quarterly.<br/>         9.—Quarterly, first and fourth, a lion rampant, for PERCY; second and third, three lucies haurient, for LUCY.</p> | <p>10.—A saltire. NEVILLE.<br/>         11.—A chevron between three pears. (?) PEARETH.<br/>         12.—Per chevron, reversed.<br/>         13.—FRANCE and ENGLAND, quarterly.<br/>         14.—Quarterly, first and fourth, a fesse between three crescents, for OGLE; second and third, an orle, for BERTRAM.<br/>         15.—Three clouds, over all two bendlets between as many estoiles.<br/>         1-5 are in the row on the north, 6-10 are in the centre row, and 11-15 are in the row on the south.</p> |
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*In the south transept.*

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|--|---|
| <p>1.—A chevron, and in chief an estoile and a crescent.<br/>         2.—A bend, counter embattled. (?) WALLIS.<br/>         3.—A bend between a — in chief and a roundle in base.</p> | <p>4.—A saltire and in base an annulet.<br/>         5.—A chevron between three keys. (?) HARDING.<br/>         1 and 2 are in the row on the east, 3 is in the centre row, and 4 and 5 are in the row on the west.</p> |
|--|---|

*In the north transept.*

- |  |   |
|--|---|
| <p>1.—Foliage.<br/>         2.—Foliage issuing from the mouth of a grotesque head.<br/>         3.—Foliage.<br/>         4.—Foliage.<br/>         5.—A fesse dancette.</p> | <p>6.—A mermaid.<br/>         7.—A merchant's mark.<br/>         8.—Foliage.<br/>         1-4 are in the row on the west, 5 is in the centre row, and 6-8 are in the row on the east.</p> |
|--|---|

K

bearing the arms of the principal subscribers to the cost of those alterations, and the arms of the churchwardens then in office. The arms of the churchwardens, and of certain local banking companies, have been removed, but those of aldermen, common councillors, and tradesmen, many of whom had no claim to heraldic distinction, have been retained.\*

We now come to the steeple—the pride of every true Novocastrian. Whatever may be the merit of this structure from a merely architectural point of view, there can scarcely be a question that it is an extremely picturesque object. It has neither the refined elegance and peaceful serenity of the spires, nor the massive power and inspiring dignity of the towers of our southern counties, but there is about it a weird grandeur which is probably unequalled by any other English steeple.

This steeple has had its detractors, amongst whom may be mentioned the bibliographer Dibdin, who, as William Howitt says, “whatever he might know about old books, knew nothing about old churches;” and professor Freeman, whose many invaluable services to architectural study I gratefully recognise, but who is probably incapacitated to appreciate anything architecturally unusual by the conventionalism of his culture, and whose preference for the hard lines of a Perpendicular window to the graceful curves of a Decorated one put him out of court as evidence on any question of beautiful forms.† As a counter-

*Between the chancel and the nave.*

- 1.—A chevron between three keys.
- 2.—On a bend three lozenges.
- 3.—A chevron between three martlets.
- 4.—On a chevron three leaves.

- 5.—On a cross a mullet of six points.  
1 and 2 are in the row on the south, 3-6 in the row on the north.

*In the nave.*

On a bend three eaglets within a bordure engrailed.

\* The new arms fixed to the roof in 1783 included those of all subscribers of ten guineas and upwards to the alterations. To this rule the vicar, who probably declined the distinction, was an honourable exception. Clerics, common councillors, doctors, and lawyers were admitted to the same honour for five guineas.

† Dibdin describes the steeple as “one of the heaviest, coarsest, and most stunted church-towers in the kingdom;” and adds, “there is nothing *ecclesiastical* about it. And then for the ornaments, or cap, upon the summit, these appear to me to be decidedly objectionable on two grounds; the one that the whole additions are disproportionately short or compressed,—the other, that it does not belong to what it is fixed upon. It is the first cap of a young married woman placed upon the head of an elderly maiden aunt.” Dibdin was a slipshod and careless writer. His books owe their whole charm to the beauty of their pictures and their luxurious typography. So far from the “cap,” as he calls it, not belonging to the tower, both in reality constitute one design, and the tower has constructive features which were



poise to Dibdin and Freeman, I may adduce the testimony of Rickman, whose book, after seventy years of progress, is still a standard authority on English architecture.

"The steeple is the most beautiful feature of the building, and is a most excellent composition; it is early Perpendicular, not much enriched, but producing a very fine effect: it is a type of which there are various imitations; the best known are St. Giles's, Edinburgh, the church of Linlithgow, the college tower at Aberdeen, and its modern imitation by Sir C. Wren, at St. Dunstan's in the East, London; but all these fall far short of the original. . . . This steeple is as fine a composition as any of its date, and the lightness and boldness of the upper part can hardly be exceeded."\*

In attempting, in the next paragraphs, a more minute description of the steeple than that given by Rickman, which I have omitted, my object is to guide the reader's attention to the many details which deserve examination.

The tower is engaged. From its basement a lofty arch opens to the nave, and lower arches to the aisles. On the west side is the principal entrance to the church. Over this is a five-light Perpendicular window, divided across its centre by a transom. The first stage, which is marked externally by a string-course and set-off, has a lierne vault, in the centre of which there is an octagonal opening to the floor above. The abutment of each principal rib upon this octagon is covered by a shield bearing the arms of Rodes. The inscription which runs around it I have already given (page 94). Over the arches on the north and south side are three-light windows.

introduced with a view to the super-erection of the "cap." His remark that "there is nothing *ecclesiastical*" about the steeple is mere cant. The "*ecclesiastical*" may be divorced from art, and this possibility—often, alas, achieved—reveals their distinction. But they must never be confounded. The "*ecclesiastical*" may supply the wealth to raise an edifice, and art, if rightly invoked, will supply the beauty. But a work of art is simply a work of art. Its glory is not increased when the "*ecclesiastical*" enters, nor diminished when it goes out. The duty of a church to the works of art it occupies is to preserve them, jealously and reverentially.

Mr. Freeman speaks of the steeple as a "strange anomaly," and after describing its architectural features says, "the beauty or propriety of so grotesque an arrangement it is indeed hard to understand."

\* I cannot agree with Rickman in speaking of the flying lanterns of Scotland as imitations of this of Newcastle. That of Linlithgow has been taken down, and I have not seen even an engraving of it, but those of Aberdeen and Edinburgh have individual characteristics which indicate independence of Newcastle in their designs. The lantern of St. Giles's, Edinburgh, was probably built in or about 1462, and is almost certainly earlier than that of Newcastle. That of Aberdeen dates from near the close of the fifteenth century, and, though structurally the strongest of the three, is in design the weakest. The steeple of St. Giles's, except its more recent central pinnacle, is really a very beautiful work, and when seen from a distance of twice its height, in any diagonal direction, presents an almost endless variety of picturesque aspects. There is also much excellent detail about it, and its parapet is especially beautiful. The stair way to its lantern, carried over one of its flying buttresses, is peculiar.

The second stage, which is also marked by string-course and set-off, contains the belfry and the clock. It has windows of two lights on the north and the west, and a window of three lights on the south.

The third and last stage contains the bell chamber. It has two fine and lofty louvred windows on each side, each of two lights, and divided at mid-height by a transom.

The tower has a pierced battlemented parapet. At each angle is a lofty octagonal turret, surmounted by a crocketed pinnacle, the base of which is surrounded by a battlemented parapet. The buttresses of the tower ascend to half the height of these corner turrets. On the top of each buttress is a pedestal, and on this again a statue.\* The parapet is broken midway on each side by a similar but smaller and hexagonal turret.

The lantern rests upon two very obtuse arches, which cross the tower diagonally, and intersect each other. They spring from the inner sides of the corner turrets. They are moulded and crocketed. The upper side of each arch springs by an ogee curve to the angle of the lantern, and thus serves the purpose of a buttress. The lantern has on each side an open two-light window, divided by a transom. It has also its own battlemented parapet, and panelled and crocketed pinnacles. The spire is octagonal, and rests upon the lantern. The angles are adorned with crockets. Four miniature flying buttresses spring from the pinnacles of the lantern to the spire.

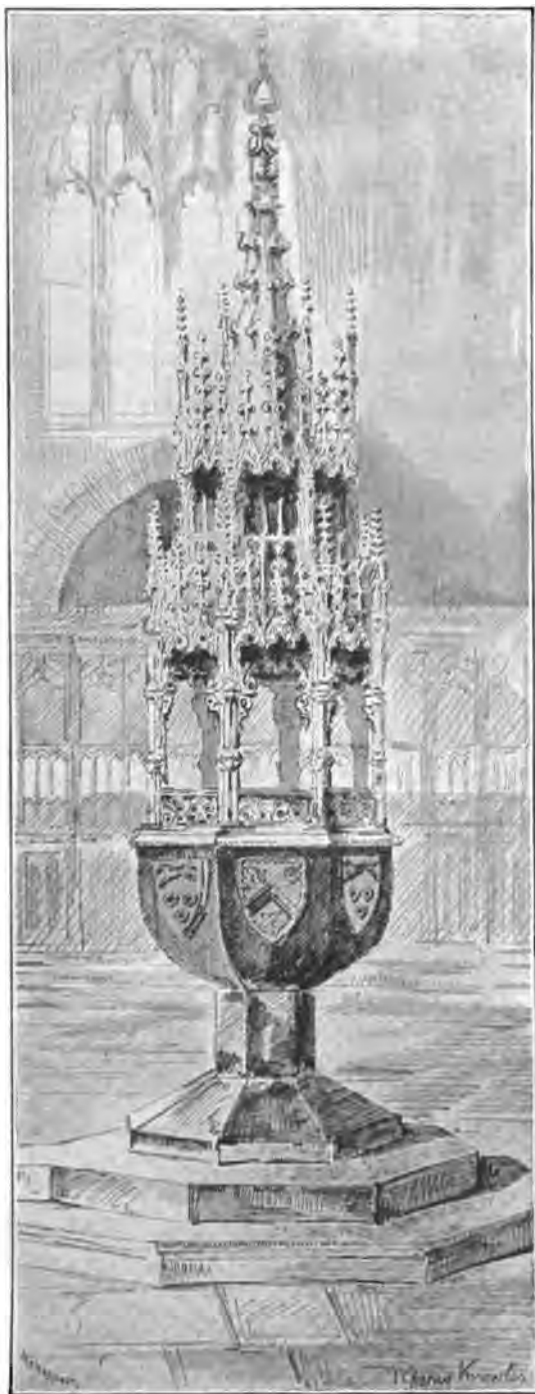
The height of the tower to the top of its parapet is 117 feet. To the top of the vane of the spire the height is 195 feet.

Mr. Poole, in his "History of Ecclesiastical Architecture," expresses surprise that the design of "this beautiful steeple . . . was not more frequently adopted by contemporary, and imitated by succeeding architects." Lack of genius on the part of architects, and lack of spirit on the part of their

\* "The statue at the south-east angle of the tower represents king David with a crown upon his head and a small harp in his hand, the strings of which he appears to be in the act of striking—that at the south-west angle, Aaron, the high priest, with a mitre on his head and an open book in his hands—at the north-west angle, Adam, who is represented in the act of conveying an apple to his mouth,—and at the north-east angle, Eve is depicted as having just presented the fruit to Adam."—M. A. RICHARDSON.

patrons, are doubtless amongst the reasons. The decline of architectural art commenced almost before this steeple was completed. One thing, however, is certain. It is not because of any defect in the principles of its construction that its style has not been imitated. As a structural triumph it is perfect. All the bolting and buttressing which it has needed in the present century have been due to the ill treatment to which it had previously been subjected, when sewers were laid and graves dug close to its foundations.

I must now describe the font and its exquisitely beautiful cover.



THE FONT.

The font and its pedestal are of marble. The design is extremely plain. The shape is an octagon, each side being slightly hollowed. The sides of the bowl have shields, six of which bear the arms of Rodes. One of the remaining shields bears, *within a bordure engrailed a chevron between three birds*, probably *choughs*. The last shield bears the arms of Rodes quartering the arms just described. When Robert Rodes died, in 1474, his heiress, the daughter of his brother John, was a maiden of only fourteen summers.

She afterwards married one Richard Bainbrigge, whose immediate ancestry is unknown, but who is said in the herald's visitation of 1575, to be a younger member of the family of Bainbrigge of Snotterton in the parish of Staindrop. His wife brought him the estate of Wheatley Hill in the parish of Kelloe, which was enjoyed by their descendants for several generations. The Wheatley Hill people in later times bore *on a chevron between three choughs, as many stags' heads, with an escallop in chief* for difference from the arms of the Snotterton family. The probability is that the arms on the font are an earlier difference of those of Bainbrigge. I confess to a strong disposition to regard this font as a memorial of Robert Rodes, placed beneath the tower which his benevolence had built, by his niece, Alice Rodes, and her husband, Richard Bainbrigge.

The truly splendid cover is, I have little hesitation in saying, at least half a century later than the font. Despite the introduction of classic details, its general character is Gothic. One of its most beautiful features is its mimic vaulting, in the centre of which is a large boss, representing the coronation of the Virgin.

#### MONUMENTS.\*

The earliest memorials of the dead which this church possesses are gathered together in the Bewick Porch. Here are quite a number of fragments of early grave covers. One of these bears a portion of an inscription, but all that can now be read is,

LAWLTVPOLAR  
✠ SIBELLA

In the same place, however, are three whole grave covers. One of these was discovered in 1867, beneath the north arch of the tower. It is of fourteenth century date. The cross it bears is in low relief, with sunk spaces at the head and foot, in which the face and feet of the deceased are represented. The design of such a grave cover is readily understood when it is remembered that

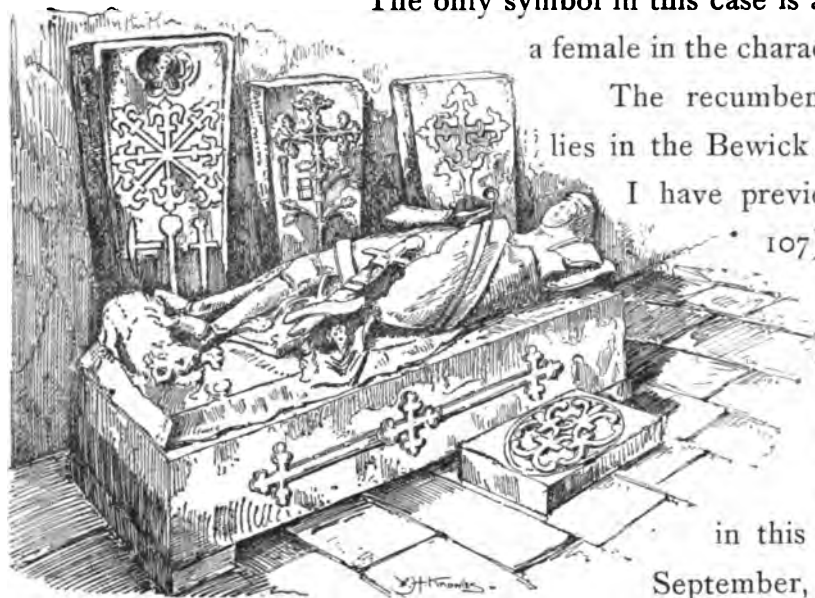
\* I have only room for a selection of the more interesting monuments. My friend, Richard Welford, has written "A Descriptive and Historical Account of the Monuments and Tombstones in the Church of St. Nicholas, Newcastle-upon-Tyne" (1880), which, like all his books, is a mine of valuable information. To this volume, and to Richardson's "Armorial Bearings in St. Nicholas's Church," I commend the reader who desires further information on the subject of the present section.

these ancient slabs were really the lids of coffins. The symbols on the dexter side of the cross are a pick-axe and mattock, and on the sinister side a sword. The elaborate character of the monument forbids our regarding it as that of a labourer. Probably it is that of a yeoman.

The two other grave covers were found in 1886, beneath the south wall of the chancel. One of these is an extremely beautiful example. Its date is the thirteenth century. The cross, which has foliations covering its base, springing from its stem and surrounding its head, is in bold relief. The symbols in this case are a pair of shears and a book. The shears always denote a female. Possibly the book means that she could read.

The last grave cover is of the fourteenth century. The cross, which is only incised, is of very plain design. Each arm terminates with a fleur de lis.

The only symbol in this case is a key, which denotes a female in the character of housekeeper.\*



EFFIGY OF PETER LE MARESHAL.

The recumbent effigy, which also lies in the Bewick Porch, and to which I have previously referred (page 107), is ascribed by Mr.

Longstaffe to Peter le Mareshal, who had been sword-bearer to Edward I., and who was buried

in this church on the 18th September, 1322. Edward II.,

who was then in Newcastle,

not only paid 3s. 4d. for a mass to be said for Mareshal's soul on the day of his interment, but as we learn from the king's wardrobe accounts,

"There was placed by the command of the lord the king upon the body of Peter Mareshal, sword bearer to the deceased king, on the day of his burial in the parish church of Saint Nicholas in the town of Newcastle, a cloth of gold."

\* See an interesting paper on these grave covers by C. C. Hodges, printed in *Archaeologia Aeliana*, Vol. XII.



The effigy is clothed in chain mail, with a surcoat. The legs are crossed, and at the feet is a lion. The shield, which is supported by an angel, bears a bend.

Fixed to the west wall of the south aisle is a portion, the only one left in this church, of the magnificent monument of George Carr and his wife. This interesting monument, though disfigured by the Scots after the siege of Newcastle, was entire till 1783. Brand gives a rude, but now valuable engraving of it. It was a canopy-covered altar tomb, on which lay the effigies of Carr and his wife. Its sides were adorned with niches, in which were the figures of saints. The female effigy is now preserved in the chapel of the Castle. The monument bore two inscriptions, one in Latin and one in English. The former read :

**Orate pro Anima Georgii Car quondam Majoris istius villæ qui obiit Anno Domini  
Milleſimo CCCC Cujus animæ Propitiatur Deus.**

George Carr died about 1503. The monument was doubtless prepared during his life, and a space left blank to complete the date, but this was never done. The English inscription commenced on the portion of the monument which is preserved, and which formed the end at the feet of the effigies. This portion reads :

**Our lady preſt is bon to ſay At the lauatory euy day**

—which means that the incumbent of the chantry founded by Carr, and dedicated to “our Lady,” was bound to say daily, at the piscina or altar,\* what the remainder of the inscription implied. This remaining portion ran along the front of the monument, and was copied, though, I fear, very imperfectly, into a volume which still remains amongst the churchwardens’ books. It is there given as follows :

**For George Cars Sawll his Wyffis and Childers Sawls all & to make a Solem  
Dyrge Mas w<sup>th</sup> all his Bruthern in y<sup>e</sup> Dwyre & birle to ſing as aperyth  
in his writing—Rime.**

\* I have two instances of the use of the word “lavatory” to denote what we now call a *piscina* :

“And the ele [aisle] sall be alourde [a word which means to make the foot and water path behind the parapet of a building] acordant to the quere with an awter and a *lauatory* acordaunt in the este ende.”—*Contract for the building of Catterick Church*, A.D. 1412.

“In either wall [of the chancel] three lyghts and *lavatoris* in aither side of the wall, which shall serve for four Auters.”—*Contract for the building of Fotheringhay Church*, A.D. 1435.

"His writing" means the foundation deed of the chantry, and the copyist's last word—"rime"—I accept as his memorandum that the inscription was a rhyming one. This latter part of the inscription was secured by alderman Hornby, and placed in his garden, but, I fear, is now irrecoverably lost. The existing portion of the monument has borne a sculptured rood, and though this has been terribly mutilated, the figures can easily be traced. On the lower edge are two words which G. B. Richardson read as

**Jesu Merçi.\***

On the east wall of St. George's porch is a monument which has long been regarded as an enigma by local archaeologists. Brand briefly describes it (i. 300), but mentions no inscription. Later writers have assumed that it bears none, except the motto,

EN DIEV EST MON ESPERANCE.

The boss on the pediment, however, bears unmistakable traces of an inscription, though all that can now be deciphered is "MAII . . 29." The centre of the monument is occupied by a shield, bearing the arms of Surtees and Grey, quarterly, and having for supporters, on its dexter side, a mermaid holding a mirror, and on its sinister side a naked man holding a club. Robert Surtees, the historian of Durham, engraves the shield and its supporters (III, 403), and gives the following, legible evidently in his day, as the inscription:

THOMAS SURTEIS, ARMIGER, JUXTA HUNC TUMULUM SUUM SEPULTUS EST, 3<sup>o</sup> DIE MAII, 1629, ÆT. 63.

This Thomas Surtees was the last male representative of an ancient family, who owned the vill of Gosforth as early as the reign of Henry II.

The Maddison monument next claims attention. In their day the Maddisons were important people in Newcastle. Their pedigree is an ancient

\* A descendant of George Carr was Catherine, the daughter of William Carr, of Cocken. She married William Mompesson, the heroic rector of Eyam, in the county of Derby. When, in 1665, the plague invaded that secluded and charming village, Mompesson refused to leave his people, and his "young and beautiful wife" remained by his side. He escaped, but she fell a victim to the pestilence. Central amongst all objects of interest at Eyam—and they are many—is the tomb of Catherine Mompesson. The beauty of her person and the goodness of her heart are there to this day a household tradition. The story of Eyam's great woe has been often told, but never so well as in the pages of the village historian, William Wood, and in the now almost inaccessible "Desolation of Eyam," by William and Mary Howitt, on the vignette of whose title page the Mompesson tomb is shown, as it really stands, and worthily, side by side with the early Saxon cross which commemorates the planting of Christianity in the glorious dales of Derbyshire.

one. The first Maddison who was connected with Newcastle was one Lionel, a younger son of Rowland Maddison of Unthank in the parish of Stanhope. Lionel Maddison's only son was Henry Maddison, to whose memory this elaborate monument was erected by Lionel, the eldest of his ten sons. This younger Lionel, in the early part of his life, was a royalist, and was knighted in 1633 by Charles I., whom he entertained at dinner; but he afterwards changed his political principles, and died during the commotions of the latter part of Charles's reign. The principal figures on the front of the monument are those of Henry Maddison and his wife. The two large figures on the left side are those of Henry's father and mother, Lionel and Jane Maddison. The figures on the right are those of Sir Lionel Maddison, and his wife Anne, the daughter of William Hall, of Newcastle, whose monument will be presently noticed. The first Lionel and his son are clothed in aldermanic robes, whilst Sir Lionel is in armour. Beneath the principal figures are two rows of small effigies; the row on the left representing the ten sons of Henry Maddison, and the row on the right his six daughters. The second of the female effigies is much smaller than the rest, and represents a child who died in infancy. The figures on the top of the monument represent Faith with a cross, Charity holding a flaming heart, and Hope with an anchor. Below the figure of Faith are the words:

MEMORIÆ SACRVM.

and below the figure of Hope,

MEMORARE NOVISSIMA.

A marble panel beneath the effigies of the first Lionel and his wife bears the following inscription:

HERE RESTS IN CHRISTIAN HOPE <sup>Y</sup> BODIES  
OF LIONELL MADDISON SONE TO ROWLAND  
MADDISON OF VNTHANKE IN <sup>Y</sup> COVNTY  
OF DURHAM ESQ & OF IANE HIS WIFE  
SHEE DIED IVLY 9. 1611. HEE HAVING BEN  
THRICE MAIOR OF THIS TOWNE DEPAR  
TED DEC 6 1624 AGED 94 YEARES  
HEE LIUED TO SEE HIS ONELY SONNE HEN  
RY FATHER TO A FAYRE & NUMEROUS ISSUE

Below this inscription are the words:

ANIMÆ SVPER ÆTHERA VIVVNT



The  
Madison  
Monument.  
St Nicholas

Photo Lithographed & Printed by James Akerman, 6, Queen Square, W.C.



The panels under the principal figures are inscribed as follows :

HERE INTERRED ALSO ARE THE BODYS OF HENRY MAD  
DISON, & ELIZABETH HIS WIFE (DAUGHTER TO ROBERT  
BARKER OF THIS TOWNE ALDERMAN) WHO LIUED TOGE  
THER MOST COMFORTABLY, AND LOWINGLY IN TRVE  
WEDLOCK Y SPACE OF 40 YEARES . HE WAS SOMTYME  
MAIOR OF THIS TOWNE & HAVING LIUED IN GOOD  
NAME AND FAME 60 YEARES, DECEASED IN Y TRVE  
FAITH OF CHRIST THE 14<sup>TH</sup> OF IVLY 1634

ELIZABETH HIS ONLY WIFE HAD ISSVE BY HIM TEN  
SONNES S<sup>r</sup> LIONELL MADDISON K<sup>t</sup> RAPHE, ROBERT  
WILLIAM, HENRY, PETER, GEORGE, TIMOTHY, & THOMAS,  
AND SIX DAVGHTERS IANE, SVSAN, ELIZABETH, BARBARA  
ELENOR & IANE. ALL THE SONNS AT HIS DEATH WERE  
LIUING BUT IOHN, WHO DIED IN Y LATE EXPEDITION  
TO CADIZ. SHE LIUED HIS WIDOW 19 YEARES AND  
BEING AGED 79 YEARES, DYED THE 24 OF SEPTEMB<sup>ER</sup>  
1653.

Beneath these inscriptions are the mottoes:

DECUS VITÆ EST HONORATA MORS

BEATI MORTUI QUI IN DOMINO MORIVNTUR

The panel beneath the effigies of Sir Lionel and his wife was left blank when the monument was erected, in order that, after their death their descendants might inscribe upon it a record of their lives and virtues. It remained blank, however, until very recently. It now bears the following inscription :

IN THIS CHVRCH ARE ALSO INTERRED THE  
MORTAL REMAINS OF SIR LIONEL MADDISON,  
KNT. (DESCENDED FROM THE ANCIENT  
AND WORSHIPFVL FAMILY OF MADDISON  
OF ELLERGILL & VNTHANK C<sup>o</sup> DVRHAM)  
WHO WAS MAYOR OF THIS TOWN IN 1632  
& DIED IN NOV. 1646. AGED 51 YEARES & OF  
ANNE HIS WIFE WHO WAS SISTER AND  
COHEIRESS OF SIR ALEXARDER HALL, KNT.  
AND DIED IN APRIL 1633.

Below this are the words:

SERIVS AUT CITIVS METAM PROPERAMVS AD VNAM.

This monument was originally fixed to the pillar at the west end of the south aisle of the chancel, but was moved to its present place in the south transept during the restoration of the church.\*

\* On the front of the monument are two shields, bearing arms, *quarterly, first and fourth, two battle axes in saltire*, for Maddison, *second and third, on a chevron between three martlets a mullet of six points*, for Marley. The marriage of Jane, the daughter and heiress of William Marley, to William Maddison, of Ellergill, brought Unthank to the Maddisons, with whom it remained for many generations. Over the figures of old Lionel Maddison and his wife is a shield, bearing Maddison and Marley quarterly, impaling *a fesse ermine between three pairs of wings conjoined in lure*, for Seymour. Lionel Maddison's wife was Jane, daughter of Thomas Seymour. Over the figures of Sir Lionel and his wife is a shield, bearing Maddison and Marley quarterly, impaling *a fesse engrailed between three griffins' heads erased*, for Hall.

"Underneath the sixteen smaller statues, representing the 16 children of Henry and Elizabeth Maddison, is a beautiful series of small shields, pointing out their intermarriages." So wrote Brand in 1789. In 1820, when

The Hall monument so closely resembles that of the Maddisons as to leave no doubt that both were designed and executed by the same artist. The two families were evidently intimately associated. Henry Maddison's two eldest sons married William Hall's two eldest daughters. The principal figures on the monument are those of William Hall and his wife, whose maiden name was Cock. The six smaller figures below represent their one son, and five daughters. The inscription, which is now not easily read, is as follows :

GVLIELMVS HALL ARMIGER QVONDAM MAIOR HVIVS VILLÆ, ET  
 IANA VXOR EIVS CHARISSIMA : FÆLICI PROLE DITATI, IVXTA HOC  
 MONVMENTVM IN DOMINO REQVIESCUNT . ILLE VICESIMO OCTAVO  
 DIE IVLII AN. DO. 1631, ÆTATIS SVÆ 63. ILLA DVODECIMO DIE  
 AVGVSTI AN DOM 1613, ÆTATIS 36.  
 INQVORVM MEMORIAM ALEXANDER HALL, EQVES AVRATVS,  
 VNICVS EORVM FILIVS SVPERSTES HOC MERITO POSVIT.

William Hall's only son, Sir Alexander, the "Eques Auratus" of the epitaph, died leaving an only son who died in infancy, and with him this branch of the family, in the male line, became extinct.\*

During the recent alterations at the east end of the chancel, two grave stones of considerable interest have been found. One of these, shown in the

Richardson's "Armorial Bearings" was published, these shields were still upon the monument. They have all since disappeared. The following list of Henry Maddison's sixteen children gives all that is known about their marriages :

- 1.—Lionel, afterwards knighted, was sheriff of Newcastle in 1624 and mayor in 1632. He married Anne, the second daughter of William Hall. His only issue was a daughter, Elizabeth, who married Sir George Vane, the son of Sir Henry Vane the elder.
- 2.—Ralph, married Elizabeth, the eldest daughter of the same William Hall.
- 3.—Jane, married William, son of Sir Nicholas Tempest, of Stella.
- 4.—Robert, married — Draper.
- 5.—Susan, died in infancy.
- 6.—John, died unmarried "in the late expedition to Cadiz."
- 7.—Elizabeth, married (1) William Bewick, of Newcastle and Close House, and (2) Thomas Loraine, of Kirkharle.
- 8.—Barbara, died at the age of 13.
- 9.—William, married Rebecca Gray.
- 10.—Henry, married Gertrude, daughter of Sir George Tonge, of Denton, in the County of Durham.
- 11.—Eleanor, married Sir Francis Bowes, of Thornton.
- 12.—Peter, married Elizabeth Marley.
- 13.—George.
- 14.—Timothy.
- 15.—Thomas, married Jane, daughter of Ralph Cock, of Newcastle.
- 16.—A second Jane, born three years after the death of the first daughter.

\* The shield near the top of the monument bears the arms of Hall, *a fesse engrailed between three griffins' heads erased*. The shield below bears the arms of Hall impaling Cock. The arms of the Merchants' Company of Newcastle are on the left side of the pediment. Sir Alexander Hall's estates, in Gateshead, Pittington, and elsewhere, were very extensive. After his son's death, they were divided, partly in accordance with a will, and partly by mutual consent, between his cousin Nicholas Hall, rector of Loughborough, his brother-in-law and sister, Ralph and Elizabeth Maddison, and his four other sisters.

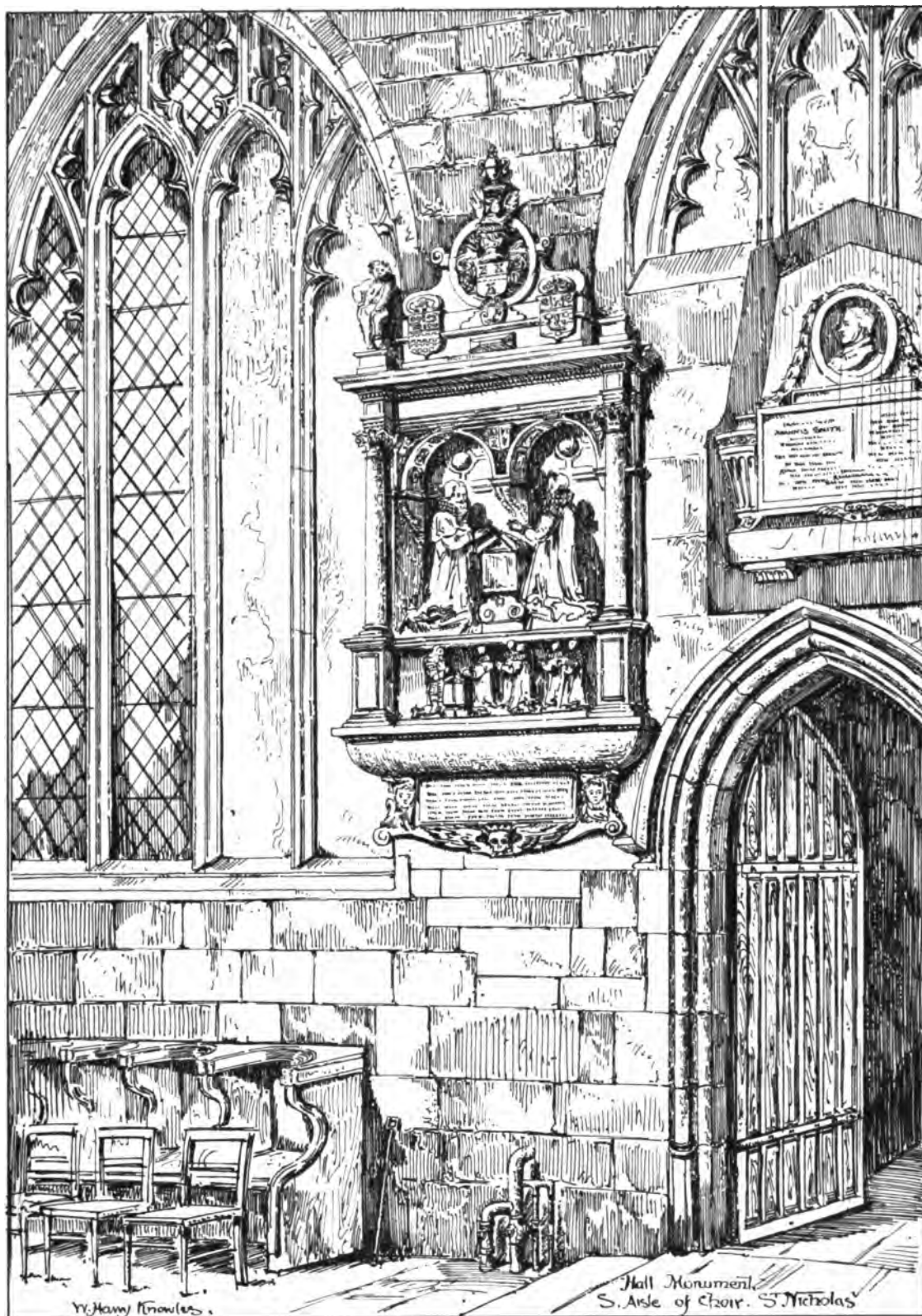


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accompanying engraving, originally covered the grave of the first-born child of Christopher and Anne Ile of Newcastle, to whom, though six female children afterwards came, no second son was born. This child, whose name was Robert, was born in March, 1595, and died in January, 1599, old style. The Iles were another wealthy and influential Newcastle family.

The other grave stone found at the same time is that of Sir Peter Riddell. Only a part of the inscription, given in the margin, is decipherable.

HERE  
LIETH TH  
OF PETER RID  
KNIGHT TWISE  
OF THIS TOWN WHO DEP  
TED TO THE MERCY OF GOD  
THE 18TH OF APRILL ANNO  
DOMINI 1641.

Sir Peter Riddell married, as his second wife, Mary, the second daughter of the Thomas Surtees whose monument is described a few pages back. Sir Peter was mayor of Newcastle in 1619 and 1635, and represented Newcastle in the parliaments of 1624, 1626, 1628, and in the short parliament of 1640. Above the epitaph is a shield bearing arms.\*



#### DE ULTIMIS REBUS.

The tower contains nine bells, eight of which form the peal. The ninth, a fixed bell, which weighs 8,064 pounds, was purchased in 1833, by a bequest of Major George Anderson, and is only used for the clock to strike the hours upon.† The whole peal, in Bourne's estimation, had "a bold and noble Sound, and yet exceedingly sweet and Harmonious." But he, pure-hearted soul, had

\* As this is much effaced, and can only with great difficulty be deciphered, I venture to record the blazon: *Quarterly, first and fourth a fesse between three garbs, second and third three icicles in bend, on an escutcheon of pretence a chevron between three covered cups; impaling quarterly, first and fourth, ermine, on a canton an orle, second and third a lion rampant within a bordure engrailed.* On the west wall of St. Mary's Porch is a square stone bearing a Riddell shield, with six quarterings. 1, a lion rampant within a bordure engrailed; 2, a fesse between three garbs; 3, three icicles in bend; 4, a fesse between three mullets; 5, a chevron between three martlets; 6, barry of six and in chief three annulets. This was the coat borne by Thomas Riddell of Fenham, who married Mary, daughter of Edward Grey of Birchfield, and died about 1704.

† It was cast at the foundry of Sir R. S. Hawks & Co., Gateshead, by James Harrison, of Barrow-on-Humber, the son of John Harrison, the inventor of the chronometer.

been familiar with their tones from his childhood, and so, through all his life, they had the spell—the enchanted power—

With easy force to open all the cells  
Where memory slept.

Three of the bells are of pre-Reformation date, and bear Latin inscriptions. The first of these, the fourth in the peal, is inscribed:

✠ Dulcis Sisto Melis Campana Vocor Michaelis

This bell was cast by William Dawe of London, who, on a circular stamp he used, called himself "William Founder," and was best known by his assumed name. He was in business from 1385 to 1418. The second ancient bell, the sixth in the peal, has the inscription:

✠ Sum Nicolaus Obans Cunctis Modulamina Promans

The third ancient bell, the seventh in the peal, is inscribed:

✠ ☉ mater dia me lana virgo maria

The inscription on this bell is followed by two stamps, one of which represents the Virgin and Child. The two latter bells are pronounced by Mr. Stahlschmidt to be of early fifteenth century date, and probably of York manufacture.

The third bell bears an inscription to which it is not easy to attach any very intelligible meaning:

COVRT TO THIS HEIGHT YOW WHEN THIS TOWRE WHEN 1658 I H SEE IT WAS BVILT.\*

The first and second bells were cast by R. Phelps of London, in 1717, and the fifth by Thos. Mears of London, in 1791.

The eighth, or tenor bell, is known as the Common or Great Bell. Brand, on the authority of the Carr MS., says it was cast in 1593. The following extract from the Corporation accounts seems to imply that the date should be 1595:

1595, Oct.—Paide to Wm. Bome in consideration of a hauser which was spoilede in halynge  
[hauling = hoisting] upp the common bell of Sainte Nichol church to  
steple, 20s.

Yet, according to Bourne, this bell "was sent to *Colchester* to be new cast in

\* This bell bears the arms of Newcastle. When Robert Trollope was building the Exchange in 1658-9, he was sent by the Corporation to London, to have "a set of chymes" made for the tower of that edifice; but it was found to be too weak for them, and this bell was given to St. Nicholas's Church.

the Year 1615," and then weighed 3,129 pounds. The present bell was cast by Lester and Pack of London, in 1754, and weighs 4,032 pounds.

The uses which the great bell formerly served are detailed by Brand, in his "Popular Antiquities." "The tolling of the great bell of St. Nicholas's church has been from ancient times a signal for the burgesses to convene on guild-days, or on the days of electing magistrates. It begins at nine o'clock in the morning, and with little or no intermission continues to toll till three o'clock, when they begin to elect the mayor, &c. Its beginning so early was doubtless intended to call together the several companies to their respective meeting houses, in order to choose the former and latter electors, &c. A popular notion prevails, that it is for the old mayor's dying, as they call his going out of office—the tolling as it were of his *passing-bell*." But this was not all. The same authority tells us that on Shrove Tuesday, "the great bell of St. Nicholas's church is tolled at twelve o'clock at noon; shops are immediately shut up, offices closed, and all kinds of business cease: a little carnival ensuing for the remaining part of the day." Then might the urchins of Newcastle exclaim, in the words of the distich in "Poor Robin's Almanack,"

Hark, I hear the pancake bell,  
And fritters make a gallant smell.

The same bell was also called the "Thief and Reaver Bell." A *reaver* was a border freebooter. Such persons were permitted to attend the great fairs. When the curfew had been tolled on the evening preceding the fair, the *thief and reaver* bell was rung, to announce that, during the fair, "all people might freely enter the town, and resort to it, no process being issued from the mayor's or sheriff's courts without affidavit being made that the party could not at other times be taken." To the same effect we read, in the old Borough Laws of Scotland, "after that the peace of the fair is proclaimed within burgh, in the time of that fair, na man sall be taken nor attached; except he break the peace of the fair, in coming to it, or returning from it, or remaining in it, or gif he be the king's outlaw, or ane traitor, or sic ane malefactor, quhom the peace of ye kirk sould not defend."\*

\* The ancient fairs have passed away. The first fair, which formerly commenced on the 1st, but afterwards on the 12th August, was called the Lammas Fair, and was granted by king John, and extended by Edward I., in 1284.

Amongst the treasures of this church the famed "Hexham Bible" must not be overlooked. This is a folio manuscript of the Scriptures, of thirteenth century date, said to have been written in the priory of Hexham. Scarcely anything is known of its history. Most of the illuminated initial letters have been cut out. The few which remain are beautifully executed. A note at the foot of the first page, apparently in the handwriting of Richard Mathew, records that the book was given to him on the 20th August, 1666, by John Weld, "clericus," who held the rectory of Ryton during the Commonwealth, was described as of Lamesley in 1666, and was curate of St. Andrew's, Newcastle, from 1669 till his death in 1677. A later memorandum, in the handwriting of vicar Ellison, states that the book was given, presumably to him, by Thomas Mathew, son of Richard Mathew.

The only piece of old stained glass remaining in the church is a medallion in one of the windows of the south aisle of the nave. It represents the Virgin and Child.\*

The second great fair originally begun on the 18th October (St. Luke's day), but latterly on the 29th of that month, and was granted by Henry VII., in 1490.

The proclamation, formerly read at the commencement of the fair, before the mayor and aldermen, on the Sandhill, in the Flesh Market, and at the White Cross, was in the following terms :

"The right worshipful the mayor of this town and the aldermen his brethren, do give you to understand that the fair of this town doth begin at 12 of the clock of this present day, and will continue from that time for eight days next after, when it shall be lawful for all manner of persons to come to this town with their wares to sell, and it is strictly charged and commanded that no person of what degree or quality soever be so hardy during the time of this fair as to wear or carry any manner of weapon about him except he be a knight or an esquire of honour, and then to have a sword borne after him. And you are further to understand that a court of pie-powder will be holden during the time of this fair, that is to say, one in the forenoon and another in the afternoon, where all persons, both poor and rich, may have justice duly administered unto them, according to the laws of the land and customs of this town. God save the king."

A court of *pie-powder*, it may be explained, was established "to determine disputes between those who resort to fairs and the pedlars who generally attend them." *Pied-pulderaux*, in old French, means a pedlar. In the old laws of Scotland we have the following passage : "Gif ane stranger merchand travelland throw the realm, havand na land, nor residence, nor dwelling within the schirefdome, bot vaigand fra ane place to ane other, quha therefore is called *piepuldreux* or *dustifute*," etc.

\* Of this medallion there is an engraving in the truly wonderful series of plates executed by William Fowler, of Winterton.

In Bourne's day the remains of old stained glass in this church were considerable. Speaking of St. George's Porch, he says : "It hath under it a Vault, and there is on the North Windows the *Head of the King*, the Father of the Lady which *St. George* delivered from the *Dragon*. On the East Windows," he goes on to say, "is still remaining some of the painted Glass. There is particularly the Picture of *Saint Laurence*, and some *Skin-marks*, and *Coats of Arms*. It has been a beautiful little Place : It is ceiled at the Top, and has been surrounded with carv'd Work in Wood ; some of which still remains, to speak the Curious Art and commendable Expence of the Days of old." Even in Brand's time some of this glass remained. "The arms still preserved in the painted glass windows [of St. George's Porch] are those of St. Oswin, or Tynmouth monastery—of Edward the Confessor, and those of St. George. On the north window is a mermaid combing her hair, and a female saint below, with a whip in her hand, treading on some angry beast."

## PILGRIM STREET.

"This Street got it's name from the *Pilgrims*, who came from all Parts of this Kingdom to worship at our *Lady's Chapel* at *Gesmond*."

So we read in the quaint and genial pages of Bourne. A derivation so full of poetic interest it would be unpardonable to disturb. Bourne's prosaic successor, Brand, however, surmises that "pilgrims came hither too to visit certain reliques of St. Francis that were preserved in the house of Grey Friars, near the head of this street." Be this as it may, it is certain that, as early as 1292, the street was called the "*Vicus Peregrinorum*"—the street of pilgrims. Gray describes it as "the longest and fairest street in the town."

In the early part of last century Pilgrim Street was the residence of the aristocracy of Newcastle. The Erick Burn was then an open stream, towards which sloped large gardens behind all the houses from Pilgrim Street Gate—which stood where New Bridge Street passes the foot of Northumberland Street—to the Manors. Beyond the brook was a large green field, called the Carliol Croft, which was bounded on the east by the town wall, behind which was the then romantic and sylvan dean of Pandon. Parts of Bourne's description of the street are too interesting to be omitted here.

"As you descend this Street, you have on the left Hand a Passage to the *Carliol-croft*, which is a large Field (formerly the Property of the *Carliols*, now of *John Rogers*, Esq;) bounded on one Side with the Town's Walls, and on the other by the *Gardens* on this Side of *Pilgrim-street*.

"On that Side of it, next the *Town-Wall* is a very agreeable Walk, generally frequented in a Summer's Evening by the *Gentry* of this Part of the Town; The Prospect of the Gardens, some of which are exceeding Curious, affording a good deal of Pleasure."

After mentioning the High Bridge, which he calls Upper Dean Bridge, he proceeds :

"From hence downwards is the most beautiful Part of the Street, the Houses on each Side of it being most of them very pretty, neat, and regular; such are the Houses of Mr. *Edward Harl*, Mr. *Thomas Biggs*, *John Rogers*, Esq; *Thomas Clennell*, Esq; *Nicholas Fenwick*, Esq; *Nathaniel Clayton*, Esq; *Edward Collingwood*, Esq; Mr. *Perith*, Mr. *John White*, *John Ogle*, Esq; Mr. *Thomas Waters*; *Matthew White*, Esq; &c."

Near the head of the street, on the west side, a narrow thoroughfare runs off, now known as High Friar Street, but formerly as High Friar Chare, and Grey Friar Chare. These names it acquired from its proximity to the house of the Grey Friars, or Friars' Minors, which was founded at least as early as 1258, by the Carlols, who were wealthy merchants of Newcastle in the time of Henry III. The exact site occupied by this house cannot be determined, but an Elizabethan mansion, which was built out of its ruins, stood on land now occupied by Grey Street, at the point where that thoroughfare is intersected by Market Street.\*

After passing three entirely modern streets, we reach the end of High Bridge, an ancient thoroughfare from Pilgrim Street to the foot of the Bigg Market. It was formerly called Upper Dean Bridge, because it crossed the higher of the two bridges which spanned the Lort Burn in the neighbouring dean. The course of the dean through which this stream passed is approxi-

\* This mansion, which Gray describes as a "Princely house," was built about the year 1580 by Robert Anderson, mayor of Newcastle in 1567, and who was clearly an ancestor of the Andersons of Bradley. Bourne describes the house as "no less than very stately and magnificent; being supposed the most so of any House in the whole Kingdom, within a walled Town. It is surrounded," he continues, "with a vast Quantity of Ground; that Part of it which Faces the Street, is thrown into Walks and Grass Plats, beautified with Images, and beset with Trees, which afford a very pleasing Shade: The other Part of the Ground on the West Side of it, is all a Garden, exceedingly neat and curious, adorned with many and the most beautiful Statues, and several other Curiosities." The gardens here described are now covered by some of the modern streets of Newcastle.

When Charles I. was a prisoner in Newcastle he is said to have been lodged in this house, and to have attempted an escape hence by the passage of the Lort Burn, but was discovered and captured in the middle of the Side. Till the old mansion was destroyed a room was shown in which, it was said, the king had slept. A bed, described by Brand as "of a very antique fashion," believed to have been occupied by Charles, remained in the room till early in the present century, when it was removed and sold by a domestic, during her master's absence from home. Every possible effort was made to recover it, but without success.

The house was sold by Sir Francis Anderson to Sir William Blackett in 1675, by whose son, the second Sir William Blackett, the north and south wings were added. Sir Thomas Blackett offered the estate to the Corporation of Newcastle in 1783, but that body declined to effect a purchase. He afterwards sold it to George Anderson, an architect and builder, whose son, "Major" George Anderson, afterwards occupied the house, and substituted a pair of iron gates, now at the Hermitage, Sheriff Hill, for the old wooden gates by which the Pilgrim Street entrance to his grounds had been previously closed. Major Anderson is remembered for his many benevolent and humane deeds, and scarcely less for having, in a dispute in which the rights of the freemen were his contention, pulled the nose of the then town-clerk of Newcastle, Nathaniel Clayton. For this hasty act he was fined, incarcerated for three months in the King's Bench Prison, and bound over to keep the peace. On his return from imprisonment, the people of Newcastle, with whom he was a favourite, made great demonstrations of joy, and the bells of the churches rang out merry peals.

There is a very beautiful aquatint view of this house by Sonander, from which the engravings in Straker's "Memoir of Sir Walter Blackett" and in Mackenzie's "History of Northumberland" are copied. There is also a valuable bird's eye view amongst Kip's engravings.

mately that of Grey and Dean Streets. The High Bridge contains several large houses, built in last century. Behind a modern tavern, called the "Reindeer," is a square building, now used as a billiard room above, and cellarage below. This is the edifice built in 1765 for the Rev. James Murray, a Scotch dissenting minister, who refused to identify himself with any ecclesiastical organisation. He died in 1782, and, a few years afterwards, his congregation joined the sect of Scotch Presbyterians.\*

Descending the street, we reach, on our right, a large building, now the Liberal Club, but formerly the "Queen's Head" Inn. It was probably built early in last century. The interior of the house has been almost entirely

\* Murray was a somewhat eccentric, but thoroughly honest and fearless character. He threw himself with his whole soul into the political life of Newcastle in his day, and was regarded as a most powerful antagonist by parliamentary candidates of whom he did not approve. His Sunday evening lectures frequently bore reference to the political events of the times, and on one occasion at least the town's serjeants were present, as the corporate authorities apprehended danger from what they regarded as Murray's inflammatory addresses. He was an unflinching advocate of civil and religious liberty. A fine vein of satirical humour runs through many of his writings, which, however, gives place to a serious and reverential tone whenever he treats of sacred things. The following is a more complete list of his works than has hitherto been printed :

- 1.—Select Discourses, upon several important Subjects. 8vo. Newcastle, 1765.
- 2.—Sermons to Asses. Fcp. 8vo. London, 1768. (The dedication of this work is addressed "To the very excellent and reverend Messrs. G. W[hitfield], J. W[esley], W. R[omaine], & M. M[ather].;" and commences with the following words: "There are no persons in Britain so worthy of a dedication of a work of this kind as yourselves. Some of you have preached for many years to the members of the congregation that these Sermons are designed for.")
- 3.—An Essay on Redemption by Jesus Christ. 8vo. Newcastle, 1768.
- 4.—Sermons to Men, Women, and Children. 8vo. Newcastle, 1768.
- 5.—The Rudiments of the English Tongue. 2nd ed. 12mo. Newcastle, 1771.
- 6.—A History of the Churches in England and Scotland, from the Reformation to this present time. 8vo. 3 vols. Newcastle, 1771, 1772.
- 7.—The Travels of the Imagination; a true Journey from Newcastle to London, in a Stage-Coach. Fcp. 8vo. London, 1773.
- 8.—New Sermons to Asses. Fcp. 8vo. London, 1773.
- 9.—EIKON ΒΑΣΙΛΙΚΗ; or the Character of Eglon, King of Moab, and his Ministry. 12mo. Newcastle, 1773.
- 10.—Lectures to Lords Spiritual; or, an Advice to the Bishops concerning Religious Articles, Tithes, and Church Power. 8vo. London, 1774.
- 11.—The Freeman's Magazine. Newcastle, 1774. (This was a monthly periodical publication, of which, I believe, only six numbers appeared.)
- 12.—The Contest. Being an Account of the Matter in Dispute between the Magistrates and Burgesses, And an Examination of the Merit and Conduct of the Candidates in the present Election for Newcastle upon Tyne. 8vo. 1774.
- 13.—A grave Answer to Mr. Wesley's Calm Address to our American Colonies. 4to.
- 14.—An old Fox Tarr'd and Feathered, occasioned by what is called Mr. John Wesley's Calm Address to our American Colonies. 12mo. London, 1775. (On the title is a woodcut representing a fox in clerical dress, holding a book, and supposed to be reading the "Calm Address.")
- 15.—Lectures upon the most remarkable Characters and Transactions recorded in the Book of Genesis. 12mo. 2 vols. Newcastle, 1777.
- 16.—Magazine of Ants; or, Pismire Journal. (Only five or six numbers appeared.)
- 17.—The New Maid of the Oaks, a Tragedy. 8vo. London, 1778.



modernized, but it still retains a very fine old staircase. Before the era of railways this was one of the principal coaching houses in Newcastle. After the royal mails ceased to run from the "Cock," at the head of the Side (see page 2), they ran from the "Queen's Head." In Mitchell's Newcastle "Directory for the year 1801," appear the following notices :

NEWCASTLE and LONDON MAIL COACH, [by York], sets out every morning from Mr Turner's, Queen's-Head, Pilgrim-street, half an hour after the arrival of the North mail, (generally about half past nine) arrives in York same evening at nine, and in London the following night.

NEWCASTLE & EDINBURGH MAIL COACH, sets out every day from Mr Turner's, Pilgrim-street, half an hour after the arrival of the South mail, (generally about one o'clock) and arrives in Edinburgh, at Mr Drysdale's, New-town, about seven next morning.

At that time a letter sent from Newcastle to London cost 11d. for postage, and one from Newcastle to Edinburgh, 8d. The mail coach fare to London was £4 4s., and occupied 39 hours. The speed of ordinary coaches was much slower. The last mail coach to Newcastle, from the south, arrived on the 7th July, 1844, and the last from the north on the 5th July, 1847.\*

Opposite the Liberal Club is a house which acquires some distinction from the distance at which it stands from the street. It is now occupied by the offices of the Poor Law Guardians. Formerly it was the town residence of

18.—Lectures upon the Book of the Revelation of John the Divine. 12mo. 2 vols. Newcastle, 1778.

19.—An Impartial History of the present War in America. 8vo. 3 vols. Newcastle, 1778 and following years. (Part of the third volume was written after Murray's death by the Rev. Wm. Graham, of the Close Meeting-house.)

20.—Popery not Christianity. Fcp. 8vo. Newcastle.

21.—Sermons to Ministers of State. Fcp. 8vo. Newcastle.

22.—An Alarm without Cause. 12mo. Newcastle.

23.—The Protestant Packet; or British Monitor. (A periodical, of which from 30 to 40 numbers were printed.)

24.—News from the Pope to the Devil, \* \* \* to which is added, the Hypocrite, by Judas Guzzle Fire, A.M. 12mo. 1781.

25.—Sermons to Doctors of Divinity.

Besides these works the following are attributed to Murray : "The Fast," a poem ; "The History of Religion," 1764 ; "An Appeal to Common Sense," 1764 ; "A Letter to the Minister and Session of the Ass—te Congregation, in the Close, Newcastle," 1766.

In 1819 William Hone reprinted the works numbered 2, 8, 10, 21, and 25 in an octavo volume. In 1828 W. Fordyce reprinted "The Travels of the Imagination." In both these reprints, as well as in Mackenzie's "History of Newcastle," are biographies of Murray.

\* The old Directories of Newcastle contain much curious information, and are now almost our only authorities on the coaching arrangements of bygone days. The first Directory I have seen is dated 1778. It was prepared by one William Whitehead, a musical instrument maker and the inventor of a swell for the pianoforte, who lived in High Bridge. Though this tiny volume, which measures  $5\frac{1}{2}$  by  $3\frac{1}{4}$  inches, and contains just 60 pages, has an elaborate

the Peareths of Usworth, and was occupied by members of that family till 1837. The front has been recently modernized, but the walls of the rooms are panelled with oak, and the staircase has stuccoed walls and ceiling; but neither the wood nor the plaster work has much merit.



THE QUEEN'S HEAD.

The building now numbered 106 to 112 occupies the site of the ancient "Pilgrims' Inn." Bourne speaks of its "great Antiquity," and tells us that it

"LIST of CARRIERS, *that come weekly to Newcastle*," it gives us no information about coaches. The next Directory, also prepared by Whitehead, was printed in 1787, and from it we learn that at that time the coaching houses were:

The Cock, head of the Side (Royal mail coaches to London and Edinburgh, and a "Diligence" to Leeds);

Turk's Head, Bigg Market (coaches daily to London and Edinburgh, "with a guard in the night");

Crown and Thistle, Groat Market (coach daily to York); and

Queen's Head, Pilgrim Street (coaches to London, Leeds, and Edinburgh).

Whitehead's next and last Directory appeared in 1790, and the coaching arrangements are almost the same as before, except that a coach is announced to run to Durham daily from the Crown and Anchor, Dean Street. In 1795 we have "THE Newcastle and Gateshead DIRECTORY, \* \* \* By WILLIAM HILTON, and ASSISTANTS." The mails then still ran from the Cock, and London and Edinburgh coaches from the Turk's Head. From the Queen's Head, however, only one coach, for York and Leeds, started each day. The Durham coach had begun to run from the Nag's Head, Butcher Bank. From another Nag's Head, in the Bigg Market, coaches ran daily to Morpeth and Durham; whilst from the Rose and Crown, in the Bigg Market, a coach ran daily to Morpeth, and "Adam Main's Diligence" to Hexham and Carlisle every Tuesday and Friday. In the Directory of 1801 the mails are for the first time recorded as running from the Queen's Head. The Shakespeare Tavern, in Mosley Street, had then come into eminence as a coaching house, and coaches ran thence to London, Edinburgh, and Leeds. From "Sunderland's," Groat Market, coaches ran daily to London, and on Monday, Wednesday, and Friday to Hexham and Carlisle. Coaches ran at the same time to Sunderland, Durham, and Morpeth, from the Rose and Crown, Bigg Market, and the George, Dean Street. Akenhead's

was "exactly 116 Yards one Foot, from the Southmost Corner of Upper-Dean-Bridge," and was "holden of the Dean and Chapter of Durham."\* In the reign of Henry VIII., the house seems to have been called "Seynt Cuthbert's Inne," and to have been held at a yearly rent of 34s. 8d. Gray's annotated copy of his "Chorographia" informs us that near the inn was "a place of Sanctuary." The old house was taken down a few years before the publication of Brand's "History," and, when this was done, "windows of a very ancient model, thick walls, &c., as also a crucifix of wood, were found."

The house now numbered 135 during the latter part of last century was the residence of alderman Hugh Hornby, who combined with his municipal duties and his business as a woollen draper, the pursuits of an antiquary. He not only compiled valuable manuscript collections, but gathered into his house and garden many objects of great antiquarian interest. Two relics remain, both from the old Tyne Bridge, which was destroyed in 1771. One of these

"Picture of Newcastle upon Tyne" (1807) is our next source of information. The Turk's Head was then the principal coaching house, with two coaches to London daily, one to Edinburgh daily and an additional coach thither thrice a week, and a coach to Carlisle also thrice a week. The Half-Moon, Bigg Market, also sent out a coach to London every day. Only the mails then ran from the Queen's Head. The next Directory, Mackenzie & Dent's, appeared in 1811, and then the travelling facilities of Newcastle were much the same, except that a Royal mail coach left the Queen's Head daily for Carlisle, and a coach ran every day from the Crown and Thistle, Bigg Market, to Hull. The information afforded by Hodgson's "Picture of Newcastle" (1812), is practically the same. Another Directory did not appear till 1824. The mails still ran from the Queen's Head, as well as a daily coach to Leeds, but the Turf, Collingwood Street, had then become the chief posting house, and the Turk's Head had disappeared from the list. From the Turf three coaches ran daily to London, two to Edinburgh, one to Carlisle, one to Lancaster, and one to Leeds. The coaches to nearer places, as Hexham, Alnwick, Morpeth, Sunderland, Durham, and Shields, were very numerous, and started from taverns of lower rank. In 1838, when Richardson's Directory was published, the coaching facilities of Newcastle were at their best. The mail coaches, as well as ordinary coaches to Berwick, Leeds, and Scarborough, ran from the Queen's Head, whilst from the Turf there were three coaches daily to London, three to Edinburgh, two to Leeds and Manchester, one to Lancaster and Liverpool, one to Nottingham and Leicester, and one to Richmond.

In Akenhead's "Picture of Newcastle," after the list of coaches we have the following statement:

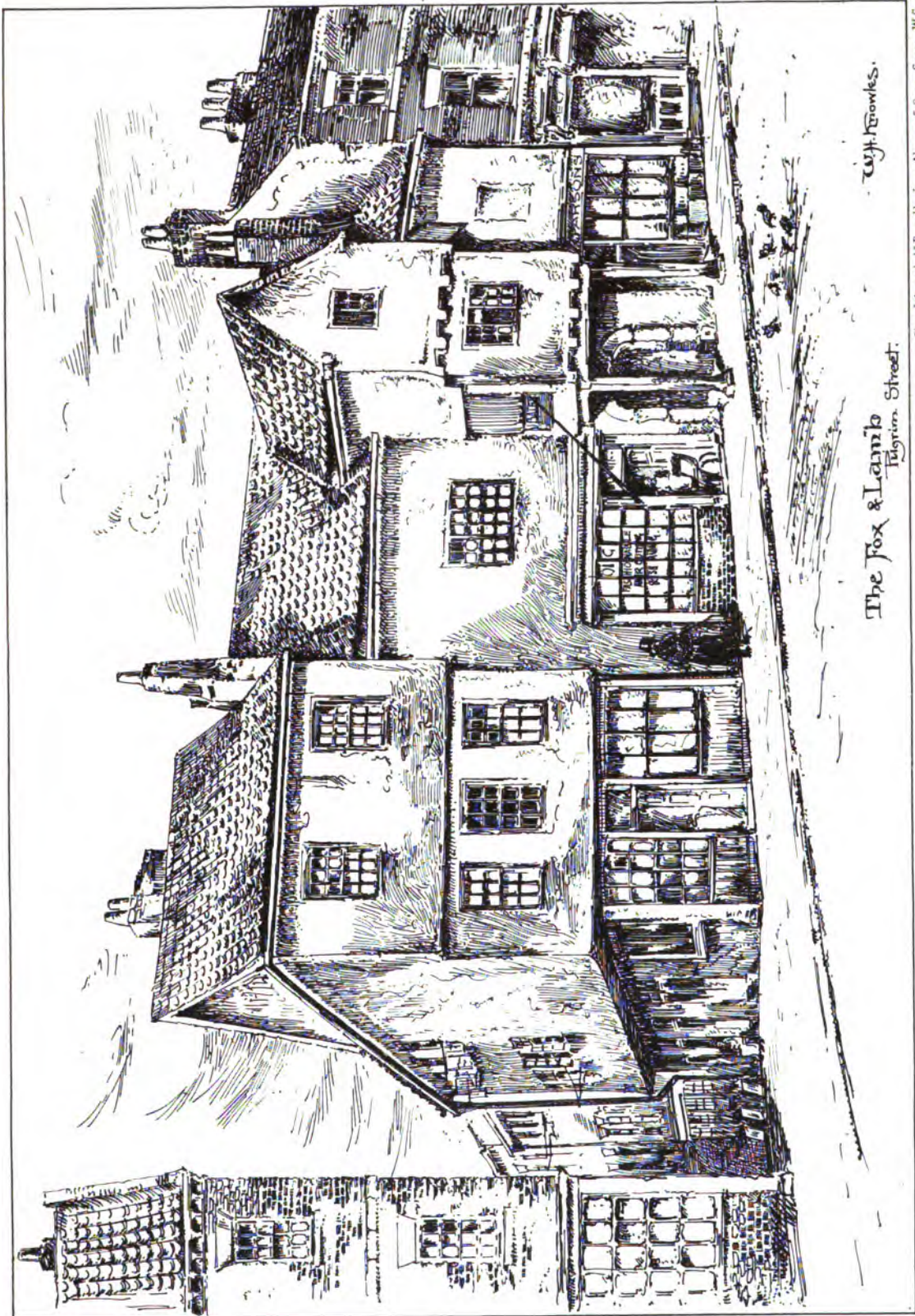
"N.B. There are no hackney coaches in Newcastle, but sedan chairs are much in use."

Hackney coaches were established in January, 1824, but chairs continued to be used as late as 1838.

\* Bourne also states that the Pilgrims' Inn adjoined "to the North Side of the House of Mr. *Edward Collingwood*." Collingwood's house is now the George Inn. As we have other evidence of the correctness of Bourne's measurement we know that he, or his printer, has used the word *north* instead of *south*. There is a rent charge of £2 per year left by George Collingwood in 1695, to the curate and wardens of All Saints, to be given by them to two poor widows, and to be paid out of the house which is now the "George."

John Sykes, in his "Local Records," quotes Bourne's measurement of the distance of the Pilgrims' Inn from the High Bridge, and adds, "Consequently the present Queen's Head Inn will stand nearly upon the site." John Hodgson Hinde paraphrases Sykes's "nearly" into "the very spot," and Sykes or Hinde has been followed by every writer who has since referred to the Pilgrims' Inn. The measuring line, however, decides the question finally.





W. H. Howkes.

The Fox & Lamb to  
Pilgrim Street.

Photo-Lithographed & Printed by Isaac Abernethy, 5 Queen's Square, W.C.



is a slab bearing the arms of Newcastle with supporters, motto, and date, the latter being given as follows:

Ffortiter Defendit  
Triumphans 1645.

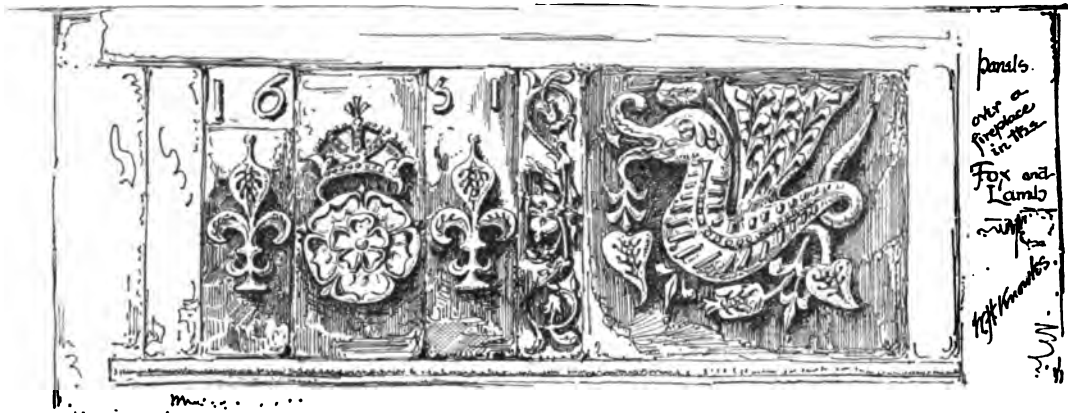
This stone was originally placed immediately below the battlement of the south front of the tower on the bridge. The other relic of the great bridge of Tyne is a similar stone bearing the arms of bishop Crewe, and formerly occupied an analogous position over the gate at the south end of the bridge. Both these stones are inserted in the wall of Messrs. Gilpin and Company's offices, and may be seen by anyone who will walk down the passage numbered 137.

Presently we reach the end of Manor Street, a thoroughfare which derives its name from the neighbouring grounds of the Austin Friars, which, after the dissolution of monasteries, became "the king's manor." As this street contains nothing which is not modern it shall not detain us. We now enter what is popularly known as "low" Pilgrim Street, and the epithet is correct in more senses than one. There is much here to interest the antiquary, but the work of exploration is not especially pleasant. This district might fitly be described as the "Seven Dials" of Newcastle. Squalid poverty has here undisputed sway. Yet the most cursory visitor could not fail to discover evidence that wealth and splendour had once dwelt here. Large buildings, almost every one of which is the wretched abode of as many families as it contains rooms, were once the homes of the rich and the titled.

At the head of low Pilgrim Street we are close upon some of the oldest



and best known taverns in Newcastle. On our right we have the "Fox and Lamb." The house has borne this name more than 160 years, but the building is still more ancient. In the corridor there are two pointed doorways, one of which, if not both, must date from the fifteenth century. In a room on the first floor, over a fireplace, are two curiously carved panels, one of which bears a rose between two fleurs-de-lis and the date 1651, and the other represents a griffin or some such monster. The "Bird in the Bush," almost opposite, is part of a later building, but the name is as old as that of the "Fox and Lamb." Other old signs are the "Blue Posts," which has been rebuilt; the "Old



Queen's Head," an old building with half-timbered work in the rear; the "Pack Horse," also rebuilt; and the "Robin Hood," which, though much modernized, has portions which are ancient. Difficult as it may now be to realise, the whole of these houses were considered in the early part of the present century as amongst the most respectable inns in the town.\*

As we leave this crowd of taverns and descend the street, a few of the more interesting houses shall be noticed.

On our left we have what has once been a magnificent mansion (Nos. 177-183). It still retains a richly and beautifully carved projecting cornice, whilst within is a broad panelled staircase, with massive rail and exquisite spiral

\* In 1565, says the Carr MS., "Partrage was put downe for coyninge fals monnye in the Great Innes in Pilgrame Streat." All that is known of Partrage, his deeds and his accomplices, is told by Mr. Welford, in his "History," Vol. II., p. 397.



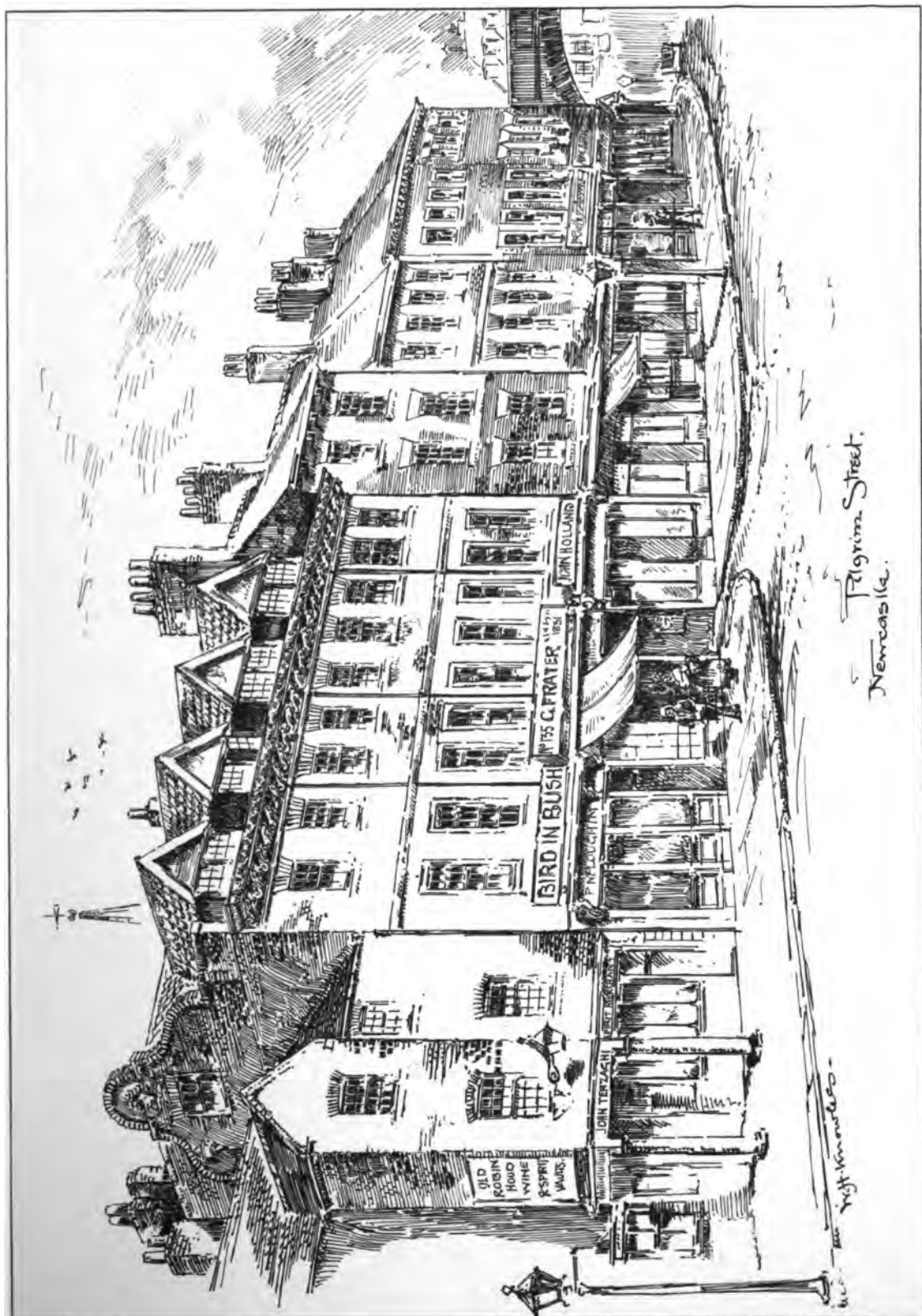


Photo Lithographed & Printed by James Almon, 6, Queen's Square, W.C.







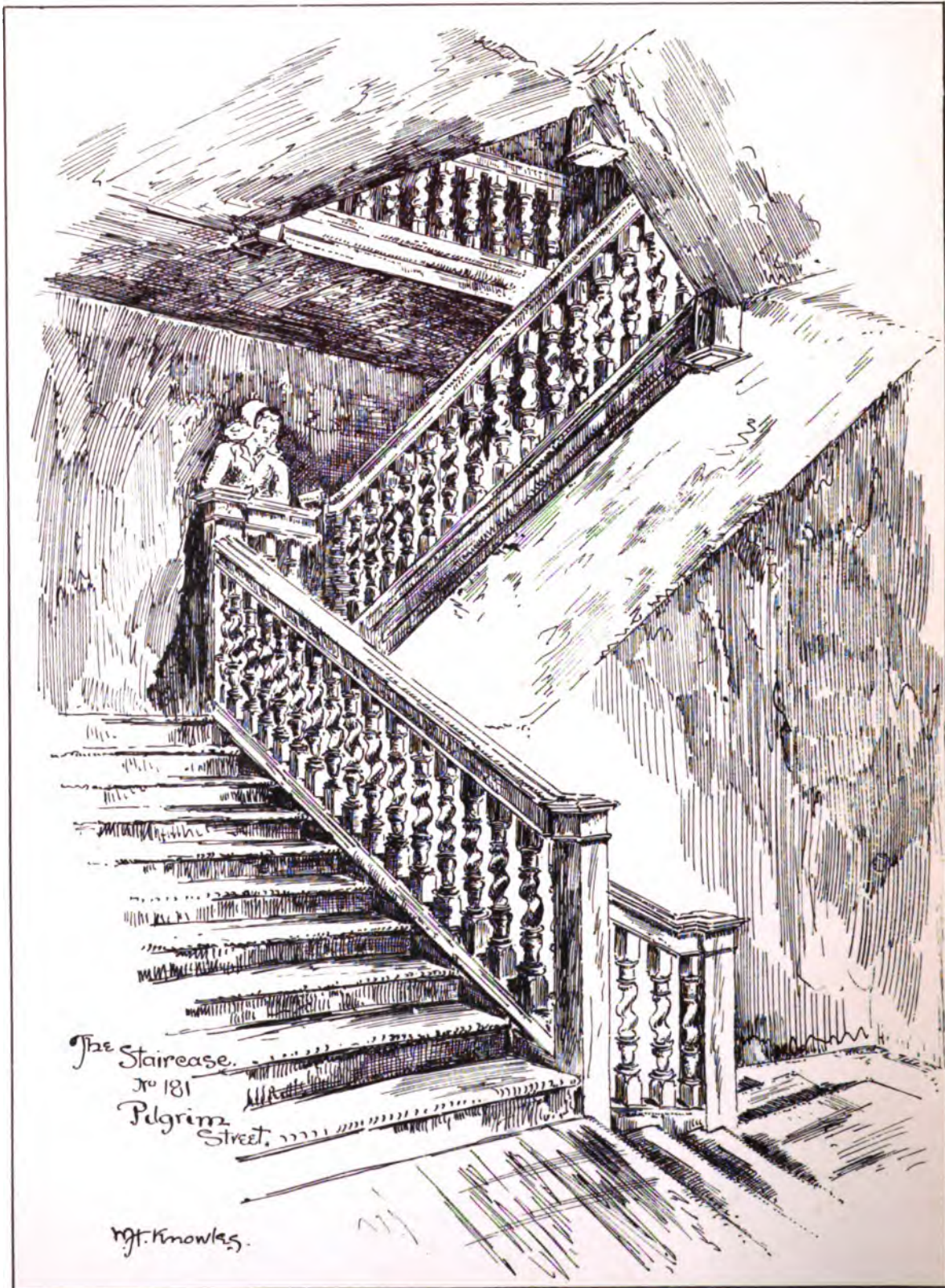


Photo Lithographed & Printed by James Akerman, 6, Queen Square, W.C.

balusters—together the finest staircase in the street. Directly opposite (No. 166) is a large, low, plaster-covered, overhanging house, which extends a considerable distance along the adjoining street, which here runs off and descends into Dean Street. This street, or rather alley, is now called Low Bridge, but was formerly known as Nether Dean Bridge. It led across the lower of the bridges in the dene, and up the opposite bank into St. Nicholas's churchyard.

A little further, on our left, is another mansion (Nos. 191-195), popularly known as "Eldon House." Lord Eldon never actually lived in it, but he once intended doing so. It was afterwards occupied by his comparatively unknown brother, Henry Scott. It also contains a good staircase.

In the first floor of the opposite house (No. 178) there is a room with panelled walls and stuccoed ceiling.

We now reach the head of Painter Heugh, another thoroughfare which descends into Dean Street.

Going on a little further, we reach a passage on our right (No. 202) into which we turn. After we have passed the buildings which front the street, we have on our right an excellent example of a half-timbered, overhanging house, probably of early sixteenth century date. When built the front of this house had, doubtless, an uninterrupted view across the Tyne; but, alas! in the course of time this delightful outlook was completely blocked. Another house was built on the opposite side of the passage. The wall of the latter is quite vertical, and comes over our heads into direct contact with the front of its older neighbour.

We now pass Silver Street on our left, about which I have something to say in a later chapter.

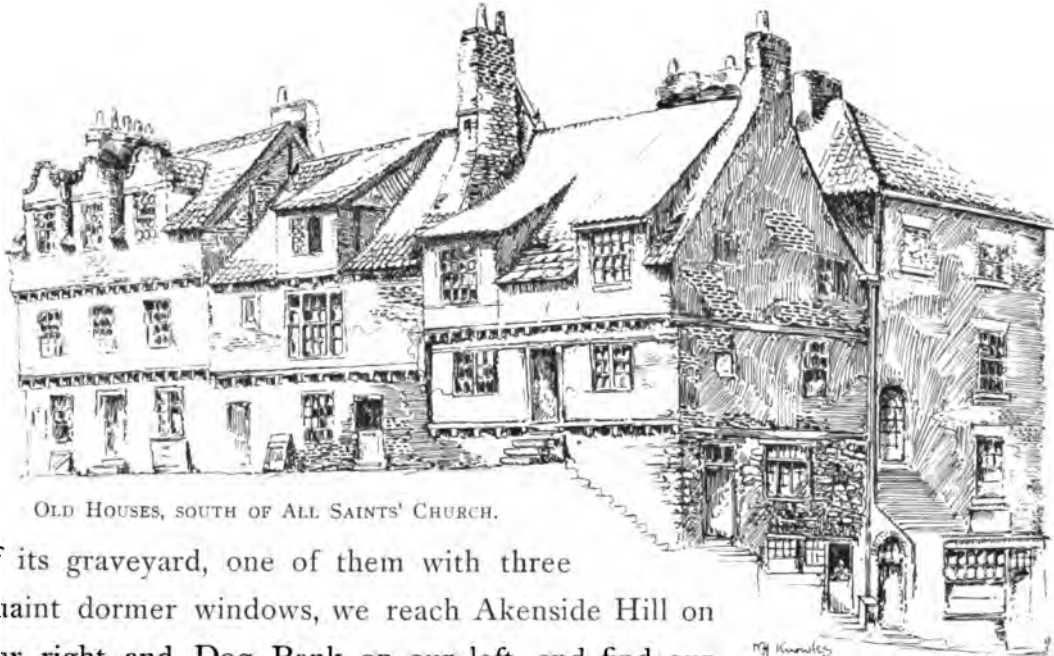


PASSAGE, NO. 202, PILGRIM STREET.

The house numbered 212 to 216 has, on its first floor, a large room fronting the street, and extending the whole length of the building, which has been panelled in the style which prevailed in the middle of the seventeenth century. Most of the wainscot has been stripped off, and certain curiously carved panels were sold by a recent occupant.

Immediately opposite we have one of the grand old mansions (Nos. 227-229), a house of four stories, with beautifully moulded string courses, entirely worked in brick, at the level of each floor. This house, again, has a good staircase.

Passing All Saints' Church, with the line of old houses on the south side

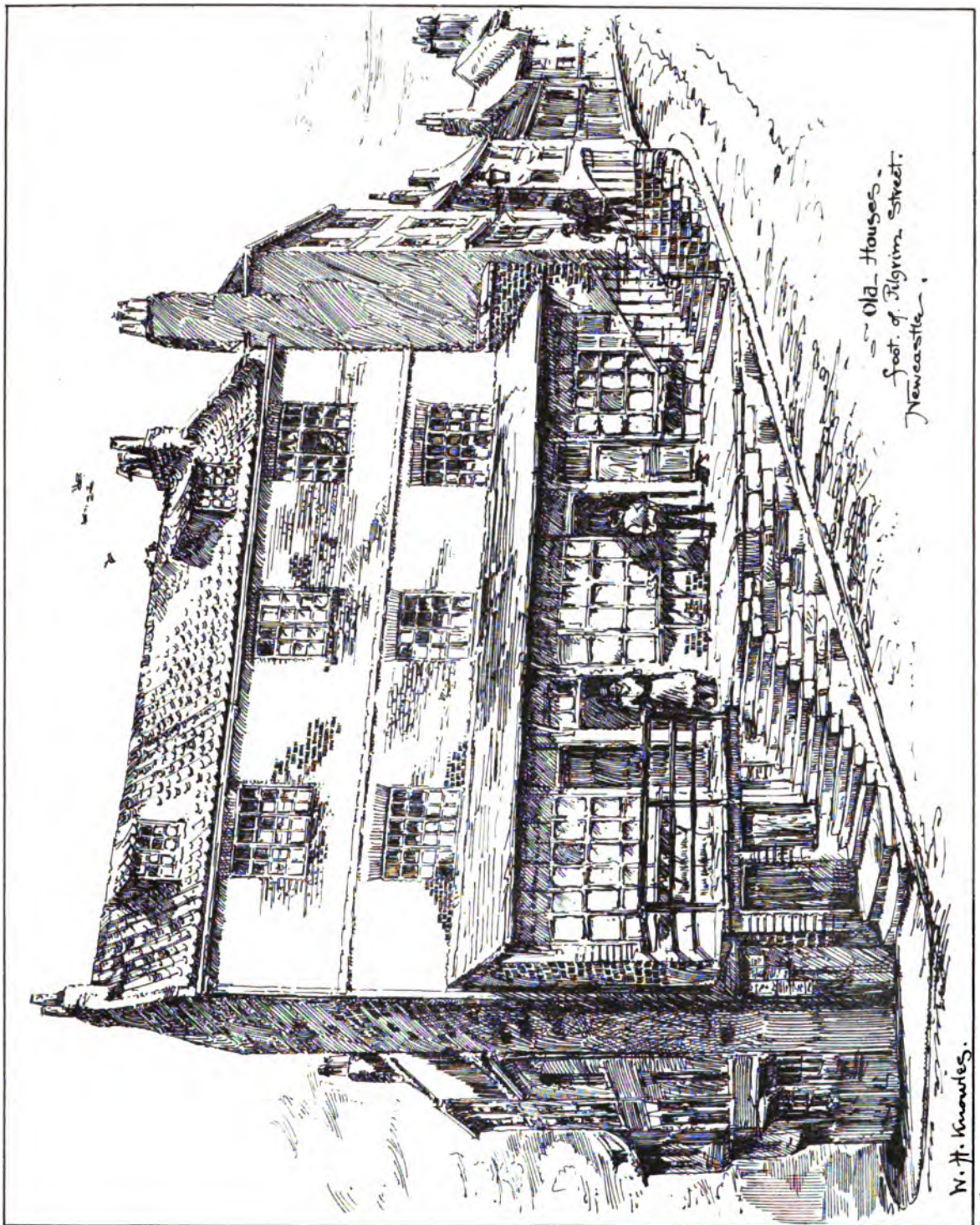


OLD HOUSES, SOUTH OF ALL SAINTS' CHURCH.

of its graveyard, one of them with three quaint dormer windows, we reach Akenside Hill on our right and Dog Bank on our left, and find ourselves at the foot of Pilgrim Street.





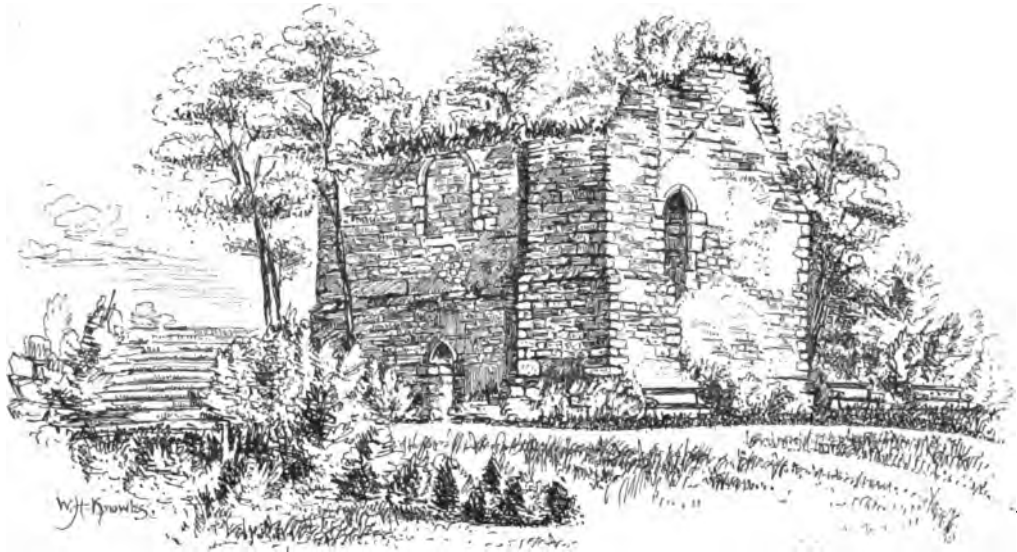


W. H. Knowles.  
Photographed & Printed by James Atkinson, 6, Queen Square, W.C.



## KING JOHN'S PALACE.

The people of Newcastle are proud, and justly so, of their great and inalienable freeholds. Their ancient inheritance of moorland has been splendidly supplemented in modern times by the formation of parks, so that now, in open common and garden and lawn, where men and women and children may walk at liberty or rest beneath the shade of venerable trees, Newcastle is one of the richest and most favoured places in England. But whilst one of the moors is linked inseparably with the memory of Sir Aymer de Athol, and another with that of the nuns of St. Bartholomew, the parks, which occupy so large a portion of the vale of the Ouseburn, have their



KING JOHN'S PALACE.

historic associations. Jesmond Dene was the home of an early religious foundation, dedicated to "our Lady," and of which the ruined chapel, with Norman and later features, is still left; and Heaton Park encloses the grey, ivy-clad remnants of a fortress, in which, in the thirteenth century, lived Adam de Gesemuth, or, as we should say, Adam of Jesmond. From time immemorial the old ruin has been popularly known as "King John's Palace."



This Adam de Gesemuth was high-sheriff of Northumberland in 1262-4 and in 1267. "He acquired the same odious character for peculation and extortion that was common to all the sheriffs of that time, except John de Plessis and Robert de Insula, who were appointed by the party of Simon de Montfort. The unfortunate Roger Bertram of Mitford, who was taken prisoner while fighting in the cause of justice and liberty at Northampton, had to make over to Adam de Gesemuth his lands at Benridge and the advowson of Mitford. In the winter of 1265, Adam de Gesemuth was one of the northern barons summoned to treat for the liberation of Prince Edward, who had been taken captive by earl Simon's party after the battle of Lewes. This shows his great personal importance, as he held most of his property as a feudal tenant of the barony of Ellingham. In 1269, he had a grant of a market and fair at Cramlington; but all his wealth and influence did little to preserve his memory. He apparently left no family, as Ralph de Stikelowe, chaplain, and Marjory de Trewick appear as his heirs in 1275."

Anciently Heaton possessed a chapel, the very site of which is forgotten, but which was probably within the precincts of the fortress. Edward I. was at Heaton in 1299, and witnessed in this chapel the ceremony of "the boy bishop." The king's Wardrobe Accounts of that year contain the following record:

"The boy-bishop (*episcopus puerorum*). On the 7th day of December, [paid] to a certain boy-bishop saying the vespers of St. Nicholas before the king in his chapel at Heton near Newcastle-upon-Tyne, and to certain boys coming and singing with the aforesaid bishop, out of the alms of the king, by the hand of Lord Henry the almsgiver, to be divided amongst the aforesaid boys, 40s."\*

\* Much curious and interesting information about boy-bishops may be found in Brand's "Popular Antiquities," and in that delightfully entertaining book, Hone's "Ancient Mysteries."





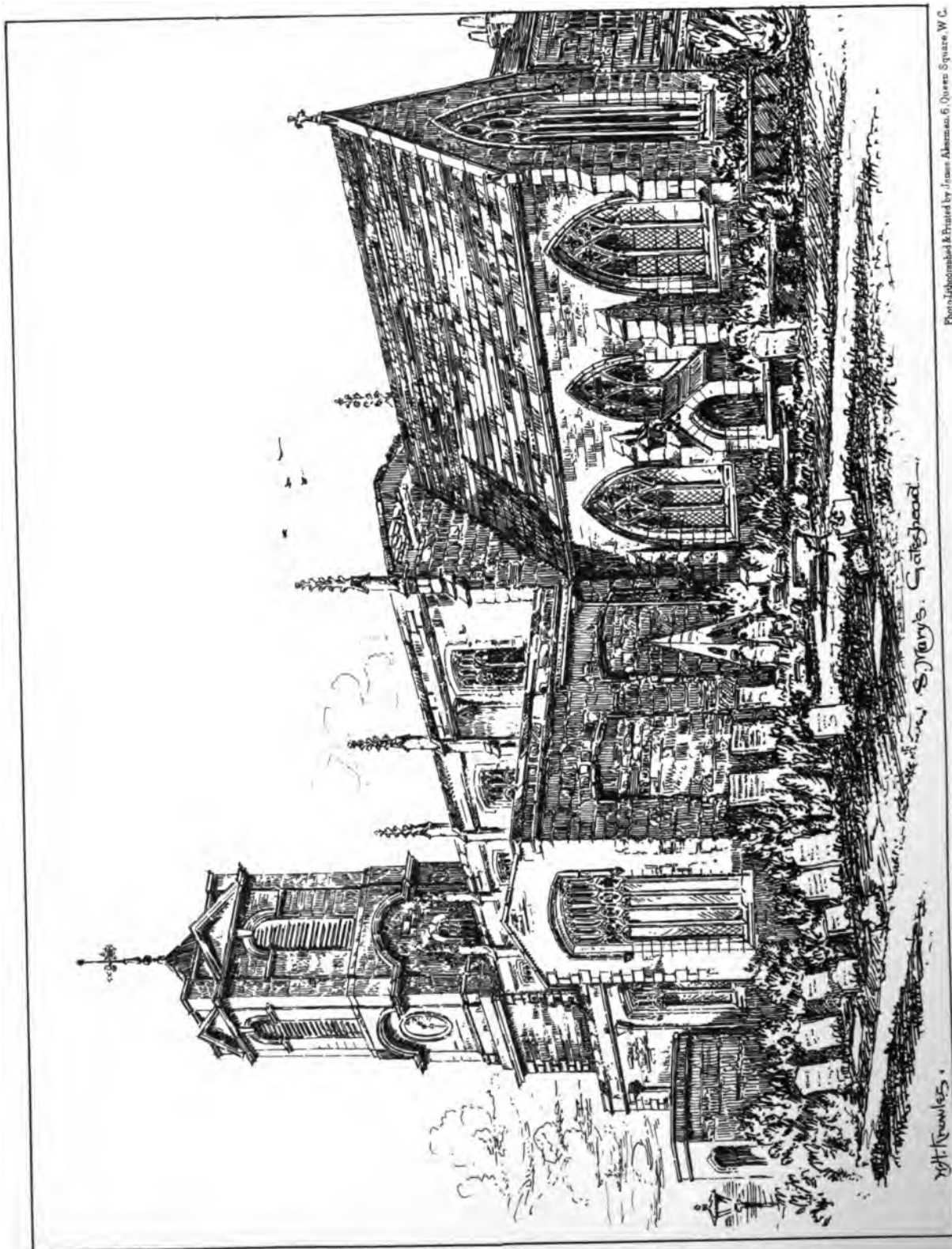


Photo-lithographed & Printed by James Akerman, 6, Queen's Square, W.C.

## ST. MARY'S CHURCH, GATESHEAD.

### HISTORY AND DESCRIPTION.

The ecclesiastical history of Gateshead goes back to a very remote period. When Peada, the son of Penda, king of the mid-Angles, came to Oswy, king of the Northumbrians, seeking his daughter, Elfleda, in marriage, he was told she could never be his wife unless he accepted the faith of Christ and was baptized.

"But he, having heard the preaching of the truth, and the promise of the heavenly kingdom, and the hope of the resurrection and of future immortality, freely confessed himself willing to become a Christian, even though he should not receive the maiden. \* \* \* He was therefore baptized by bishop Finan, with all his earls and soldiers and their servants who came with him, at a noted place of the king's, called 'Ad Murum.' And having received four priests, who, by their learning and conduct, were deemed worthy to teach and baptize his people, he returned home with great joy. These priests were Cedd and Adda and Betti and Diuma, of whom the last was by birth a Scot, but the rest were English. But Adda was the brother of Utta, a renowned priest, and abbot of the monastery which is called 'Ad Caprae Caput.'"

This was in the year 653. *Ad Caprae Caput*, literally, "at the head of the goat," is almost certainly Gateshead.\* Of Utta the priest and abbot of Gateshead all we know is that he was sent by king Oswy into Kent, to bring thence Oswy's wife, Eanfleda, the daughter of king Edwin. His journey to the south was accomplished by land, but he returned by sea, and Bede tells us how he miraculously calmed a storm by pouring on the waves a flask of holy oil which had been given him for this purpose by bishop Aidan. No fragment of Utta's monastery exists, and the tradition which fixes its site where bishop Farnham's chapel of St. Edmund stands is perfectly valueless.

\* Some respectable authorities have doubted whether *Ad Caprae Caput* can be fixed at Gateshead, the genuine etymology of which must unquestionably be sought in the Saxon GATESHEVED, the *gate's head*, i.e., the head or terminus of the road. Symeon, however, in his "History of the Church of Durham," calls the place where Walcher was murdered, "Ad Caput Caprae," and in the "Historia Regum" we are told that the tragedy occurred "in loco qui dicitur Gotesheved, id est, Ad Caput Caprae." An identification which obtained in Symeon's day need not be disputed now.

From this time to the year 1080 we have no records of the history of Gateshead. Walcher, a Norman ecclesiastic, was then bishop of Durham. After the execution of Waltheof, the last Saxon earl of Northumberland, the earldom was bought by Walcher. Some of the chroniclers represent his government as oppressive, unjust, and cruel. Even Symeon of Durham, who seeks to screen the bishop's character, admits that his ministers were guilty of great wrongs against the people. Gilbert and Leofwine were chief amongst these ministers. The former was Walcher's relative, and was entrusted with the affairs of the earldom. The latter was his chaplain, and was his confidant in all private matters. Liulph, a Saxon lord, and founder of the noble family of Lunley, had fled from the south before the invading Normans, and had taken up his abode on the banks of the Wear, within the domains of St. Cuthbert. Here his nationality, his rank, and his virtues endeared him to the down-trodden Saxons, with whose cause he identified himself. Although he enjoyed the friendship of Walcher, and was a frequent guest at his table, the esteem in which he was held by the people, and the fearless remonstrances against the injustice of Leofwine and Gilbert which he frequently poured into the bishop's ear, kindled against him the hatred of these men. Leofwine determined upon his destruction, and this decision Gilbert undertook to execute. Attended by troops, he surrounded Liulph's house in the night, and put him and the greater part of his family to the sword. Walcher protested his grief, and declared that he had no part in the design. But he made no attempt to bring the criminals to justice; and the assassin and his instigator continued in their master's favour. The dissatisfaction of the people now knew no bounds, and open rebellion seemed imminent. Shortly afterwards the bishop summoned a public meeting at Gateshead, and thither the enraged people flocked. All he could do to appease them proved fruitless, and, foreseeing the gathering storm of outraged human passions, he, with a few followers, retired to the little church (*ecclesiola*). Thither the crowd followed him. He then induced Gilbert to go out to the people and endeavour to calm them, but he was instantly slain. Presently Walcher himself went forth; but

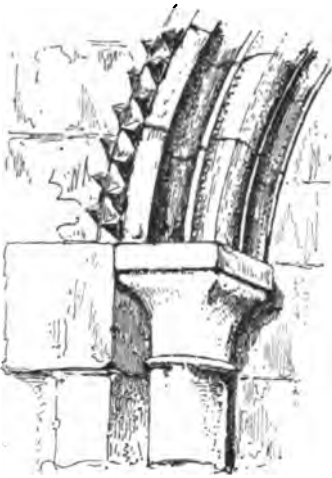
on his appearance the cry was raised, "Short red, good red, slay ye the bishop," and he perished miserably. Leofwine still remained in the church, and refused to come out. The people then set fire to the edifice, and when at last Leofwine was driven out by the advancing flames he shared the fate of Walcher and Gilbert. Many others of the bishop's followers perished at the same time. These tragic events occurred on the 14th day of May, 1080.

This narrative affords evidence that Gateshead had a church in very early Norman times, which, there can scarcely be a doubt, had been built before the Conquest. Whether the church at the doors of which Walcher was slain occupied the site of the present church of St. Mary it is impossible to say.\*

The church as it now stands has been strangely stripped of its architectural features, and to the really ancient portions it is not easy to ascribe even approximate dates. The old parts of the north and south walls of the nave, and portions of the walls of the south transept, have the appearance of early Norman work. The masonry is of cubicular character, and there are no traces of buttresses. I have little doubt that these parts of the church were built soon after the death of Walcher.

The north wall of the chancel, with its one ancient window, is probably much later. This window, which is blocked by a tablet inscribed with the Decalogue, and is only visible from the chancel, is widely splayed, and surrounded by a bold roll-moulding. The eight corbels which support the modern roof, and are excellent examples of Norman sculpture, are of the same period. In ascribing a later date to the chancel I am borne out by the testimony of old engravings, which show two flat, pilaster-like buttresses on its south wall. My opinion, though I state it with great diffidence, is that the existing portions of the ancient chancel date from about the middle of the twelfth century.

\* Bourne mentions a tradition that the church at which Walcher was slain stood "in the Field below where Brick-Kilns now are," a spot which Hodgson's invaluable "Picture of Newcastle upon Tyne" further describes as "the field on the north east side of the [old] rectory [in Oakwellgate], once called Lawless-Close, and afterwards the Miller's-Field."



SOUTH DOORWAY.

The south door of the nave, of which the only original portion is the deeply moulded arch, with its doubly indented label, is still later, and belongs to the Transitional period, or about the close of the twelfth century.

The arcades of the nave, each of five arches, resting on plain octagonal piers, without capitals, but with bold and well-moulded bases, are of late Decorated date, and belong to near the middle of the fourteenth century. The walls of the clerestory were probably built at the same time, but it must be remembered that their windows, like all other windows in the church, except the one in the north wall of the chancel, are entirely modern. The present north transept was built in Perpendicular times. There had, however, previously been a transept here, for the chantry of St. Mary, founded before 1324, is repeatedly spoken of as being "in the north porch (in porticu boreali)." The roof of the nave is of Perpendicular character, and may be ascribed to the latter part of the fifteenth century. It bears along its centre a series of good bosses, carved with foliage. The old tower was taken down, and the present one built in 1739-40. The walls at the west end of the nave were rebuilt at the same time. Triple sedilia and a piscina were removed from the south wall of the chancel by one Dr. Prossor, who was rector of Gateshead from 1808 to 1810. The church underwent extensive "restoration" in 1838-39. The whole edifice, but especially the chancel, suffered greatly from the terrible Gateshead explosion of October, 1854. The south and east walls of the chancel were shortly afterwards rebuilt, and much repair was required in other parts.

#### CHANTRIES AND ANCHORAGE.

St. Mary's had three chantries. The following brief notices of these foundations are followed, in each case, by the inventory of "ornaments and goods" which they possessed at the time of their dissolution in 1548.

1.—The chantry of St. Mary, founded before 1324, when Alan of Gateshead, priest, and custodian of the altar of the blessed Mary in the north porch [*i.e.*, the north transept] of the church of Gateshead, leased a tenement in Akewelgate to Roger Redesdale of Newcastle. In 1330, Alan, son of Alan Prester, and Alan Prester of Gateshead, confirmed to the priest of this chantry ten messuages in Gateshead, and an annual rent charge of 6s. 8d. from another messuage in the same place. Its yearly value at the dissolution of chantries was £8 6s. 4d.

"Plate, one challis, gylte, ponderis xvj. di. unces. Ornamentes not prayesd. Lead, bells, none."

2.—The chantry of St. John the Apostle and St. John the Baptist, sometimes styled the chantry of St. Eloi,\* founded by John Dolphanby in 1421. On the 29th June in that year he gave to the priest of this chantry, "now founded by me," and his successors, fourteen tenements in Gateshead. Yearly value at the dissolution, £7 16s. 8d.

"Plate, one challis, the shelle of silver and gilte, wayinge iiij. ownces. Goodes and ornamentes not prayesd. Stocke, &c., none."

3.—The chantry of the Holy Trinity, said to have been founded "by one Alan Prestore." Yearly value, £6 3s. 10d.

"Plate, one challis, percell gilte, ponderis xiiij. ownces. Ornamentes not prayesd. Leade and bells, none."†

\* Brand, Surtees, and others have regarded the chantry of St. Eloi as a separate foundation, which they state was founded in 1442 by John Dolphanby, who, however, died in 1421. This John Dolphanby, on the 10th April, 1421, granted to Henry de Etton, rector of Gateshead, John de Vescy [priest of Dolphanby's chantry of Saints John the Baptist and John the Apostle], and Robert de Helton, priests, all his lands in Gateshead in trust for his grandson Robert; and on the 12th March, 1429, Vescy and Helton released to this Robert all the lands whereof they, with Henry Etton, then dead, were formerly enfeoffed by John Dolphanby, "except fourteen tenements which John Vescy holds in right of his chantry of St. Eloi." These fourteen tenements are clearly John Dolphanby's endowment of the chantry of Saints John, which, however, had in some way acquired a second dedication to St. Eloi in less than eight years after its foundation, but yet thirteen years before the assumed foundation of a separate chantry of St. Eloi.

† In 1541, Richard Towgall, priest, died, and, in his will, made the following bequest:

"Item I gyve my chales vnto the chirche [of St. Mary, Gateshead] of this condition and if it pleas god that thair fawll a chantre within this forsayd chirche beyng at the p'ochinars gyfte and the p'ochinars to be so good vnto my cousinge Sir Jhoane [Hutchinson, son of the testator's sister] as to gyve and promote hym befoir another this doven then this Chales to stand as gyft And if he be not promotid and spedde be thos forsayd p'ochinars then this chales to stand as no gyft but onlye to go vnto my executors And thay to dispoynne it for the health of my soull."

In 1544 John Hutchinson was presented to the chantry of the Holy Trinity, which he held till the dissolution of chantries. It is, of course, impossible to determine whether Towgall's chalice became the property of the chantry held by his nephew, or, as is more probable, of the church itself.



In an inventory of the "Church Goods, &c. within the Countie of the Byshopricke of Duresme," taken in May, 1553, we find that the church of Gateshead possessed "one challice, with a paten, all gilt, weying xvij. unces, thre gret bells and one lyttell bell in the stepell,\* and x. sacring bells."

On the 14th November, 1340, the bishop of Durham granted licence to John Wawayn, rector of Brancepeth, to select and appoint a sufficient space in the graveyard of the church of St. Mary of Gateshead, adjoining the said church, to build thereon a habitation to be the dwelling of a certain anchoress. The name of the lady has not been preserved. The position chosen was on the north side of the chancel, and the structure erected there, although it has once, at least, been almost entirely rebuilt, is still called "The Anchorage."†

#### MONUMENTS.

Amongst the memorials of the departed at St. Mary's the early grave covers must be first noticed. Of these, three fragments are inserted in the walls beneath the chancel arch. An almost complete fourteenth century grave cover on the south side is interesting as being that of a child, and bearing the most usual emblem of a male—a sword. In the walls of the porch are two grave covers. One of these, of thirteenth century date, on which the only

\* All the bells now in St. Mary's steeple are modern. They were cast by Messrs. Mears, of London, in 1788. The church of Heworth, however, possesses an ancient bell which formerly belonged to St. Mary's, and is doubtless one of the bells mentioned above. The occasion of its removal to Heworth is recorded in a missing volume of St. Mary's vestry books :

" 22 April, 1701. Ordered by the Rector and Twenty Fouer, that the litell bell now in the bellfry in the parish church of Gateshead be presented to Robert Ellison Esq., for the use of Heworth Chappell, in leiwe of the arrerages due to the said Robert Ellison for the Blew Quarry Spring."

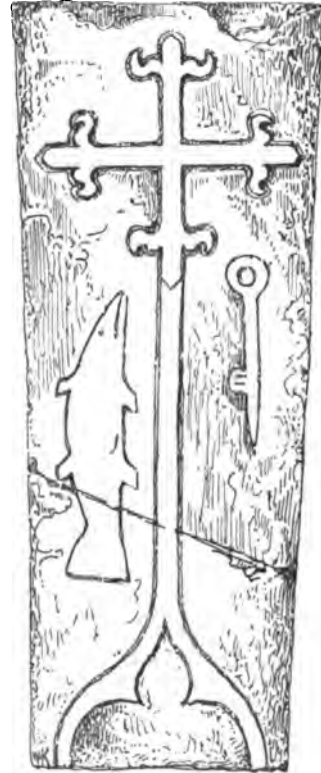
This old bell bears an inscription and three crosses. These are engraved in the *Archæologia Æliana* (old series), vol. I., and are explained in the following volume of the same publication, though I cannot say satisfactorily, to have been :

† i h s R. M. † de M †

Mr. Robert Blair, of South Shields, who has devoted much attention to the church bells of Northumberland and Durham, reports that the inscription "is now so corroded that, beyond the crosses, nothing can be made of it."

† The reader who wishes for information about the life of an anchor or anchoress may be referred to a paper by the late M. H. Bloxham in the second volume of the "Reports and Papers of the Associated Architectural Societies," afterwards embodied in the last edition of the same writer's "Principles of Gothic Architecture," and to the third volume of Rock's "Church of Our Fathers," a valuable, but by no means unbiassed, authority. Cutts's "Scenes and Characters of the Middle Ages," may also be consulted, and bishop Poore's "Ancren Riewle," printed in one of the volumes of the Camden Society, will repay examination.

emblem is a pair of shears, denoting a female, is an ornate, though roughly executed, example. The head of the cross, which is in low relief on a sunk circle, is a beautiful design. The other grave cover in the porch is of the fourteenth century, and is especially interesting from the very unusual character of one of the emblems. The cross itself is of the simplest design. On its sinister side is a key—a female emblem—whilst on the dexter side is a large fish. Much has been said about the symbolism of this figure, but the analogies afforded by other mediæval English grave slabs forcibly confirm the opinion that the fish is here simply the emblem of a worldly calling, and that the worthy woman whose grave this stone originally covered was a fish-wife.\* Both these grave covers were found during the progress of alterations in the church in 1838.



GRAVE COVER.

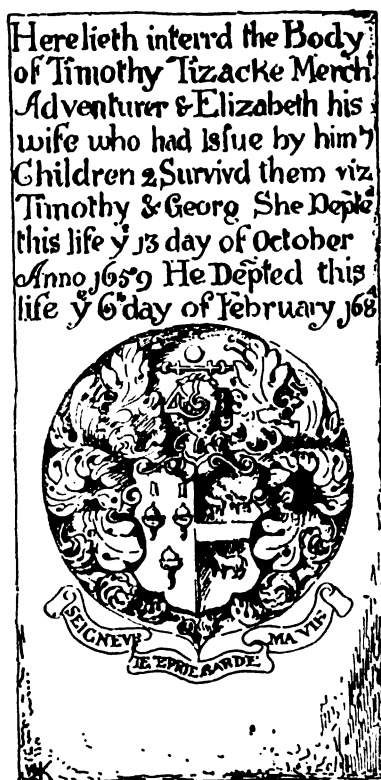
We now come to monuments of a much more recent date. The following epitaph, inscribed upon a mural tablet now fixed to the wall near the tower arch, deserves to be preserved :

1632

READER IN THAT PIECE OF EARTH  
IN PEACE RESTS THOMAS ARROWSMITH  
IN PEACE HEE LIVD IN PEACE WENT HENCE  
WITH GOD AND MEN AND CONSCIENCE  
PEACE FOR OTHER MEN HEE SOUGHT  
AND PEACE WITH PEECES SOMETIME BOUGHT  
PACIFICI MAY OTHERS BEE  
BVT EX PACE FACTVS HEE  
PEACE READER THEN DOE NOT MOLEST  
THAT PEACE WHEREOF HEES NOW POSSEST  
THE GOD OF PEACE FOR HIM IN STORE  
HATH IOY AND PEACE FOR EVERMORE  
PANGIT PLANGIT  
ET  
AMORE DOLORE  
ROBERTVS ARROWSMITH ∴

\* That the fish had a mystic significance in the early Christian church cannot be doubted. The Greek word ΙΧΘΥΣ (a fish), forming the initials of the sentence, *Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτὴρ* (Jesus Christ the Son of God the Saviour), was early introduced as a mystic symbol into inscriptions; but even on the monuments of the catacombs the figure of a fish has been conclusively shown to mean only that the deceased was a fisherman or a vendor of fish. See Didron's "Christian Iconography" (Bohn's edition), Vol. I., pp. 354-364.

This Thomas Arrowsmith was one of the "Four and Twenty" of Gateshead from 1627, when the vestry books commence, till 1630. His important standing in Gateshead society is indicated by his being placed fourth in the lists, his name being only preceded by the names of "Mr." Joseph Browne, "Parson," Sir Thomas Riddell, and "Mr." Ralph Cole. Arrowsmith himself has the distinction of "Mr." before his name in one year's list, but elsewhere he is plainly "Thomas."\* He died in September, 1632.



THE TYZACK MONUMENT.

But the most noteworthy monument in the church is that of Timothy Tyzack. He was probably a son of "Tymothie Teswicke, glase makar, a ffrenchman," one of whose sons, John, was baptized at St. Nicholas's, Newcastle, on the 22nd November, 1619. Of Timothy Tyzack of Gateshead, our only information is gathered from the vestry books and the registers of St. Mary's. In 1654 "Mr. Tymothie Tisick" was appointed one of the "Collectors or overseers for the Poore." Three years later the register records the burial of "Henrie Collingwood, servant to Mr. Timothy Tyzack." In 1662 he was elected one of the churchwardens, and the accounts for that and the following year are in his handwriting. His caligraphy is bold and somewhat florid, and is adorned with broad black borders, and other decorative penmanship. In

1663 he became one of the "Four and Twenty," an office which he held till

\* ABSTRACT OF THOMAS ARROWSMITH'S WILL.—In the name of God, Amen, the Twentieth daie of November, 1631, I Thomas Arrowsmyth thelder of Gatesid in the Countie of Durham yeoman etc. To be buryed w<sup>th</sup>in the p<sup>ri</sup>se Church of Gatesid. To Elizabeth my nowe wife the some of Eight pounds by the yeare. To John Arrowsmyth my sonne All those my two Burgags or Tenements on both sides of the streete in Pipewellgaite in Gatesid. To my said sonne John Arrowsmyth all the furniture and ymplementes of household stuffe w<sup>th</sup>in my Chamber next adjoyneing unto the Ryver of Tyne, togeather with my best Byble and One silver Cann double gylte. To my sonne Thomas Arrowsmyth my two cottage howses in Gatesid in a streete or place theare called Ackwellgaite. To my sonne Robert Arrowsmyth One hundred pounds. Residue to my said sonne Thomas Arrowsmyth.

1677, and perhaps later; but after that date the vestry books are missing. In 1674 he was appointed, with three others, to "goe about w<sup>th</sup> the Parson and Churchwardens throughout the whole parish to make discovery of all such Inmates, strangers or others that are or may be troublesome to the parish, and the same so found to present to the fower and twenty against their next meeting." Tyzack is described on his monument as a "Merchant Adventurer." The commodities in which he dealt were of varied character. Amongst the items of wardens' expenditure in 1660 we have :

"to M<sup>r</sup> Tissicke for a pound of powder and math [match] ... 00 01 05"

And, in 1680, the missing account book has the item :

"Tim. Tyzack, for figgs ... .. 00 02 06"

Three other tradesmen supplied prunes to the value of 4s. Prunes and figs were required for distribution amongst the boys "when we ridd the bounderie." Tyzack was a member of the Gateshead incorporated company of Drapers, Tailors, Mercers, Hardwaremen, Coopers, and Chandlers, who had a charter from Oliver Cromwell and another from Bishop Cosin. In 1660 Tyzack described the stewards and members of his company as "fools and knaves," and also "departed the meeting, and encouraged 13 brethren and the Company's Clerk to do the like without leave of the Stewards." (See note at the end of this chapter.)

#### STALLS.

The very effective stall-ends in the nave and transepts of St. Mary's church were erected in 1634. On the 24th June in that year, the "four and twenty" ordered "that a fforty weekes Assessment according to the Collection Booke shalbe levied for the building of the stalls in Gateshead Church." Three months later a second assessment for the same purpose, also of forty weeks, was ordered. The vestry books contain no entry of the amount thus realized, nor any statement of the cost of the stalls. The two assessments, however, would produce from £90 to £100. In due time the stalls were completed, and

N



families, males and females had different parts of the church assigned to them.

Four of the bench ends have the arms

of the families by which they were occupied carved upon them. One of these, now in the north transept, bears the arms of Sir Thomas Riddell, who was sheriff of Newcastle in 1601, mayor in 1604 and 1616, and representative in parliament for the same



the rector and wardens, by virtue of a commission issued to them "ffrom M<sup>r</sup> Thomas Burwell Maister of Arts, viccar general and principall officiall" to the bishop of Durham, proceeded "to settle and place in the seats newly erected in the parish Church of Gateshead all and each parishioner and Inhabitant according to our discretions and their severall qualities." With the exceptions of a few wealthy



Stall  
Ends  
St Mary's  
Church

J. H. Knowles, del.



town in 1620 and 1628. His wife was one of the daughters of Sir John Conyers, of Sockburne.\* On another, now in the south transept, are the arms of Sir Alexander Hall (see page 120 above). A third bench end, which now forms part of the reading desk, bears the arms of Liddell impaling those of Tonge, with the motto, *FAMA SEMPER VIVIT*. This was the coat borne by Sir Francis Liddell of Redheugh, who married Elizabeth, one of the daughters of Sir George Tonge of Denton, near Gainford. Sir Francis was sheriff of Newcastle in 1640 and mayor in 1664. The fourth bench end, also incorporated with the reading desk, bears the arms of Cole, a family about which I have much to say in a later chapter.†

The stalls of the chancel were erected during the short incumbency of Dr. John Smith, the editor of the historical works of Bede. Smith, the most distinguished scholar who has ever held the rectory of Gateshead, was collated to the living in June, 1695, and resigned it in December of the same year. It is pleasant to find his initials, in a double monogram, carved upon one of these later stall ends, and the year, during part of which he was rector, carved upon another.

The church possesses an old oak chair, chiefly remarkable as bearing the arms of Gateshead in a form, I believe, not found elsewhere until a com-

\* 20 August, 1609. "THE PRESENTMENT OF THE CHURCHWARDENS OF THE PARISH OF GAITSHEAD.—  
1. We knowe no recusants who are confined to our parish. 2. We have onelie one gentlewoman, Mrs. Ryddle the wyfe of Mr. Thomas Ryddle Esquire, who refuseth to come to church and to communicate with us; but we must neades testifie this, that hir husband, together with his children and servantes, doo dewlie and verie orderlie and religiouslie, resort everie Sabaoth day to the church, ther to heare the word of God read and preached."

† "STALLS AND PEWES SETLED AND PLACED IN GATESHEAD CHURCH BY THE PARSON AND CHURCHWARDENS THERE BY VIRTUE OF A COMISSION FROM Y<sup>e</sup> PRINCIPALL OFFICIALE OF DURHAM BEARING DATE Y<sup>e</sup> 17 DECEMBER 1634. ALSO THE SEVERALL RATES OF EVERY PERTICUULER SEAT HEERIN MENCONED. NORTH.  
\* \* \* 4. S<sup>r</sup> Alexander Hall for 4 rounes pd 1<sup>l</sup> 6<sup>s</sup> 8<sup>d</sup>. 6. M<sup>r</sup> ffrancis Liddell his wife. 7. M<sup>r</sup> ffrancis Liddell.  
8. M<sup>rs</sup> Anne Cole, Susan Peareth, Ellinor Mallett. 9. M<sup>rs</sup> Cole. 10. S<sup>r</sup> Thomas Riddell and his ffamely. 11. S<sup>r</sup> Thomas Riddell, M<sup>r</sup> Ralph Cole. \* \* \* SOUTH. \* \* \* 4. M<sup>r</sup> Nich<sup>s</sup> Calvert, M<sup>r</sup> John Cole, M<sup>r</sup> Cha Tempest, M<sup>r</sup> Roger Liddell."

The following are the arms carved on the stall ends :

- 1.—RIDDELL. Quarterly; first and fourth, within a bordure indented a lion rampant, second and third a fesse between three garbs.
- 2.—HALL. A fesse engrailed between three griffins' heads erased.
- 3.—LIDDELL. Fretty, on a chief three leopards' heads, for Liddell, impaling a bend between six martlets for Tonge.
- 4.—COLE. A chevron engrailed between three scorpions, on a chief three fleurs de lis.

paratively recent date. The authentic arms of Gateshead are, a castle with two wings. But the arms on the old chair are, a goat's head erased, with a goat's head also as crest. The initials on the chair back are those of the churchwardens of 1666, Lancelot Ayer, Peter Bell, John Woolfe, and Peter Trumble. In the wardens' accounts for that year, we have the item :



OLD CHAIR, ST. MARY'S.

"Paid for a New Chaire and  
Covering a stoole for y<sup>e</sup>  
Vestry ... .. £1 2s. od."

The volume from which this extract is taken contains the Gateshead parish accounts from 1626 to 1677, and is an exceedingly interesting book.

#### NOTE ON THE TYZACKS, TYTORYS, AND HENZELLS.

\* ABSTRACT OF TIMOTHY TYZACK'S WILL.—In the Name of God, Amen. I Tymothy Tizacke of Gatesyde in the County of Durham, etc. To my loveing friends William Aubone Esq<sup>r</sup> now Maior of the Towne of Newcastle upon Tyne and George Morton Esq<sup>r</sup> one of the Aldermen of the said Towne my part Interest Tenant right and Terme of yeares of in and to a certaine Glasse house situate at holden panns in the County of Northumberland [in trust for] my eldest son Timothy Tizacke to have take and receive to his owne use the rents issues profits and benefitt of the said Glassehouse. To my son George Tizacke my owne Bedd and Bedstead with all the furniture thereunto belonging together with two paire of linnen sheets one dozen of linnen Napkins and one linnen Table cloath. To my said son George Tizacke the summe of ffive hundred pounds. To my sister Prudence Smith Tenn pounds. To my sister Elizabeth Langley Tenn pounds. To my sister Isabell Westwood Tenn pounds. To my maid Anne Roome ffive pounds. Residue to my eldest son Timothy Tizacke. 6 January 1684.

The Tyzacks are one of three families, about which Bourne has an oft-quoted passage which must be repeated here :

"Sometime in the Reign of Queen *Elizabeth* came over to *England* from *Lorraine*, the *Henzels*, *Tyzacks* and *Tytorys*. The Reason of their coming hither was the Persecution of the Protestants in their own Country, of whose Persuasion they were. They were by Occupation Glass-makers. At their first coming to this Town they wrought in their Trade at the Close-gate, after that they removed into *Staffordshire*, from whence they removed again and settled upon the River Side at the Place called from their abiding in it the *Glass-houses*. Deservedly therefore have so many of these Families being named *Peregrines* from the Latin Word *Peregrinus* which signifies a Pilgrim or a Stranger.

"Having at last settled here they became very numerous, and generally married into each others Families to preserve the three Names of *Henzel*, *Tyzack* and *Tytory*. But the latter of them within this Few Years became extinct. There are of the *Tyzacks* several remaining ; but the *Henzels* are most numerous."

The period assigned by Bourne to the arrival of these families is probably too early. Our local parish registers afford no evidence of their presence in this district before 1619, though the late George Bouchier Richardson discovered a document, dated 17th April, 1568, to which "Thomas and Balthazar de Hennezes [certainly a copyist's mistake for

*Hennezel*], Esquiers, dwelling at the Glass-houses in the Vosges, in the countrie of Lorraine," were parties, and by which they, "the said Thomas and Balthazar," undertook to transport themselves "as sone as possible maybe, to the said countrie of Englande, and there to cause to be builded and edified two ovens to make great glas, and with us to conducte, bring, and entertayne fower gentlemen glasiars; that is to saye, two terrieures and two gatherers, and with their ayde to make every daye, in eche of the said ovens, the quantitie of thirtie bundells of glas, whites or coulthers, goode, lawfull, and merchauntable, of good height and largenes, well proportioned."

To these families we are indebted for the establishment on the banks of the Tyne of a most important industry, and it is interesting to find Joshua Henzell, as recently as 1838, described as the manager of the North Tyne Glass Works.

In Lorraine the Henzells, Tyzacks and Tytories were ancient families. "Le Dictionnaire de la Noblesse de France" (1774), gives a pedigree of Henzell which goes back to before 1392. The pedigree is introduced in the following terms:

"HENNEZEL: A noble family originally from the kingdom of Bohemia, of which the principal branch has been established in Lorraine, during nearly four centuries. It has enjoyed, during this time, the highest distinctions of the Province, having been allied with the families of the ancient knighthood, and having taken part in Assizes. Many branches have actually settled in Switzerland, Hainault, Franche Comte, Nivernois, Champagne, and other provinces of the kingdom. It everywhere constantly maintains its station by its grand alliances, its possession of fiefs, and of military dignities."

Bourne alludes to the intermarriages of these families. The genealogy of the Hennezels of Lorraine, from which I have just quoted, records eight instances, between the closing years of the fifteenth century and the year 1707, in which a Hennezel married a Hennezel, nine instances in which a Hennezel married a Tytory (de Thiètry), four in which Hennezel married Tyzack (du Thisac), and one in which Tytory married Tytory. One case deserves especial mention. Catherine de Hennezel, granddaughter of Didier de Hennezel and Marie Anne de Thiètry, married, in 1520, as her first husband, Henri de Thiètry, and, in 1535, as her second husband, Charles du Thisac. The parish registers of All Saints', Newcastle, present a similar record. Between 1623 and 1712, seventeen marriages of Henzell with Henzell, five of Henzell with Tyzack, one of Henzell with Tytory, and one of Tyzack with Tytory are recorded.

In the seventeenth century some of the Tyzacks and Tytories joined the Society of Friends in Gateshead and Newcastle, but the Henzells, I believe, without exception, remained in the Church of England.

The "sumptuous heraldry," as Mr. Clephan calls it, of Timothy Tyzack's gravestone, demands a passing word. The arms of the Hennezels of Lorraine were, *de gueules, à trois glands montans d'argent, posés deux et une*: the arms borne by the Henzells in England, *gules, three acorns slipped or, two and one*. Mr. Charles W. Henzell of Tynemouth possesses a magnificent glass bowl, unquestionless of Tyneside manufacture, on which these arms are engraved, with a crescent in chief, and the name and date, JOHN HENZELL, 1756. The same coat appears, in this country at least, to have been borne by the Tyzacks, and possibly by the Tytories. Timothy Tyzack's seal, impressed upon his will, is a shield with mantle, helmet and crest, bearing *three acorns slipped, two billets in chief*. The arms impaled on his gravestone are, *a fesse between three lambs passant*. Whom he married, I regret to say, I have been unable to discover. The frontispiece to Mr. Grazebrook's book, mentioned below, is a copy of an old painting on vellum, recently, if not now, in the possession of a Mr. Charles Pidcock of Worcester, bearing the Henzell arms, with crest and motto, the latter, as on Tyzack's gravestone, being,

SEIGNEUR JE TE PRIE GARDE MA VIE.

Beneath is the following inscription:

"This is the true Coate of Armes, with Mantle Helmet and Crest, pertayninge to the ffamely of Mr Joshua Henzell of Hamblecott in the County of Stafford gentleman: Who was the Sonne of Annanias Henzell; *De la Maison de Henzell, tout pre la Village de Darnell, en la Pie del' Lorraine*: Which Armes of his Auncestours were there sett upp in the Duke of Lorraines Gallery windowe amongst many other Noblemens coates of Armes, there Aneald in glasse. Being thus blazed; Henzell On a ffeild Gules beareth Three Acornes Slipped Or; Twoe and One; Ensigned with a Helmett propper; Thereon a Wreath; Or and Gules; A ffire-boulte and ffire-ball; Or: Mantled; Gules; Lyned Argent; And Tasselled, and Buttoned; Or;

*Edmund Blount: fé.*"

The late H. Sydney Grazebrook published "Collections for a Genealogy of the Noble Families of Henzey, Tyttery, and Tyzack (De Hennezel, De Thiètry, and Du Thisac) Gentilshommes Verriers, from Lorraine" (Stourbridge, 1877), but his book, though extremely interesting and valuable, is chiefly concerned with the Staffordshire branches of these families. A systematic search through the wills at Durham, the registers at Newcastle and Wallsend, and the local archives of the Society of Friends, would bring to light much additional information about the branches which settled on the Tyne.



## PERCY STREET.

Percy Street, anciently Sidgate, and so named, Brand supposed, as being "the way leading straight to the street called 'The Side,'" is one of the old extra-mural suburbs of Newcastle. It is mentioned as early as 1491. Bourne describes it as consisting "of Houses very indifferent, most of which are inhabited by poor People; but very sweetly situated, having the *Leases* or Gardens behind them." Sidgate had advanced socially before the time of Brand, who mentions that, "of late, by its politer inhabitants," it had been called Percy Street.



BIRTHPLACE OF CHARLES HUTTON.

On entering Percy Street at its south end we first notice a group of old houses on our left. The lintel of one of the doors bears the date 1706, and the initials <sup>B</sup>MI. A little beyond, we reach, still on our left, a narrow uninviting thoroughfare, now known as Leazes Lane, but formerly called Miln Chare, and afterwards Blind Man's Lonnin. Immediately beyond this we have four examples of domestic architecture of the very humblest type. Sixty years ago these cottages, or rather hovels, were roofed with thatch. A tradition, which

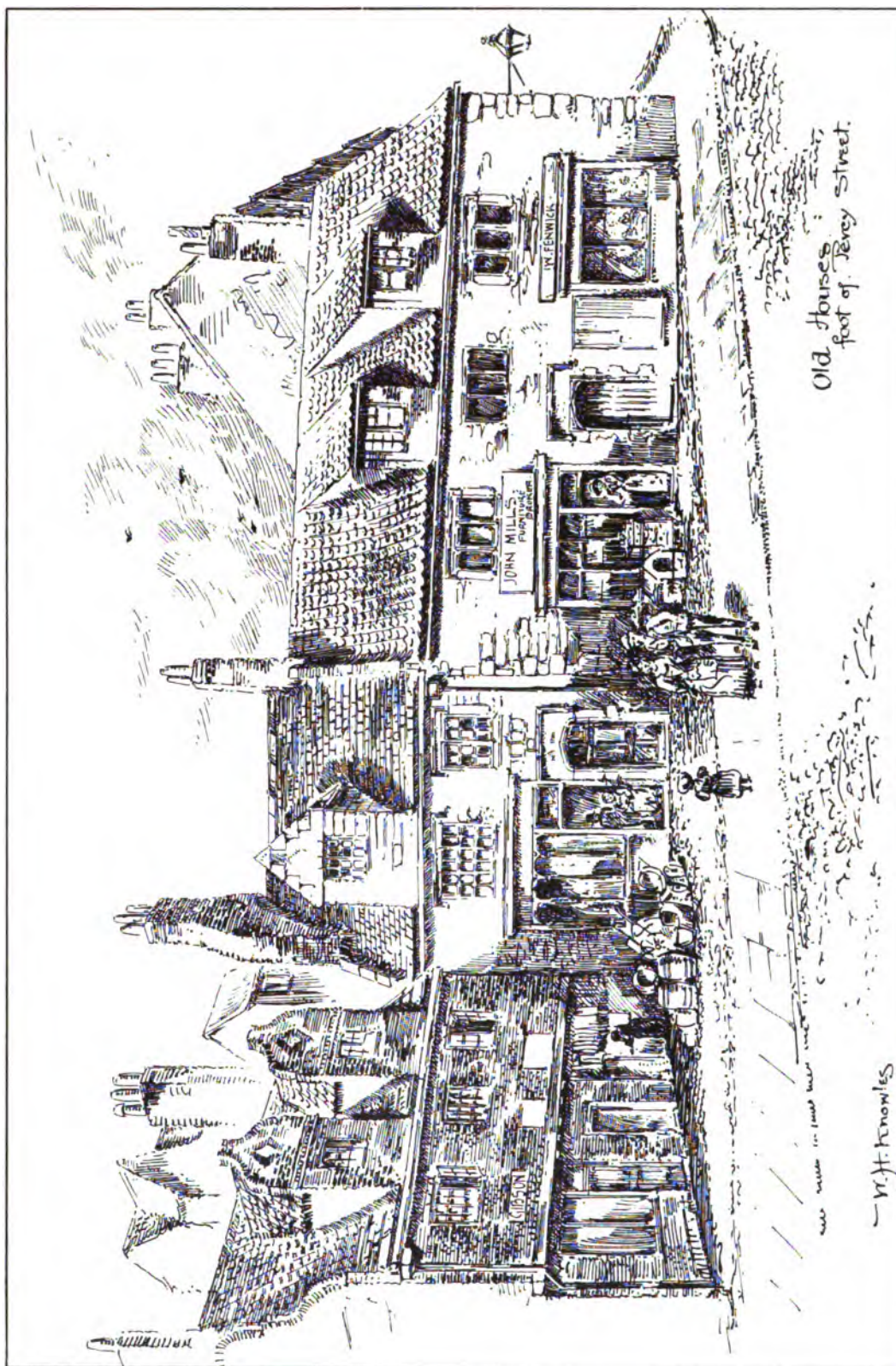


Photo Lithographed & Printed by James Atkinson, 6, Queen Square, W.C.



I think may be credited, affirms that Charles Hutton, the mathematician, was born in one of these humble dwellings. It is even said that he was born in the cottage near the door of which, in our engraving, a child is standing.\*

\* John Bruce, the father of our distinguished citizen, Dr. John Collingwood Bruce, wrote a short "Memoir of Dr. Charles Hutton," which was printed in 1823, and the industrious Mackenzie has a valuable biographical notice in his "History of Newcastle." These accounts of Hutton are reliable, and, I believe, are the only accounts hitherto about which this can be said. Dr. Olinthus Gregory, Hutton's successor at Woolwich, in a memoir contributed to the "Imperial Magazine" in 1823, started certain fables about Hutton's origin and parentage which are still current. He says, for instance, that Hutton "was descended from a family in Westmoreland, one branch of which had removed into Northumberland, and another branch into Lincolnshire, where a female of the family married into that of Sir Isaac Newton, being indeed the aunt of that illustrious philosopher." This is probably as reliable as what follows. "Dr. Hutton's father, though not a man of theoretical science, had considerable knowledge and skill in practical mechanics, and had extensive employment as a viewer of mines; being also . . . for some years land-steward to the then Lord Ravensworth." Mr. Bruce, however, who knew Hutton intimately, and had all the advantages of local knowledge, says distinctly that his father was simply a pitman.

Charles Hutton was born on the 14th August, 1737. He was the youngest son of Henry and Eleanor Hutton. His father died about the end of May, 1742. In November, 1743, his mother married her second husband, Francis Faim, also a pitman. Charles's first schooling was received from an old Scotch woman who lived in a house, now removed, at the corner of Gallowgate and Percy Street. "This school-mistress was no great scholar, as it was her practice whenever she came to a word which she could not read herself to desire the children to skip it, for it was Latin." Hutton's parents afterwards removed to Benwell, and he was sent to a neighbouring school at Delaval. Their stay here was short. High Heaton was their next place of abode, and Charles went to a school in Jesmond Village, kept by a clergyman named Ivison. In September, 1755, and March, 1756, he was working as a hewer in the Rose Pit at Old Long Benton Colliery; but, from the amount of wages he received Mr. Bruce infers that he was "a very indifferent hewer," the consequence, doubtless, of a neglected injury to his right arm when a mere child. Shortly after this Mr. Ivison became curate of Whitburn, and Hutton took his place in the Jesmond school. His success here soon necessitated a larger room, and he engaged part of the old house at Jesmond known as Stote's Hall. At the same time he attended an evening school in Newcastle, kept by a Mr. James, and here he formed a friendship with George Anderson, afterwards the purchaser of the Blackett mansion, but then a builder's apprentice. In 1760 James gave up his school, and was succeeded in the mastership by Hutton. The latter's advertisement on this occasion is a curiosity, worthy, I think, of reproduction here:

#### TO BE OPENED

On Monday the 14th of April inst. at the Head of the Fleeth market, down the Entry, formerly known by the Name of the Salutation Entry, Newcastle;

**A** WRITING and MATHEMATICAL SCHOOL; where Persons may be fully and expeditiously qualified for Business; and where such as intend to go through a regular Course of Arts and Sciences, may be compleatly grounded therein at large, viz. In Writing, according to its latest and best Improvements; Arithmetick, in all its Parts; Merchants Accompts (or the true Italian Method of Book-keeping;) Algebra; Geometry, elemental and practical; Mensuration; Trigonometry, plain and spherical; Projection of the Sphere; Conick Sections; Mechanicks; Staticks and Hydrostaticks; the Doctrine of Fluxions, &c.—Together with their various Applications in Navigation, Surveying, Altimetry, and Longimetry; Gunnery, Dialling, Gauging, Geography, Astronomy, &c. &c. &c.—Also the Use of the Globes, &c.—Likewise, Short-hand, according to a new and facile Character, never yet published. By  
C. HUTTON

For the Accommodation of such Gentlemen and Ladies, as do not chuse to appear in the publick School, I propose (at vacant Hours) to attend them in their own Apartments.

This advertisement, which appeared in the *Newcastle Courant* of 12th April, 1760, attracted the notice of Robert Shafto,

The large house (No. 101) at the north corner of Percy and St. Thomas's Streets, with the buildings and yard behind it, occupies the site of an old burying ground, which was used for the interment of dissenters from the early days of nonconformity. When William Durant, the ejected minister of All Saints', died in 1681, he was buried in the garden of his own house in Pilgrim Street. Very soon after this his family seems to have acquired the Percy Street burying ground, and here his son John Durant, a physician, was buried in 1683. A grave stone bore the following inscription: "*Mors Christi est vita mea. Johannes Durant, M.D., obiit . . . 2<sup>o</sup> anno 1683, aetatis 35. Vixi dum volui, volui dum, Christe, volebas, Christe mihi spes es vita corona salus.*" In 1688 James Durant, another son of William Durant, bequeathed to his sister Jane, "all that my close or parcel of ground situate near a street called Sidgate without the walls but within the liberties of Newcastle upon Tyne,

of Benwell Hall, who became Hutton's friend, and helped him in many ways. Meantime the school prospered, and various rooms became successively too small. From the Flesh Market Hutton removed to St. Nicholas's Churchyard, from thence to the Back Row, and finally built a school-room for himself in Westgate Road, opposite the library of the Literary and Philosophical Society. Here he remained till 1773, when, urged by his friend Shafto and others, he became a candidate for the position of mathematical professor in the Woolwich Military Academy. On his way to London he visited William Emerson at Hurworth, his greatest English mathematical contemporary, to whom he had a letter of introduction from George Andgrson. He was appointed to the professorship, and left Newcastle. He never re-visited his native town, but, especially towards the close of his life, took a warm interest in its welfare, and subscribed liberally to some of its institutions. He died on the 27th January, 1823.

Hutton's marital life was neither felicitous nor exemplary. Mackenzie, with characteristic honesty, tells the whole story, but Mr. Bruce, actuated by the charity which seeks to hide the infirmities of others, is silent about it. About the time when Hutton commenced his school in Newcastle he married a distant relative, Isabella Hutton. By her he had three daughters and a son. The son and two of the daughters survived their father. When Hutton removed to Woolwich his wife continued to reside in Newcastle or Jesmond. After a time her children were taken from her, though her daughters were allowed occasionally to visit her. Meantime her husband entered into relationships which it could serve no good purpose to detail now. Mrs. Hutton died at Jesmond on the 26th January, 1785, and was buried in the Percy Street burying ground. Mackenzie speaks of her as "a genteel woman, of rather superior manners and attainments." Shortly after her death Hutton married again. His second wife died in 1817. By her he had a daughter, born out of wedlock, who was "her father's amanuensis and assistant, was highly accomplished, and promised to become a second Hypatia," but died in 1794, at the age of 16.

A bust of Hutton, executed by Gahagan, and presented to him in 1822, is now in the Library of the Literary and Philosophical Society of Newcastle. Of this bust there is an excellent engraving in the "European Magazine" for 1823. There is also a very beautiful medal, engraved by the Wyons, having on the obverse Hutton's head in profile, surrounded by the inscription:

CAROLUS HUTTON, LL.D. R.S.S. ÆT. LXXXV. 1821 B. WYON SC.  
T. WYON DIR.

The reverse represents two of Hutton's mathematical achievements, the estimation of the density of the earth and of the force of gunpowder, and bears the inscription:

FULMINA BELLI PONDUSQ. TERRÆ ÆSTIMATA

which I lately purchased of my late mother Jane Durant, and which is now used for a burial place."\* In the parish register of St. Andrew's we have, in 1708, the following entry :

Elizabeth Coulson buried in Sidgatt in the Quigs Buring plas near the Swrill  
Nouember the 1.†

Amongst the many interments which took place here were those of Robert Marr, minister of the Garth Heads meeting house, who died about 1733 ; George Ogilvie, the first minister of the Silver Street Presbyterian congregation—now represented by the Bath Road Congregationalists—who died in 1765 ; and Alexander Gibson, minister of the Wall Knoll meeting house, who died in 1786. The burying ground continued to be used till the beginning of the present century, when the house to which I have referred, occupied till recently as an "academy," was built on part of it. In Mackenzie's time the grave stones were preserved in the walls surrounding the play ground, but since then they have been lost or destroyed.

\* I am indebted for this extract to my friend Maberley Phillips of Whitley, who is investigating the history of the Percy Street burying ground.

† Quig = whig. The orthography of the word *Swirl* in St. Andrew's Register, which, by the way, has never hitherto been correctly printed, leads me to think that the old pronunciation must have been *Swerrl*, with the *e* very short. "Some old houses," says Brand, "that stood near the burying-ground of the dissenters, and which were lately purchased by the Corporation, and pulled down, were called 'The Swirle Houses,' from their situation near the swirl or runner which at this place empties itself into Sid-Gate or Percy-Street."



## THE KEELMEN'S HOSPITAL.

The keelmen of Newcastle are mentioned as a fraternity as early as 1516.\* At later periods they were associated with, and in some measure dependent upon, the Hostmen's Company. Near the close of the seventeenth century they appear to have organized a charitable fund for the relief of their own aged members. This fund, during the year 1698, had an income of £233 3s. 11d. In July, 1700, the keelmen petitioned the Corporation for a piece of ground whereon to erect for themselves a hospital. Their request was granted, and in October of the same year the ground now occupied by the hospital was leased to the governor, wardens, and fraternity of hostmen, for the use and benefit of the keelmen, at a rent of 1s. a year. In 1701 the building was completed. It cost over £2,000.

The building extends round a quadrangle, is two stories in height, and contains sixty dwelling-rooms, besides a board-room.

\* The keel is a vessel peculiar, I believe, to the great coal rivers of England—the Tyne and the Wear. It is a low, flat, and broad kind of barge, bows and stern scarcely differing in shape, and is navigated by a square sail. The word itself is ancient. One text of the Saxon Chronicle mentions that, about A.D. 449, Vortigern, king of the Britons, invited the Angles into his country, "and they came to Britain in three ceols, at the place called Wippidsfleet." Formerly the word was used in a more general sense than now, but in Chapman's "Revenge of Bussy d'Ambois" (1613) the king's brother, seeking to insult Clermont d'Ambois, exclaims,

some say  
Thou and thy most renowned noble Brother,  
Came to the Court first in a Keele of Sea-coale.

The cabin of the keel is called the *huddock* or *huttock*. A great oar, "used as a kind of rudder," is a *swape*. The poles with which the keel is propelled in shallow water are *puyes*. The wives and daughters of keelmen, when employed to sweep out the keels, are *keel-deeters*. Keelmen themselves are, or were, described as *keel-bullies*.

Keels and keelmen enter largely into the anthology, such as it is, of the district. Two instances, "The Keel Row," and "My bonnie keel laddie," are notable examples. The former has been satisfactorily proved by Mr. John Stokoe to belong to the Tyne, to Newcastle, yea, to Sandgate. Both have ancient melodies. That to which "My bonnie keel laddie" is sung may be regarded as a musical curiosity. The tune of "The Keel Row" is a popular and "catching" air, though I cannot agree with Mr. Stokoe in describing it as a "beautiful melody," and still less with Dr. Bruce, who considers it "exquisitely beautiful."



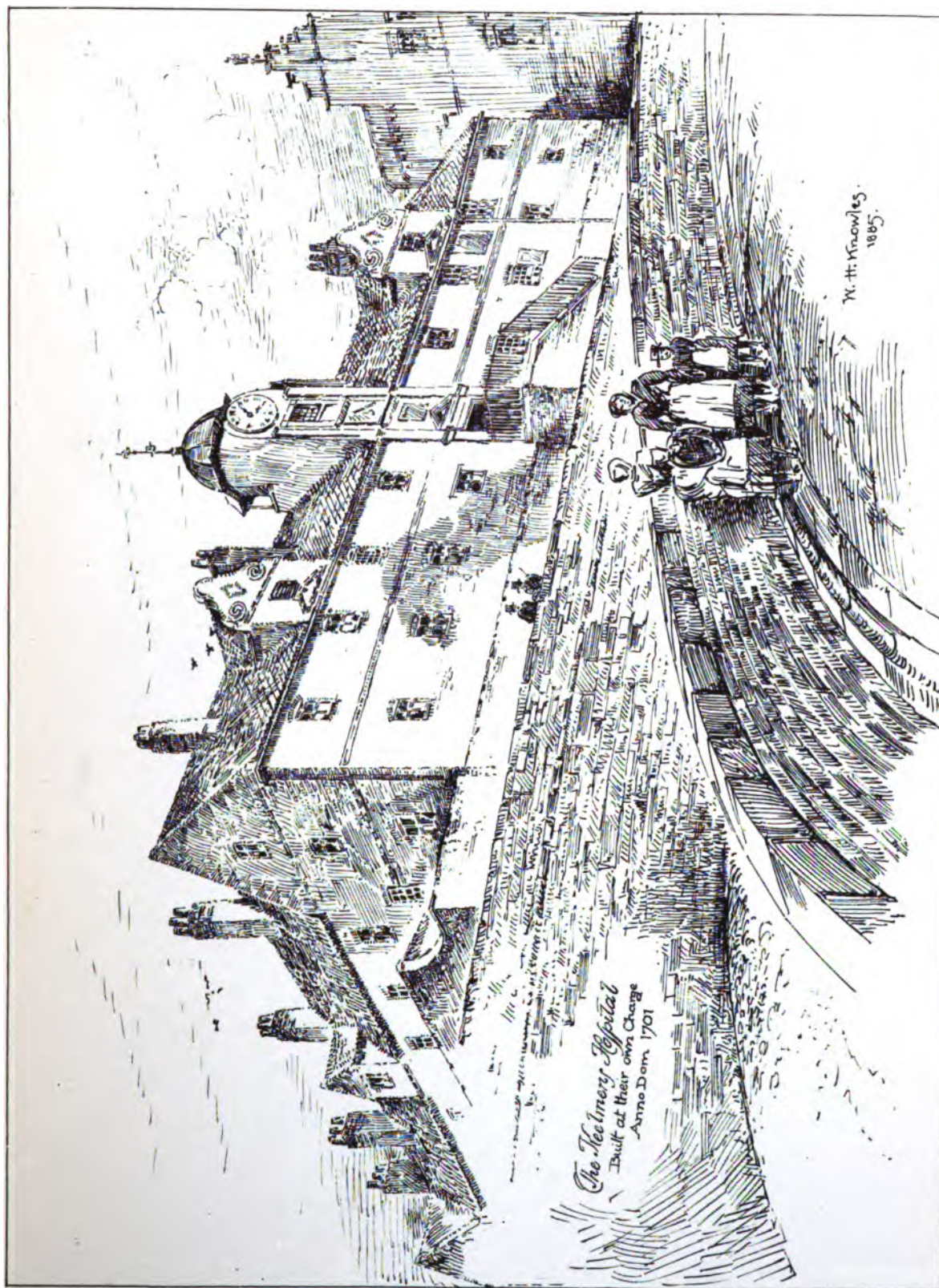


Photo lithographed & Printed by James Ackerman, 6, Queen Square, W.C.





In the turret over the entrance is a clock, and beneath this a sun-dial, with the date, MDCCI, and below this again the following inscription :

*The Keelmens Hospital*

Built at their own Charge

Anno Dom̄ 1701

MATTHEW WHITE Esq. Govern<sup>r</sup>

M<sup>r</sup> EDWARD GREY }  
M<sup>r</sup> EDWARD CARR } Stewards

Of the HOASTMENS Company  
(for the time being)

AND

*Trustees for the Hospital.*

Very soon after the completion of the edifice disputes arose between the keelmen and the hostmen, which, for a time at least, resulted in defeating the object of the charity. Bourne says :

"I have been told, that Dr. *Moor*, one of the late Bishops of *Ely*, upon going down the River in the Town's Barge with the Magistrates, observed it, and made Enquiry after it. And being told, that it was built by the *Keelmen* themselves (every one allowing towards it a *Penny a Tide*) he said, that he had heard of, and seen many Hospitals, the Works of *rich Men*; but that was the first he ever saw or heard of, which had been built by the Poor. 'Tis a great Pity that the Design of its Building is not thoroughly answer'd; but there are some Miscreants, who would rather starve in Sickness or old Age, than not guzzle a Penny in their Health and Youth."

The disputes between the keelmen and the hostmen continued till 1788, when they were terminated by an act of parliament. But in 1730 about 200 "industrious and prudent keelmen" had formed themselves into a benefit society, undertaking at the same time the management and maintenance of the hospital. This society still exists, and the hospital is still under its control.



## ST. JOHN'S CHURCH.

From the days of William Rufus the growth of Newcastle must have advanced rapidly. Scarcely half a century can have elapsed after the foundation of the mother church of St. Nicholas before the increasing population



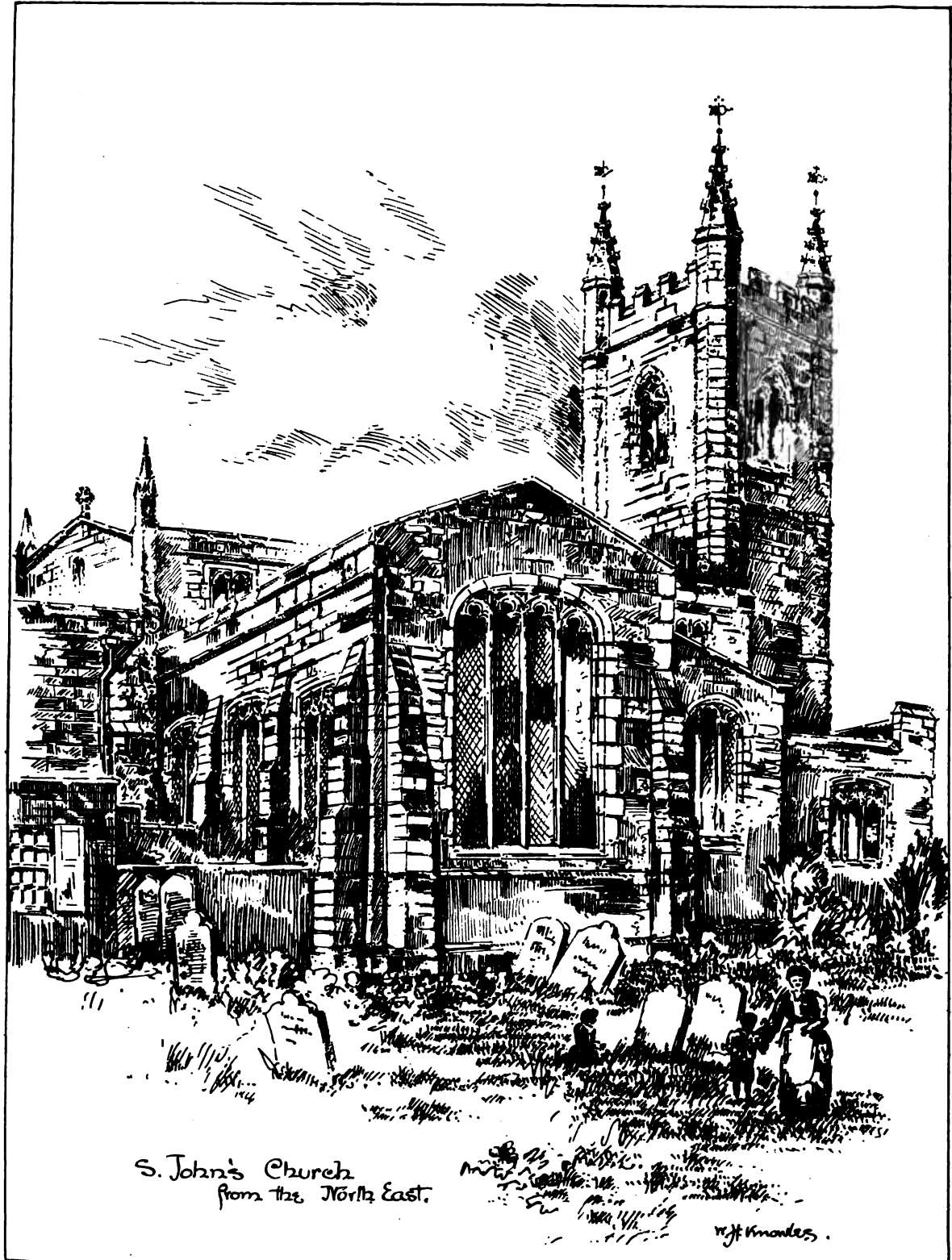
NORTH WALL OF CHANCEL.

required additional ecclesiastical accommodation. To meet this need the church of St. John the Baptist was built, probably in the latter part of the reign of Henry I. The early Norman work of St. Nicholas's has totally vanished, and, with the exception of the South Postern of the Castle, the earliest post-Roman architecture in Newcastle is to be found in the walls of St. John's.

Enough, fortunately, of the earliest architecture of this church is left to enable us to determine its original character and size. It consisted of a chancel and an aisleless nave, of exactly the dimensions of

the present chancel and nave.\* It was then a long, narrow structure, with a high pitched roof, the water table of which may still be partially seen in the west wall of the nave, a little below the present roof. The nave was lighted by small round-headed windows, placed high, as was the practice of the early Norman builders, in the side walls. The jambs of two or three of

\* I do not think the Norman work of the nave is quite so early as that of the chancel. But a discussion of this question here would be out of place.



S. John's Church  
from the North East.

Photo Lithographed & Printed by James Akerman, 6, Queen Square, W.C.



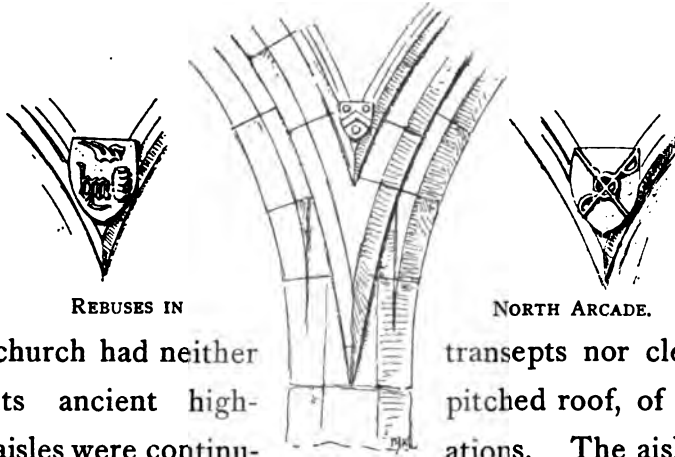
these windows may yet be traced over the arcades. The windows of the chancel were lower, and probably larger. Part of one of these, though filled with masonry, yet exists over the vestry door. The existing portions of the original church are, the north wall of the chancel, the north and south walls of the nave above the arcades and below the clerestory, and parts of the west wall of the nave. Three fragments of external Norman string-courses may be seen. One of these, at the north-east corner of the chancel, is a plain roll. The two other fragments are portions of string-courses, which, at a height of about five feet from the ground, have extended the whole length of the north and south walls of the ancient nave. A very small part of the east end of each of these walls is left, and therein we find the fragments of string-courses to which I refer. The one in the north wall, which is unfortunately much weathered, and is rapidly perishing from exposure to the external atmosphere, has a plaited band ornament worked upon it; whilst that in the south wall, which can only be seen from within the modern organ chamber, is decorated with what is known as the star ornament, and is the one feature of the original church which has led me to ascribe its erection to the reign of Henry I.

The church was originally without a tower. In this state it must have remained at least a century. During what is known as the Early English period of architecture, the present tower was built, and the lofty tower arch was pierced through the west wall of the nave.

Near the middle of the fourteenth century the north wall of the nave was pierced by an arcade of four arches, and a narrow north aisle was added. The arches, which are of two plain chamfered orders, rest on shafts, the section of which is a regular octagon. The inner-hood mouldings terminate in shields, which bear the rebuses or arms of persons who were benefactors to the church at the time when the north aisle was added. The first shield bears in its chief point the letter *w*, and beneath, the letters *h u* followed by the representation of a tun. This is clearly the rebus of some W. Hutton or Hotun. The second bears a chevron between two pellets in chief and a leaf in base. The third

bears a device which I know not how to describe, but my shortcoming here is more than atoned for by the accompanying engraving.\*

After an interval of perhaps one or two decades a narrow south aisle was



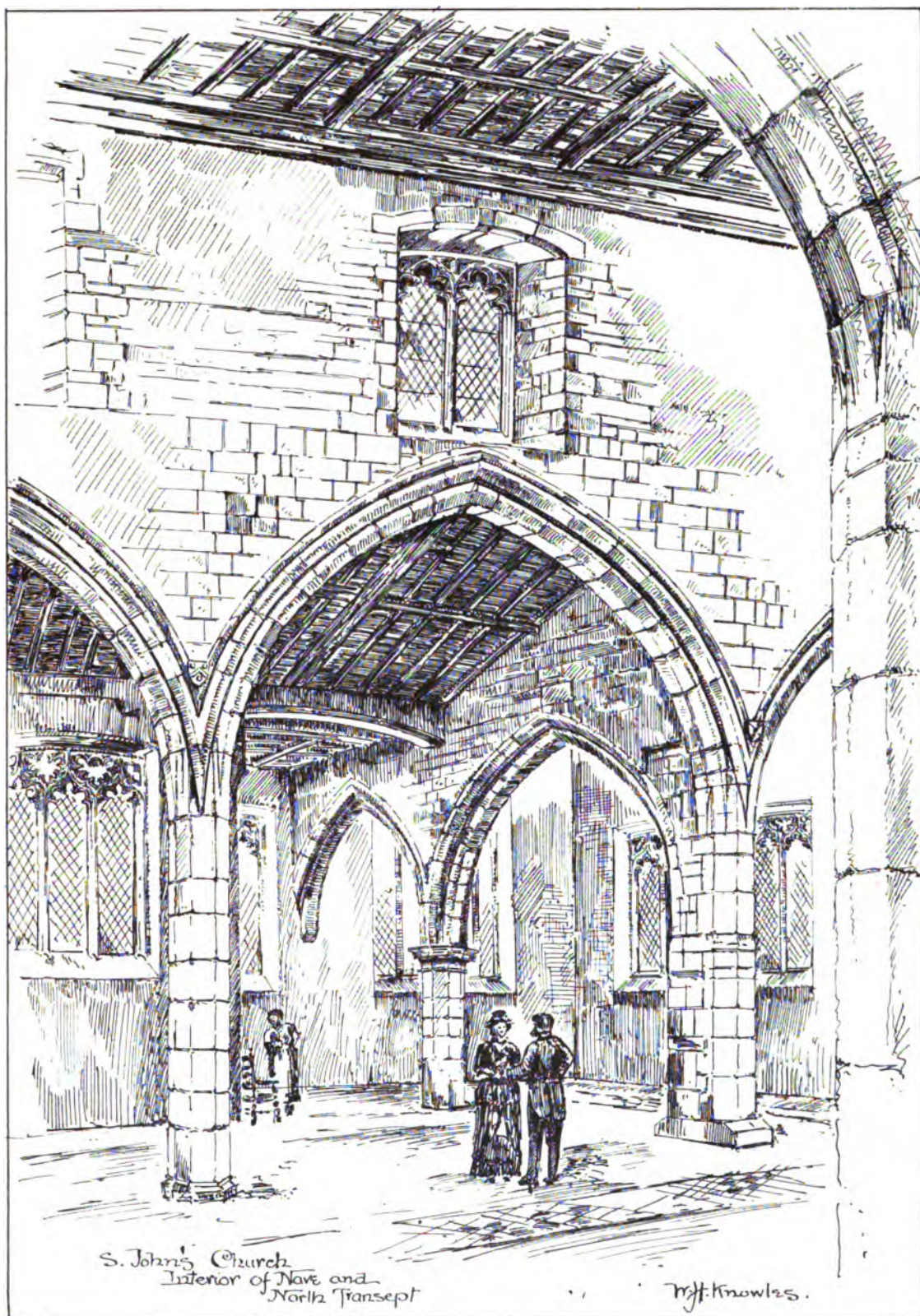
church had neither its ancient high-aisles were continu-

low, and, as the Norman windows had been blocked when the aisles were added, the nave must have been a region of deep gloom. But to the spectator, standing in the darkness, and looking towards the blaze of light which filled the chancel, rendering the altar and its surroundings and the vestments of the priests resplendent, the effect must have been indeed very fine.

The next change in the plan of the church was the erection of the north transept, towards the close of the fourteenth century, and possibly at the time of the foundation of the chantry of the Holy Trinity. The north aisle was shortly afterwards taken down, and the present wider and loftier aisle built. The new aisle extended further to the west than the old one, and engaged the tower. Next followed the erection of the chapel or aisle on the west side of the transept, in the early part of the fifteenth century. Of this date are the two arches which divide the chapel and aisle from the transept. These arches rest on a stunted octagonal pillar with a moulded capital. It is needless to say that the ugly window in the west wall of the chapel is an insertion of very uncertain date.

\* Are the singular charges of this shield fuller's clubs? Brand quotes the following interesting passage from Dr. Ellison's MSS: "In one of the south-east windows of the south-cross [*i.e.*, the south transept] there is a coat of arms in the glass, but not coloured, viz., two fuller's clubs (I think), and in base a tun. W. H. are set in the dexter and sinister points of the clubs." The glass which Ellison describes in Brand's time was "still preserved," but since then has been lost.





S. John's Church  
Interior of Nave and  
North Transept

Photo Lithograph & Print by Isaac Auerman 6 Queen Square W.C.





We now come to alterations and enlargements of an extensive character, which, there is reason to believe, were carried out, in part at least, by the munificence of Robert Rodes. We have reached the latter half of the fifteenth century. The high pitched Norman roof was at that time taken down, the clerestory added, and the present nave roof erected. The earlier south aisle was removed, and the present aisle and transept were built. This new south aisle, like the one on the north side, extended further westward than its predecessor. At the same time the vault was introduced into the tower. This vault, which is simpler and poorer than that in the tower of St. Nicholas's, is of about the same date. Its effect, however, when seen from the nave, is spoiled by the tower arch rising above it. To the same period we may ascribe the two arches which are pierced through the north and south walls of the tower.

The boss in the centre of the tower-vault bears the arms of Robert Rodes, surrounded by the inscription :

**Orate pro anima Roberti Rodes.**



TOWER ARCH AND VAULT.

A square stone in the gable of the south transept bears the same arms, and did bear the same inscription.\*

I have hitherto not referred to the vestry. It was originally a structure of two stories, and was built in the fourteenth century. Considerable portions of its walls are of this period. A walled-up two-light Decorated window still exists in its north wall near the present outer door. There can be little doubt that the upper apartment, to which this window belonged, was the abode of a recluse. The curious stone, pierced by a cross-shaped loop, inserted into the north wall of the chancel, was doubtless intended to enable the anchorite to witness the services of the altar.†

The stairway by which the rood loft was reached may still be traced on the south side of the chancel arch.

The later history of the structure is soon recorded. In 1710 the porch was rebuilt, and, as shown in old engravings, had a Queen Anne gable, in which was a sun-dial. In 1784 or 1785, St. John's Lane, the course of which is covered by Grainger Street West, was formed, in order to afford communication between the head of the Bigg Market and Westgate Street. The new thoroughfare was made across part of the churchyard, and, at the same time, the north-west corner of the north aisle was taken down, and the aisle itself shortened in a somewhat singular way. In 1848, the south and east walls of the chancel were taken down and rebuilt. These walls must have been of much later date than the north wall. In the course of their demolition several discoveries were made. A piscina of Early English date, was found in the

\* The ancient stone in the transept gable had, some forty years ago, weathered into indistinctness. It was removed to the Castle, and a copy, close as could be made, put in its place. What followed shall be told in the words of the most genial of our local historians, the late James Clephan. "Not long had the new shield and inscription occupied the place of the old, ere an iconoclastic chisel was raised against the legend, and '*Orate pro anima*' fell before its edge—leaving the grammar of '*Roberti Rodes*' to shift for itself as it might. 'This was the most unkindest cut of all'—an indignity which might well have been spared to the escutcheon of Robert Rodes. However opposed the prayer may be to Protestant feeling—(although Bishop Heber's 'opinion was on the whole favourable to the practice' of prayers for the dead)—it was but historical in the restored relic of the past, and it might surely have been left in its integrity, among many other evidences in our churches that the Establishment does not date from the Reformation."

† "Then he [Sir Launcelot du Lake] armed him, and took his horse, and as he rode that way, he saw a chapel where was a recluse, which had a window that she might see up to the altar, and all aloud she called Sir Launcelot, because he seemed a knight-errant."—"The History of the Renowned Prince Arthur," B. III., Ch. lxiii.

south wall. Two fragments of an inscribed grave-cover, forming together about three-fourths of the whole, and part of the shaft of a cross, all of which had been used as building material, were also found. The grave-cover is of Norman date, and is probably almost contemporary with the foundation of the church. The fragment of a cross is of Transitional date. Piscina, grave-cover, and cross are preserved in the chapel of the Castle.

At a later period the porch was again rebuilt. In 1862, the south transept and the clerestory windows were restored. In 1875-6, the whole church was subjected to the process of "restoration," and the chancel arch was rebuilt. Since then an organ chamber has been erected in the angle of the chancel and the south transept.

The north window of the chancel is almost filled with old stained-glass, of which the greater part consists of small broken fragments. These have been put together in a kind of mosaic, in which the brilliance and purity of the colours produce a pleasing effect. There are, however, several larger portions, consisting of armorial bearings, monograms, fragments of inscriptions, and sacred representations. Of these I venture to attempt a brief description.

A.—In the first light (on the left) :

1. A medallion containing in monogram the letters **f w**.
2. A medallion bearing a representation of our Lord.
3. A shield bearing the arms of Newcastle. Mr. Longstaffe describes this as "the earliest existing example of the arms of the borough, in interest only second to the fabric from which the town derives its name." Each of the three castles is surmounted by a central turret, whilst within a gateway a portcullis is seen.
4. A shield bearing the arms of Thornton: *sable, a chevron argent, a chief indented of the second*. The elder Roger Thornton bequeathed "to seint John kyrk iiij fothers leed."
5. A shield bearing a merchant's skin mark.

B.—In the centre light :

1. A medallion containing a representation of an angel.
2. A medallion containing the sacred monogram **ihc**, within a crown of thorns. In the margin are the words **ihc xpc est amor meus**. (Jesus Christ is my love.)
3. A larger fragment containing several white-robed figures in the act of adoration, in the midst of whom is the Creator holding the globe and cross.

[Below this is a panel of modern glass, the work of a local house-painter, named Gibson.]

C.—In the third light (on the right):

1. A medallion containing in monogram the letters **M J**.
2. A medallion containing a representation of the Virgin.
3. A shield, azure, bearing a pair of scissors open, saltire-wise, argent, and in chief a lion's face, or.
4. A shield bearing the arms of Ord, *sable, three fishes hauriant, argent*.
5. A fragment of inscription, of which all that can be read is:

**abꝛ Thome greꝝ pꝑenitōꝛu ac ꝑ aꝛabꝛ.\***

6. A shield bearing in chief the letters **ᚠ ᚷ**. The glazier has reversed this piece of glass, so that the letters are read backwards.

All this old glass, together with an important fragment which I shall presently notice, and at least one piece which has since been destroyed, in Brand's day was in "the great eastern window."†

One of the windows of the south aisle contains the larger fragment of old glass which I have just mentioned. It represents the arms of the Percies, earls of Northumberland. Henry Percy, the first earl of Northumberland, and the father of Henry Hotspur, married Maude Lucy, the widow of Gilbert de Umfraville, between 1381 and 1384. By a marriage settlement it was rendered compulsory for all his descendants to bear the arms of Percy, *or, a lion rampant, azure*, quartering those of Lucy, *gules, three lucies hauriant, argent*. This is the quartered coat in the window of St. John's.‡ All this old glass, though not necessarily of one date, may be ascribed to the first half of the fifteenth century.

One of the mediæval arrangements of this church is described by Bourne, who tells us that in his day there still remained "the *Funnel*, or *Wood Box*,

\* Sir Thomas Grey, of Wark, took part in 1415 in a conspiracy against Henry V., for which he was tried at Southampton, and beheaded. His head was sent to Newcastle to be placed on one of the gates of the town. Is he the person named in this fragment of inscription?

† Brand mentions amongst this old glass "the arms of England, quarterly, three lions passant gardant, and three fleurs-de-lis. Supporters, a dragon on the side facing the spectator's right—the other seems a lion." The supporters of the royal arms during the reigns of Henry VIII., Edward VI., and Elizabeth were, dexter, a lion, and sinister, a dragon.

‡ The first earl of Northumberland was a leader in the Yorkshire rebellion of 1409 against Henry IV. At the battle of Bramham Moor he was slain. His body was afterwards quartered. His head was set up on London Bridge, and one of his quarters was placed on the walls of Newcastle. Are the Percy arms in St. John's a memorial of the first earl?

in the Form of a Spout," which hung "from the Top of the Quire." He then explains that :

"This was a Conveyance for an Artificial *Dove*, on the Day of *Pentecost*, in the Times of Popery, to represent the *Descent of the Holy Ghost*. That there were such Things in Churches, tho' in none that I know of in this Town, but this; is Matter of Fact." \*

The ancient font perished during the civil wars. Bourne, quoting the Milbank MS., says :

"In the Year 1639, when the *Scots* sought to deface the ancient Monuments, and said they were Papistry, and Superstition, they began with the Spoon of this Church's Font, and broke it all to Pieces. It had been given by one *John Bertram*. For there was written about it; *For the Honour of God and St. John*, John Bertram gave this Font Stone. *Cuthbert Maxwell*, a Mason, observing the Barbarity of the *Scots*, came in Haste to St. *Nicholas*, and saved the Spoon of that Font in it's Vestry, and also that of *All-hallows*. He lived, after the King return'd, to set them up again."

The cover escaped the fury of the Presbyterian soldiers. It is of very similar character to that at St. Nicholas's, and, though not so elaborate in design, is certainly of about the same date. The present font was erected by Andrew Bates, who was curate and lecturer at St. John's from 1689 to 1710. On one side there is a shield bearing the arms of his family, *a fesse engrailed between three dexter hands coupéd at the wrist bendwise.*†

We have mention of an organ, or rather organs, here, at a comparatively early date. In the will of John Wilkinson, merchant, dated 1st February, 1570, the testator directs his body "to be buried in Saincte John-Church, on

\* In proof of this statement Bourne quotes a curious passage from "The Beehive of the Romish Church," which I take directly from the original :

"Then a gaine vpon Whitsunday they begin to play a new Enterlude, for then they send downe a Doue out of an Owles nest, deuised in the roof of the church : but first they cast out rosin and gunpouder, w<sup>th</sup> wilde fire, to make the children afraid, and that must needes be the holie ghost, which commeth with thunder and lightening."

A similar practice is referred to in the following passage in Barnabe Googe's translation of Naorgeorgus :

"On Whitsunday, whyte Pigeons tame, in strings from heauen flie,  
And one that framed is of wood, still hangeth in the skie."

† Andrew Bates, M.A., whose name occurs on one of the bells of St. John's, was a member of the family of Bates of Milburn in Northumberland. Bourne describes him as "a Man of good sound Principles, and an excellent Parish Priest." The biographer of Ambrose Barnes records that "he (Bates) had in writing a scuffle with Dr. Gilpin touching conformity, wherein the Doctor was said to treat him with worse manners than were due to his birth, which was far superior to his own. But the Doctor had the better of him, the gentleman's zeal much exceeding his abilities."

the Northe Syde of the same Church, nygh where the Organes doithe stande." In Brand's time, Wilkinson's grave stone, of which he prints the inscription,



THE PULPIT.

still existed, but like many other interesting monuments in this church, it cannot now be found.

The pulpit, which is of oak, and is richly and effectively carved, is probably of early seventeenth century date.

The tower contains a peal of eight bells. The first bell bears no inscription. The second, third, and fourth were cast in 1884 by Messrs. Warner, of London. The remaining four were all cast in 1706 by the elder Samuel Smith, of York,



whose stamp they bear. "The lettering of the last four bells is so corroded from the sulphur in the smoke that has reached them that one cannot say with certainty what the inscriptions are;" but a local campanologist supplies the following readings:

- (5) . . . . . INO NOMINE BENEVOLENTIA 1706
- (6) ROBERT PERCIVAL TE DEVM LAVDAMVS 1706\*
- (7) BEN/DICIMVS ET VENERAMVR TE WILLIAM RAMSAY ESQ 1706†
- (8) GRATIAS AGIMVS PRO GLORIA TVA IMMENSA M<sup>r</sup> ANDREW BATES MINIS 1706

\* The gallery on the north side of the nave "was]built in the Year 1710, for 33 Persons, by Mr. *Robert Percival*, Pin-maker, of this Parish, who was a great Lover of the Church, and an industrious Promoter of every good Design towards Her. In the Year 1707, when the Parishioners took down the 3 old Bells belonging to this Church, and contributed to the 6 they have at present; Mr. *Percival* contributed three Pounds. In the Year 1710 he beautified the *Allar* at his own Expencc. He dyed on the 8th of *February*, 1729, and left by his last Will and Testament to the Parish of *St. John* for ever, a House which stands in the *Wool-market*, which is let at the yearly Rent of 20*l*."—*Bourne*.

† This William Ramsey was the son of William Ramsey, a distinguished goldsmith, who carried on business in Newcastle from 1656 to 1698, in which year, on the 20th of October, he died. The younger William Ramsey was admitted a member of the Company of Goldsmiths, Plumbers, etc., in 1691, but after a short time ceased to follow his father's business. He was sheriff of Newcastle in 1696, and mayor in 1701. He died 14th April, 1716, and was buried in his father's vault in old All Saints' Church. Their grave stone still exists in the churchyard.

When the Castle was in the county of Northumberland, criminals who were confined there, and adjudged to suffer death, were either executed within the Castle precincts or in a field outside the West Gate, to which they were conducted through the Black Gate, and along Back Row, then called Gallow Gate. But in either case they were usually, if not always, buried in the churchyard of St. John's. The registers contain many records of the interment of such sufferers.

At one time St. John's contained a large and interesting series of monuments. Very few of them now remain. Some have been intentionally destroyed, others have been removed into the churchyard, and a number were covered with concrete and a wretched tiled flooring during the restoration in 1876.

The churchyard contains the earthly remains of two local poets, Edward Chicken and John Cunningham.

Chicken was born in the parish of St. John in 1698. His father is believed to have been a weaver, and he himself was admitted a member of the Weavers' Company of Newcastle in 1718. He became a schoolmaster, and for 25 years was parish clerk of St. John's. He resided near the White Cross in Newgate Street, and, amongst his neighbours, was styled Mayor of the White Cross, a title accorded him in recognition of the tact he showed in settling the disputes of the district.\* He died on the 2nd January, 1746, and was buried "near the wall adjoining to Westgate Street;" but within the last few years his grave stone has been destroyed. His brother Robert, like himself, received his first education in St. John's Charity School, but afterwards entered holy

\* "A neighbour, in great poverty and anxiety of mind, went to the *Mayor of the White Cross* for advice, who, in deploring his situation, felt at a loss how to relieve his necessities. He, however, advised the man to keep up his spirits, and he would endeavour to adopt some means for his relief. On the Saturday morning following he got a few acquaintances to sit round a table in the street, and in front of his house, smoking tobacco and drinking ale, for the purpose of exciting the attention of the country folks who were coming to market. Nor was he disappointed, for presently many enquiries were made to know the meaning of this novel proceeding; when Chicken, availing himself of the interest he had excited, told the bystanders a lamentable tale of the distress of his destitute neighbour, and how easy it was by their united means to relieve him from his pecuniary difficulties. They could not resist this appeal to their humanity, and in a few minutes a larger sum was collected than was necessary to relieve the wants of his poor neighbour."



orders, took the degree of M.A., and became curate of Bishop Wearmouth in 1730, where he died in 1743. Edward Chicken's son, also named Edward, became a clergyman, and was chaplain on board the "Monmouth" when she engaged and defeated the French ship "Foudroyant" on the 28th February, 1758, of which event he wrote a descriptive ode. He was afterwards curate for a time at Bridlington and Hornsea in the East Riding of Yorkshire, in which neighbourhood he married a Miss St. Ledger, but died, when still young, of grief, it is said, for the loss of his wife, who was drowned off Flamborough by the upsetting of a pleasure boat.

Edward Chicken is principally remembered as the author of a well-known local poem, "The Collier's Wedding," a composition of great merit as a faithful and unvarnished picture of a pitman's life in the early part of last century. It is characterized by a keen sense of humour, a vivid power of description, and considerable literary skill. He also wrote a poem entitled "No ;—This is the TRUTH," in support of the candidature of Sir Walter Blackett in the Newcastle election of 1741.\*

Cunningham was not a native of Newcastle, though he resided here a considerable part of his life. He was born in Dublin. He is usually described as "a pastoral poet." In his poems the versification is almost always easy, and in many passages the imagery is striking and natural. He was not without an element of humour in his nature, in evidence of which I may refer the reader to his "Newcastle Beer." His grave stone, near the east end of the churchyard, has recently been renewed, and in the south transept there is a stained glass window to his memory, erected at the cost of Mr. Joseph Cowen, of Stella.

\* "The Collier's Wedding" has been many times printed, several editions being mere chap books. The first edition, a foolscap folio of 36 pages, is excessively scarce. A castrated edition, edited by Mr. William Cail, was printed in Newcastle by Messrs. Hodgson in 1829.

"No ; This is the TRUTH," is a foolscap folio of 11 pages, and though no printer's name occurs, a vignette and head and tail pieces betray the fact that it issued from the office of John White. It was a reply to "Is this the Truth?" a similar poetic pamphlet of 8 pages, advocating the claims of Richard Ridley, the writer of which retorted upon Chicken in "NO—That's a Mistake." In these effusions Blackett is described as Cato and Ridley as Felix.

## CHANTRIES.

St. John's had three chantries. As in previous chapters, I have only room for the briefest notice of these foundations and for the inventories of the "ornaments" they possessed at the time of their dissolution.

1.—The chantry of St. Thomas the Martyr, founded in or about 1319 by Adam of Durham, a burgess of Newcastle. Yearly value at the dissolution of chantries, £4 6s. 4d.

"One vestment of done fustyan, one vest of grene and blew crewell, one vest of white fustyan, one rede vestment of taffata, with the appurtenaunces, ij. alter cloths, a masse boke, ij. litle candlestycks of brasse, ij. crewetts of tyne, a pax and a litle bell."

2.—The chantry of St. Mary the Virgin, founded in the reign of Edward III. by one Edward Scott. Yearly value at the dissolution, £4 7s. 8d.

"One vest of white sylke, one of grene sylke, one vest of blewe clothe, and one olde vest with the appurtenaunces, one paxe, ij. candlestycks of latten, twoo crewetts, ij. alterclothes, one lytle bell and a masse boke."

3.—The chantry of the Holy Trinity, said to have been founded by John Dalton, William Atkinshawe, and Andrew Accliffe, priests.\* Yearly value, £5 13s. 4d.

"ij. vests, one rede and thother blew cruell, one vest of fustyan, one vest of blew sylke, with the appurtenaunces, iiij. alterclothes, ij. paxes, ij. crewetts, ij. candlestycks of latten, one hanging for the alter and a litle bell."

\* The names of John Dalton and Andrew Accliffe, priests, occur in deeds of 1392.



## THE QUAYSIDE.

In the olden time, when Newcastle was girded round by a fortified wall, the Quayside presented a very different aspect from that which it wears at the present day. The space before the buildings, from the Sandhill to the Milk Market, was divided throughout its whole length by the redoubtable wall, outside which was a spacious wharf, whilst within was a narrow roadway.

The old Quayside wall was broad and strong. In 1634, three Norwich soldiers visited Newcastle, and lodged at an inn in Pilgrim Street, of which the host was "a good fellow, and his daughter an indifferent virginnall player." The morning after their arrival they went out to see the town, and "found the people and streets much alike, neither sweet nor cleane," but the Quay they describe as "fayre and long," and on the battlements of its wall they "march'd all abreast." In the following year Sir William Brereton, of Handford, in Cheshire, was at Newcastle, and here, he says, "is the fairest quay in England I have met withal."

Between the street and the quay were numerous gateways in the wall, intended to afford ready communication between warehouse and wharf. Fourteen of these gates may be counted in Buck's "South-East Prospect of Newcastle upon Tyne," published in 1745. In 1616, certain commissioners, appointed by the privy council for the conservation of the Tyne, ordered,

"That all the gates on the town-keye, be locked up every night, except one or two, to stand open, for the masters and seamen to go to and fro, to their ships, which will prevent servants casting ashes and other rubbish into the river; and that those two gates be constantly watched, all night long."

But this legislation did not meet all cases; so it was also ordered,

"That all servants dwelling with any of the inhabitants residing or inhabiting in the town of Gates-head, and Sand-gate, and the Close, in Newcastle, be sworn every year, not to cast any rubbish into the river."

The fortifications of "the eye of the north," as Newcastle was called in the sixteenth century, have gradually disappeared. When the Scot now comes

across the border he comes peacefully, and invasion and civil war are no longer apprehended. The first portion of the town wall which was removed was that which stretched along the Quay, being, as the civilians who petitioned for its removal said, "a very great obstacle to carriages, and a hindrance to the dispatch of business." This was in 1763. The old town was ceasing to be a military stronghold, and its commercial importance was increasing. The destroyed Quayside wall yielded the stones with which the new church of St. Ann was built.

Bourne gives us the following picturesque description of the Quayside as it appeared in his day :

"This Street is chiefly inhabited by such as have their Living by Shipping, such as Merchants, *Hostmen*, *Brewars*, &c. As it is the great Place of Resort for the Business of the *Coal-trade* (the grand Support of this Town and Country, and many other Places also) and likewise for many other Things; it is not much to be wondred at, if in going along it, you see almost nothing but a whole Street of Sign-posts of Taverns, Ale-houses, Coffee-houses, &c."

A hundred years ago there were thirty-four taverns on the Quayside and in its chares. Now there are only twelve, but three of these, the "Bridge," the "Golden Lion" in Broad Chare, and the "Ship" in Spicer Lane, have held their licenses for over a hundred years, whilst the "Three Indian Kings," formerly called simply the "Three Kings," was in existence more than two hundred years ago, and probably was then an old established house.

At the corner of the Quayside and the Sandhill, but behind the buildings which front the street, is the old Custom House, now a tavern. The Custom House was established here before 1604, at which time the building belonged to Robert Brandling, of Felling, and here it remained till 1765, when it was removed to its present site. As early, however, as the middle of the seventeenth century, and probably long before then, part of the property was occupied as a tavern, known as the "Fleece." In the *Newcastle Courant* of November 19, 1712, occurs the following advertisement :

**P**Ortugal Wines, neat, and natural as directly imported by *Brooke and Hellier*; are to be Sold, as formerly, at the *Old-Fleece-Tavern*, in the Custom-House-Entry, at 14d. *per* Quart without Doors, and 16d. within.

P

The house which fronts upon the Quay near the corner of the Sandhill—the only ancient edifice at the west end of the Quayside—is an interesting building. In the middle of the seventeenth century it was the residence of



THE OLD CUSTOM HOUSE.

John Cosyn, who died in 1661, and was buried in the north aisle of the old church of All Saints'. Outside it retains its ancient outlines, serving to show us how quaint and old-world like the Quayside must once have been; but within it has been greatly altered. The principal room of the second floor, however, still wears its old aspects. The panelled walls, relieved at intervals by ribbed pilasters, the stuccoed ceiling, and the square oriel, with its latticed casements, and its views up, down, and across the river, all serve to render it, indisputably, the most charming old

room in Newcastle. But the fireplace deserves special mention. The carved work by which it is surmounted is boldly designed and excellently executed. The principal panels bear shields of arms. The one in the centre has the arms of Cosyn, the one on the left the arms of the Drapers' Company, of which

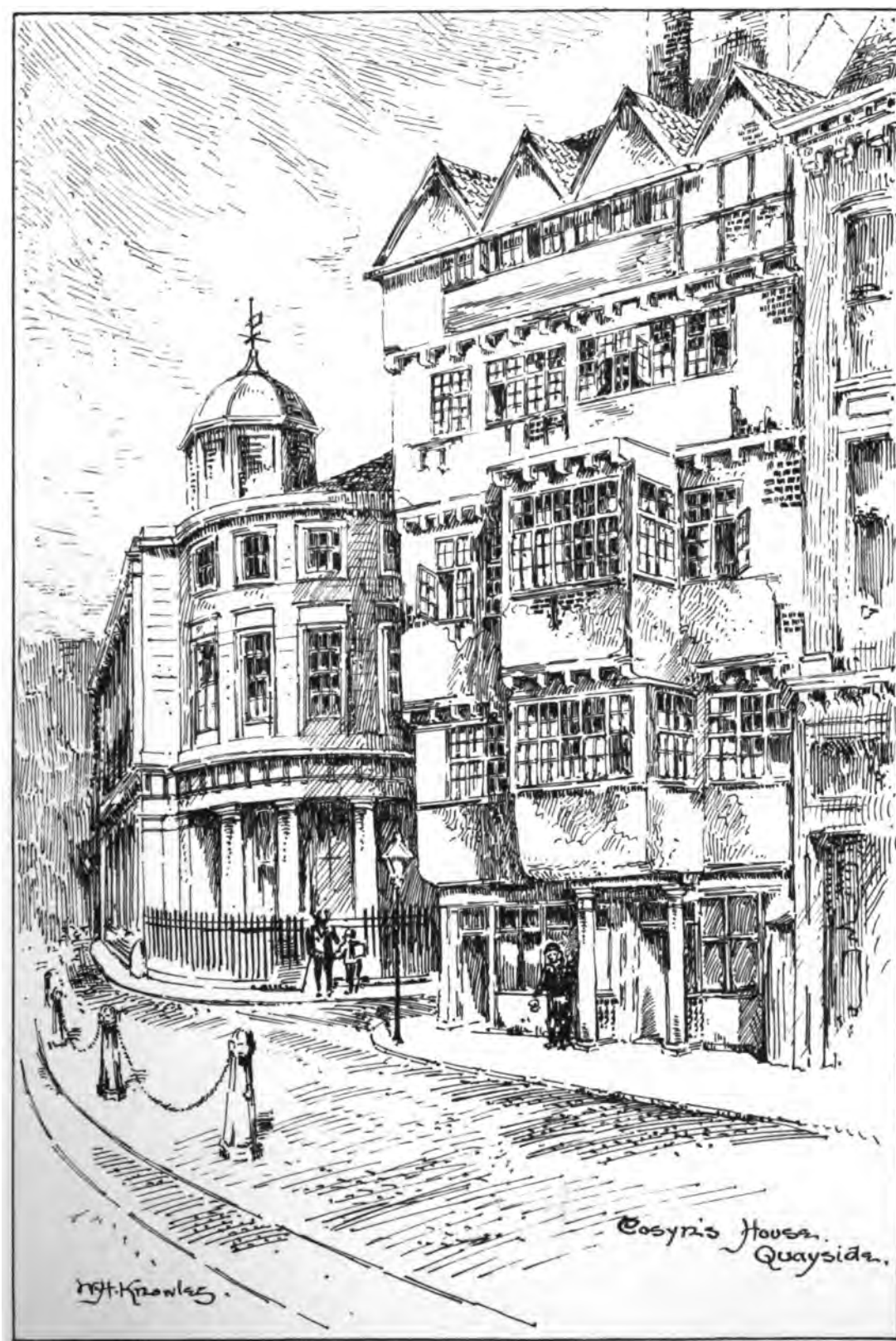


Photo Lithographed & Printed by James Alcorn, 6, Queen Square, W.C.







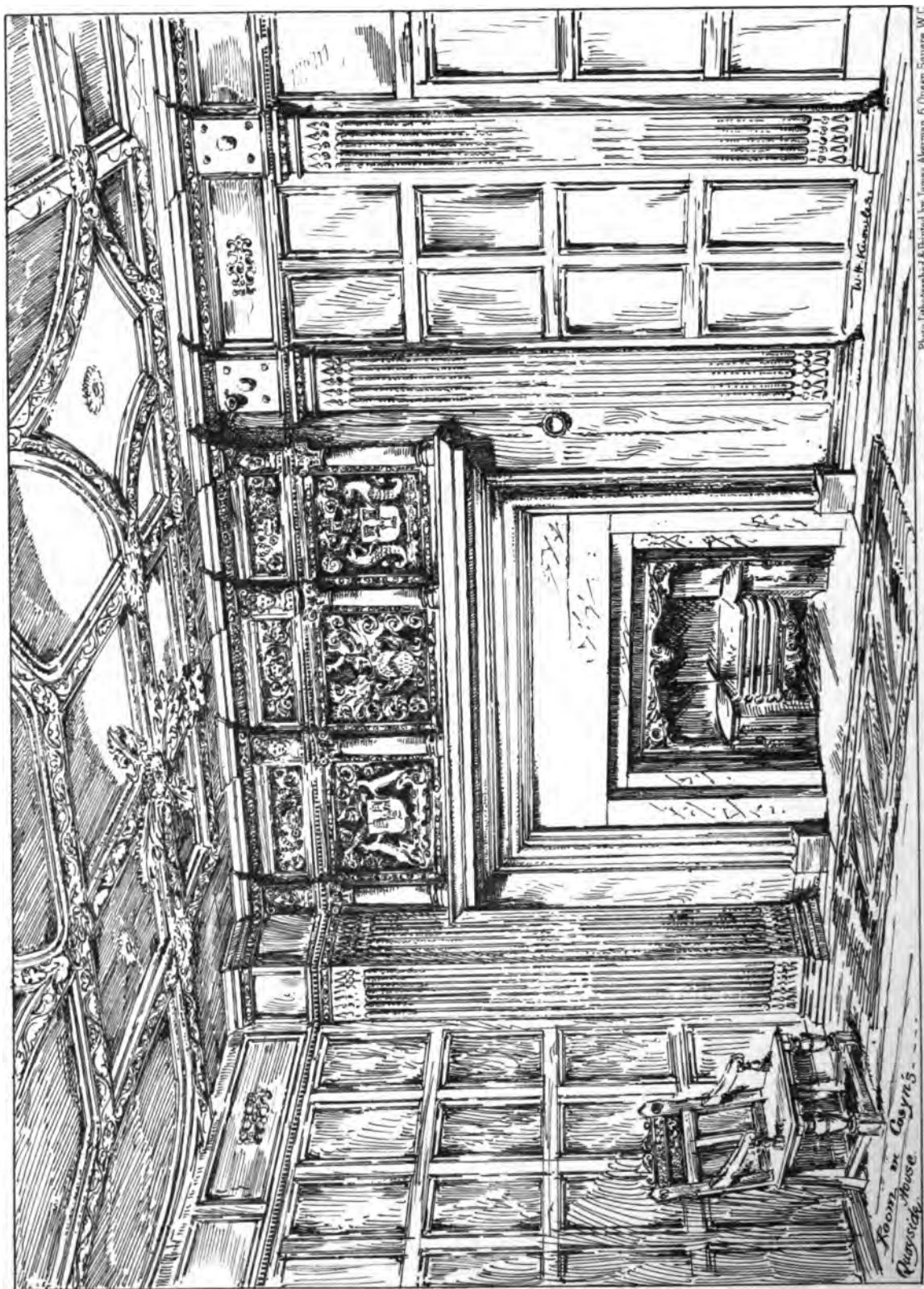


Photo-Lithographed & Printed by Messrs. Alderman, 6, Queen's Square, W.C.

Cosyn was a member, and the motto beneath, VNTO GOD ONLY BE HONR GLORY, and the panel on the right bears the arms of the town with supporters, crest, and motto.\* Cosyn was a man of some note in his own day. In the summer of 1647, a few months after the Scotch army had delivered up the person of Charles I. to the English commissioners at Newcastle, and had withdrawn their forces to beyond the Tweed, "an Information was given [to Parliament] of Alderman *Cousins* of *Newcastle* upon *Tine*, and others, their being now in *Scotland*, in nature of Agents for Presbytery, endeavouring to bring the *Scots* into this Nation." How the matter ended I do not know. Cosyn was also a benefactor to the public. By will he left to the mayor and burgesses of Newcastle, one hundred volumes of books, sixty whereof were to be in folio, and the rest in quarto; so many thereof to be taken out of his own books as the ministers of the town should think important; the rest to be provided by the executors, such as the ministers should agree upon; which said books were to be added to the library of St. Nicholas's church. Cosyn bequeathed to the poor of All Saints' a rent charge of £5 4s. a year, to be distributed in bread after morning service every Sunday, and to be paid out of the "Fleece" tavern, which he owned. He also left a yearly rent of £5 for the repair of the same church.† Bourne has the following notice of him :

"This *John Cosyn*, as well as Mr. *Rawlin*, (whose Monument is over-against his in the South Corner) was an Alderman in the Time of the Rebellion, of whom Sir *George Baker* said, they were not truly Justices, tho' in the Place of Justices. This *Cosyn* was the first *Exciseman* that ever was in this Town, and a *Captain* against the King; yet upon his Stone Mr. *Pringle*‡ (as they say) caused this to be written,

A Conscience pure, unstain'd with Sin,  
Is Brass without, and Gold within.

But some took Offence and said thus,

A Conscience Free he never had,  
His Brass was naught, his Gold was bad."

\* The arms of Cosyn, granted 12th May, 1647, are, *Ermine*, a *chevron engrailed*, *per pale or and sable*.

It is singular that whilst the motto of the Drapers' Company, over Cosyn's fireplace, is carved in the oak, that of Newcastle is only painted.

† Cosyn bequeathed his dwelling house "on the Keyside" to his wife for her life, and after her death to his daughter, Rebecca Cosyn, and a messuage on the Keyside, with wine license (the old "Fleece," now the "Old Custom House"), to his daughter, Peace Morton. He also mentions George Horsley, the son of his wife's brother, Peter Horsley.

‡ This was John Pringle, ejected from the living of Eglingham, in Northumberland, at the Restoration. "He afterwards went to *Newcastle*, where he preach'd Occasionally for Dr. *Gilpin* [a distinguished nonconformist, ejected

Cosyn's grave stone, with his armorial bearings, and Pringle's complimentary distich, lay in the church-yard of All Saints' when Thomas Sopwith wrote his "Historical and Descriptive Account" of that church, but it cannot now be found.

The Quayside is the region of chares.\* Between Sandhill and Milkmarket the old maps of Newcastle show twenty of these narrow alleys. The Gateshead explosion of 1854, and the conflagrations which it caused, so completely wrecked a great part of the west end of the Quayside, that, in the rebuilding which followed, six of the old chares were completely obliterated. In our survey of the Quay, however, all these shall be mentioned, and the names they bore shall be faithfully chronicled.

After passing John Cosyn's house we shortly reach the first chare—the only one which remains at the west end of the Quay. This is the Dark Chare.

from Greystock, in Cumberland, in 1662, then, till his death in 1700, preached and practised medicine in Newcastle; about him there is much of great interest in Calamy and in Longstaffe's *Ambrose Barnes*], and practis'd Physick with Reputation and Success. He was accounted a Man of Learning, was very communicative, and not unpleasing in Conversation. He once suffer'd Imprisonment." Ambrose Barnes's biographer tells us he "married a choice good woman, with whome he got a very great fortune." In 1658 a messuage in Trinity Chare is described as being lately in his "occupation or possession."

\* Besides the chares on the Quayside we have, in other parts of the town, Denton Chare, Pudding Chare, and Manor Chare. The last-named was, in 1466, called Austin Chare, from its proximity to the friary of Austin Canons. High and Low Friar Streets were, in former days, known as High and Low Friar Chares. Leazes Lane in Percy Street was called Blind Chare in 1593, and Blindman's Chare in 1637. A passage on the north side of Silver Street, now known as Meeting House Entry, was called Heworth Chare in 1484, and Manwell Chare in 1654. Gor Chare, *alias* Rod's Chare, mentioned in 1432, is identical with Govis Chare, *alias* Rhod's Chare, described in 1645 as situate "about the middle of All Hallow's Bank," afterwards called Butcher Bank, and now Akenside Hill. In Sandgate, Thorp's Chare, *alias* Dent's Chare, occurs *circa* 1640, Errington Chare, *alias* Maughan's Chare, in 1666, Pearson's Chare in 1702, Foxton's Chare in 1720, Joiner's Chare, Malcolm's Chare, and Common Chare in 1826, and Cock and Anchor Chare and Markham's Chare in 1838. Bower Chare in the Close occurs in 1482. Besides these we have Russell or Roskell Chare in 1336, Kirk Chare, which Bourne seeks to identify with Fenwick's Entry, in 1395, Collier Chare, *alias* Narrow Chare in 1430, Philip Chare in the same year, Wetwang Chare in 1593, and Chapman Chare in 1596. In addition to all these, Bourne mentions Brown Chare, the Chare of Nicholas de Salicibus, Tod's Chare, Norham Chare, Oliver Chare, and Galway Chare.

We meet with the names of two or three Quayside chares which it does not seem possible to identify. Thus in 1489 we have Grype Chare. Gray mentions Collman Chare and Hayward's Chare, and in 1583 and 1590 we have Shipman Chare, which was also called Deynes Chare. Shipman Chare, which was either that known in recent times as Palester's or Colvin's, had an appellation, which occurs in a deed of 1583 and in a will of 1590, which it is impossible to repeat here. The same name, however, was borne in the fourteenth century by a thoroughfare in the city of York, now known as Grape Lane.

Gateshead had also its chares. Waldeschere, Pylotchare, and Holchare are mentioned in early times, whilst more recently we meet with High Church Chare and Low Church Chare, narrow alleys which occupied part of the site of

It is ancient only in name and site. All the buildings which adjoin it are modern. But it is still dark. How gloomy it must have been when its old projecting buildings almost met overhead! Mackenzie remarks that "most of the chares may be easily reached across by the extended arms of a middle-sized man, and some with a single arm; but a stout person would find it rather inconvenient to press through the upper part of this lane." It deserves perhaps to be recorded that this chare was not, like some others, built over after the great fire, because of the objection of the proprietor of the "Old Custom House," which has a right of way through it—a fact even now not quite unknown to some gentlemen "on the Quay," and others.

Next came Grindon Chare, variously Granden, Grinding, and Grundon Chare. It is mentioned as early as 1394. It probably had its name from Thomas Grindon, one of the bailiffs of Newcastle from 1388 to 1396. The Blue Anchor Chare was next, named, I believe, from a tavern situated in it. Between this chare and the next was a famous old hostelry, the "Grey Horse," one of the most picturesque buildings in the town, and of which there is an excessively scarce etching by T. M. Richardson. Then came Peppercorn

Church Street, St. Mary's Chare, now Church walk, Tomlinson's or Bailiff Chare, now Half Moon Lane on the west side of High Street and Bailey Chare on the east, Jackson's or Collier Chare, now Jackson Street, Miller Chare, and Oakwellgate Chare, the last still retaining its old name. In Durham we have Castle Chare, in Bishop Auckland we have Wear Chare and Gaunless Chare, and in East Hartlepool we have Sandwell Chare. In Northumberland, Morpeth has Copper Chare, Whalton has Church Chare, and Hexham had St. Mary's Chare and Pudding Chare. "At Holy Island Tripping Chare is found, and at the same place we have the name 'Chare Ends' given to a spot where three lanes converge near the landing place of the over-sand road" (Heslop).

The word *chare* has long been a problem amongst local etymologists. Brockett believed it to be the Saxon word "*cerra*, viæ flexio, diverticulum; from *cyrran*, to turn." I am rather disposed to think it is from the Saxon *sciran*, to divide. "Hence the *shire*, a division of the kingdom, the *shore* which divides land from sea, the plough*share* and the *shears*, instruments for dividing, and a *share*, a divided part" (Isaac Taylor). To which I would add, a *chare*, a division between adjoining properties. In an early charter, printed by Surtees, under Gateshead, but more accurately by Greenwell in the "Feodarium Prioratus Dunelmensis," William de Granville gives to the priory of St. Cuthbert, "Pottereshihera, quae est juxta Novum Castellum." Where this Potter Chare may have been we do not know. Surtees suspected "that *Pottereshihera* is scarcely *Potterschare* in Gateshead," and adds, "the witnesses [to the charter] seem to point north of the Tyne." Greenwell suggests that it was "a part of the land at Cramlington held by the Prior and Convent" of Durham. Be this as it may, the orthography of the word is, I think, strongly confirmatory of the derivation to which I incline. Almost equally valuable is the orthography of the document in which Grype Chare is mentioned, where the word in question is spelt *scher*.

I feel bound to say that, in the preparation of this note, I have been greatly helped by Mr. R. O. Heslop's able dissertation on *chare*, in his "Northumbrian Words," contributed to the *Newcastle Weekly Chronicle*. Mr. Heslop's glossary, the merits and value of which it would be hard to over-estimate, ought certainly to be printed in a more accessible and permanent form than that afforded by the columns of a newspaper.

Chare, which probably had its designation from a nominal rent for which some important property in it was held. Next was Palester's Chare, also called Black Boy Chare, from the sign of a sable youth. The next was Colevins, Colwins, or Colvin's Chare, at one period called Armourer's Chare. The armourers of Newcastle, most of whom, no doubt, at one time pursued their craft in this thoroughfare, were incorporated with the curriers and feltmakers in 1546. Then came Hornsby's Chare, mentioned by this name in 1622. It had also the name of Maryon House Chare. All the chares I have hitherto mentioned were thoroughfares from the Quayside into Butcher Bank, now called Akenside Hill. Except the first none of them now exist.

We now come to chares still in existence. The first of these is Plummer Chare. It is mentioned in 1559, when royal commissioners, appointed to assign places for the loading and discharging of vessels in three northern ports, determined for Newcastle, upon "a certain quay called the New Quay, from the west end of the same unto the Plomer chare end, extending in length four-score paces." This chare, according to an annotation in Gray's copy of his "*Chorographia*," was "alias Beverley chaire." There were several persons, burgesses of Newcastle in the latter half of the fourteenth century, named Plummer, one of whom, John, was a leading coal merchant of that day, and another, Robert, was several times bailiff.

The next of these alleys is Fenwick's Entry, in the upper part of which, Bourne says, "is the Dwelling-house of *Cuthbert Fenwick*, Esq ; Alderman of this Town, who is the Proprietor of the whole Entry." This thoroughfare Bourne believed to be the ancient Kirk Chare. After enumerating some forgotten chares he proceeds :

"There is one more ancient Name of a *Chair* in this Street, which is the *Kirk-Chair*, or the Way or Lane they generally went to Church by from the *Key-side*. This I take to be that Chair, which now goes by the Name of *Fenwick's Entry*, because its Situation answers so exactly to the *Church-yard*, the Top of this Chair being almost upon a Line with the Stairs that lead up to the Church. This Lane is much the neatest of the whole Street, having in it several *good Houses*, which are kept in a different Order from the Generality of the Houses in those narrow Lanes."

After this there was formerly a second Dark Chare, also called Blind

Chare and Back Lane. It was not a thoroughfare, and its entrance is now covered by a modern building. A part of it, however, still exists, and may be found by the patient searcher behind No. 27, Quayside, between the shop of Messrs. Boazman and Co. and that of Messrs. Cail and Sons.\*

We now come to the Broad Garth. It bore this name in 1558. Like Plummer Chare and Fenwick's Entry it leads from the Quayside into Dog Bank. Near its higher end is an ancient building, which extends into Fenwick's Entry, but about which neither history nor tradition tells us anything. It cannot be of later date than the fifteenth century. It is now the property of Mr. Robert Rogerson, by whom it is occupied as a cooperage.

The entrance to what is now known as Custom House Yard was formerly called Peacock Chare. The old Peacock Inn, from which this chare had its name, occupied the site of the present Custom House. Near the end of December, 1646, when Charles I. was a prisoner at Newcastle, the captain of a Dutch ship, who lodged "at the signe of the Peacock," and whose vessel was anchored at Shields, received a hundred pounds from Mr. William Murray, groom of the king's bed-chamber, for service which he agreed to render by conveying the king by sea to France. This and other projects for Charles's escape failed, because a confidential messenger named Tobias Peaker, employed by Murray, divulged, to the mayor of Newcastle, the secrets with which he was entrusted. After the Custom House was moved to its present site the Peacock Inn was established on the east side of Trinity Chare.

The next of these alleys, now called Trinity Chare, leads to the premises of the Trinity House, an institution to which, hereafter, I devote an entire chapter.

A little beyond Trinity Chare we reach the Three Indian Kings Court, at the north end of which is the Three Indian Kings Hotel. This is an old

\* Our not always too-careful historian, Brand, inadvertently originated a new name for this chare. In his list of the Quayside chares ("History of Newcastle," vol. i., p. 21), he professes to give their names as they occur on Corbridge's Map of Newcastle. The chare in question, however, Brand calls "The Park," misreading Corbridge, who has clearly "The Dark," leaving here, as throughout his list, the word *chare* to be supplied by the reader. Corbridge's D in *Dark* does certainly resemble a P, but it is precisely like his D in *Denton* and *Dean*. Bourne's map has plainly "The *Dark* Chare." Mackenzie, however, copies Brand's blunder, and the other day I met a venerable Quaysider who persisted in calling this chare "The Park." In historical matters an error once committed has marvellous vitality.

hostelry, although all its present buildings are quite modern. It existed as early as the year 1666, but was then only called the Three Kings. The word *Indian* was first introduced into the sign early in last century, but was soon dropped, and not again revived till about eighty years ago. One proprietor, about a hundred years ago, styled the house "The Three Kings and Hawk."\*

We next reach Rewcastle Chare, which, I believe, has its name from Thomas Rewcastle, who was master of the Trinity House in 1688 and 1709.

Peacock Chare and Rewcastle Chare are not thoroughfares. Trinity Chare leads through the property of the Trinity House into Broad Chare.

We now come to the widest and most important of the Quayside Chares—the Broad Chare. Narrow enough the stranger would consider it, for only in one or two places throughout its whole length is it possible for vehicles to pass each other. "Le Brod Chere" is mentioned as early as 1390. Roger Thornton had several properties in it. Here, too, he resided, and the inquisition taken after his death mentions the messuage in the Broad Chare, "in which the said Roger lived at the time of his death," which messuage is declared to be of the yearly value of forty shillings. Thornton's properties were inherited by his son, the second Roger, who died in 1483, and whose daughter Elizabeth married Sir George Lumley.† By this marriage the

\* The "Three Kings" is not at all an uncommon sign. It alludes to the magi who came from the east to do homage at our Saviour's birth, and whom early Christian traditions hold to have been three in number. In the miracle plays of the Middle Ages they were called "The Three Kings of Cologne." In one of the Chester mysteries their names are given as Sir Jasper of Tars, who brought the myrrh; Sir Melchior, king of Araby, who brought the frankincense; and Sir Balthazer, king of Saba, who brought the gold. In the ordinary of the Goldsmiths', Plumbers', Glaziers', Pewterers' and Painters' Company of Newcastle, dated in 1536, the members are required "on the ffest and day of Corpus Christi louyngly [to] goo togeddres in procession all in a leverey \* \* \* and mayntaygne ther play of the Thre Kynges of Coleyn."

The "Three Indian Kings" is the property of Dr. Embleton, who possesses a complete and deeply interesting series of title-deeds relating to it, which extend from 1560 to the present time. The first document, however, which indicates its use as a hostelry, is the will of Robert Harrigate, dated 16th March, 1666-7. Therein he describes it as his "Messuage, Burgage and Tennement with the Appurtenances called the Three Kings situate by the Keyside in Newcastle upon Tine."

† Roger Thornton the elder is the subject of a lengthy note in the chapter on All Saints' Church. His only son and heir, Roger, was an alderman of Newcastle and a member of the Skinners' Company. In 1435 he was a commissioner to raise archers in Northumberland, and was high-sheriff of the same county in 1457. He married Elizabeth, daughter of Lord John Dacre. Her marriage settlement provided that her issue should inherit her husband's lands. By her he had two daughters. Johanna, the eldest, married Robert de Ogle, son of Sir Robert de Ogle, but she died

Lumleys acquired all the Thornton estates in Newcastle and elsewhere, except the manor of Witton, in Northumberland. In the early part of the sixteenth century the Lumleys owned almost if not quite all the property on the east side of Broad Chare, and in 1520 "the great messuage of the Lord of Lumley" is mentioned. Some of these properties were afterwards owned by Sir Robert Brandling, of Felling, and his brother, Henry Brandling, of Newcastle.

Few of the buildings now standing in Broad Chare call for any remark. On the west side, however, there is an early seventeenth century building, the lowest storey of which has had modern shop fronts inserted, but of which the higher parts remain practically unaltered. Tradition affirms that this house was at one time the town-residence of the Liddells of Ravensworth. Almost opposite is the "Golden Lion," one of the best existing specimens of the brick buildings of the first half of last century.

Broad Chare, and its northern continuation, Cowgate, before the end of the thirteenth century, constituted the eastern boundary of Newcastle. The rest of Quayside lanes and chares are part of Pandon, and will therefore be described and have their history recorded in the next chapter, which treats of that ancient vill.

without issue. His second daughter, Elizabeth, married Sir George Lumley. Roger Thornton's wife died in 1440, and he afterwards cohabited with one Johanna Law, by whom he had three sons, Giles, Roger, and John, upon whom he settled a portion of his estates. Sir George Lumley's son and heir, Thomas, whose wife was Elizabeth Plantagenet, illegitimate daughter of Edward IV., by Lady Elizabeth Lucy, raised a quarrel with Giles Thornton about the succession to the Thornton estates, which culminated in a duel, when, according to Leland, "Thomas Lumeley, after Lorde Lumeley, slew in the dicke of Windsor Castelle, Giles Thornton, bastard to riche Thornton," though another authority says this was done "in the great Gardinge at Wyndsore." The second of Roger Thornton's illegitimate sons, Roger succeeded to his brother Giles' estates. He had two sons, whom Edward IV., possibly acting upon Elizabeth Dacre's marriage settlement, is said to have disinherited. Both these boys died under age, and John, the second Roger's third son, inherited such of the Thornton estates as did not go to the Lumleys. His heirs, in an unbroken male line, held Witton, in Northumberland, till a few years after the middle of last century, when it passed by marriage to the Trevelyan.



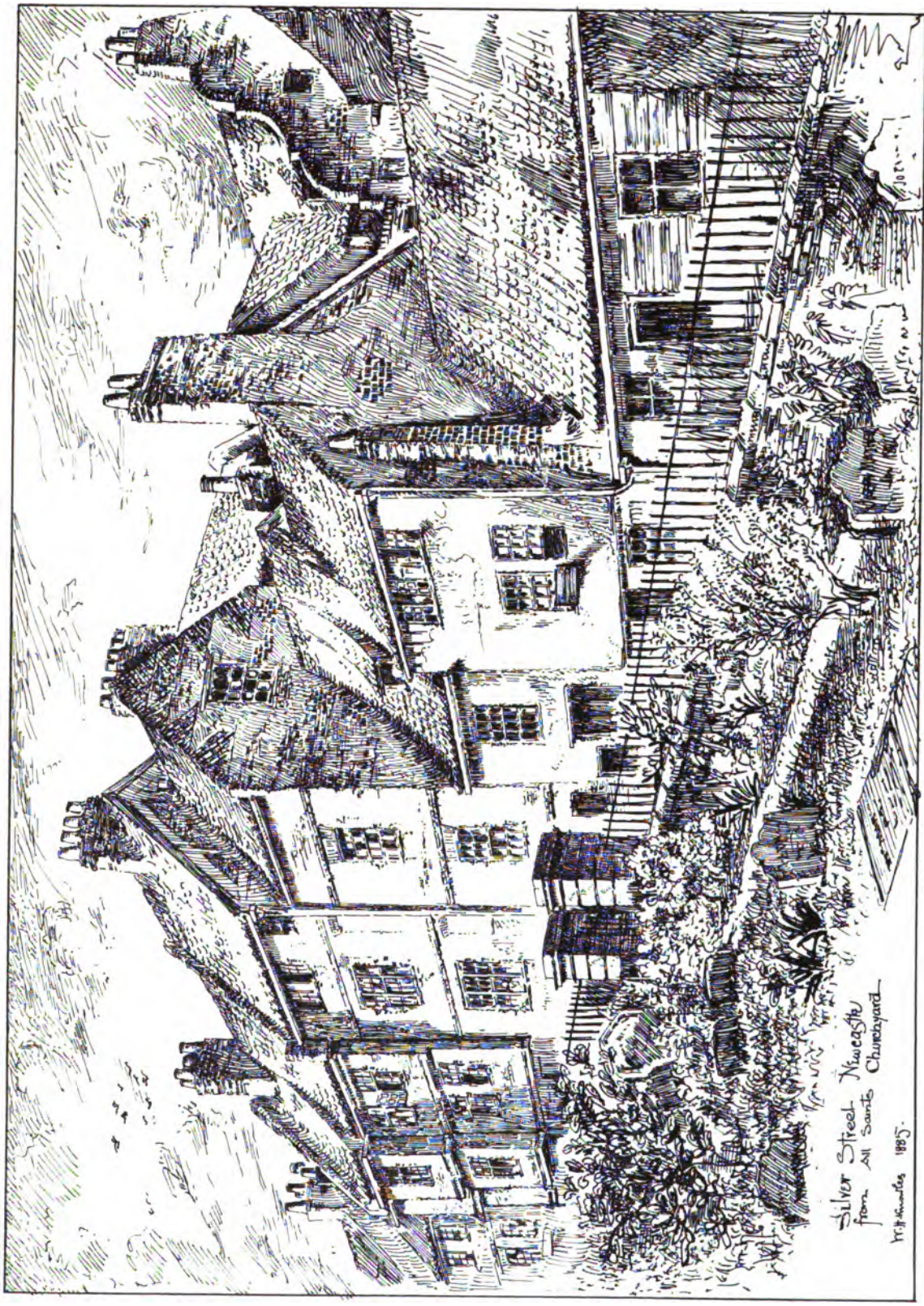


## SILVER STREET AND PANDON.

Silver Street is the royal road from the oldest, and once most important part of Pilgrim Street to Pandon. Dog Bank and Manor Chare also lead thither, but by more circuitous routes.

Silver Street was called All Hallow Gate in early times. I find this name as early as 1430 and as late as 1658, when it is described as "Silver Street *alias* All Hallow Gate," whilst in 1700 it is "Silver Street *alias* Jew Gate." The connection between the Hebrew race and the precious metals is well understood. There is a tradition that at one period the street was principally occupied by Jews who dealt in silver plate.

In Silver Street lived, during the later years of his life, Newcastle's first historian, Henry Bourne, the sight of whose quaint folio, with its reminiscences of a life of toil, discouragement and suffering, is always pathetic, but especially so when the eye falls on the dedication, signed "By the AUTHOR's Children, *Henry Bourne, Eleanor Bourne,*" orphaned by their father's death four years before his book left the printer's hands. Such memorials of Bourne as time has spared have been gathered and garnered by the Reverend Edward Hussey Adamson. Henry Bourne was born at Newcastle in 1694. When about fifteen years old he was apprenticed to a glazier named Watson, who lived and wrought beneath the shadow of St. Nicholas's tower. Bourne's marked propensity for study led to the considerate cancelling of his indentures. After spending a few years at the Grammar School of Newcastle, he was admitted, in his twenty-third year, a sizar of Christ's College, Cambridge. He graduated as B.A. in 1720, and, probably in the same year, was admitted to holy orders by the editor of Camden's "Britannia," Edmund Gibson, then bishop of Lincoln. In 1722 he was appointed to the curacy of All Saints', or, as it was then called, All Hallows' Church. Here for ten years he faithfully discharged



Silver Street Newcastle  
from All Saints Churchyard  
W. J. M. 1885.

Photo Lithographed & Printed by James Abernethy, 6, Queen Square, W.C.





the ill-requited duties of a large and laborious parish, yet found time for the Herculean research which resulted in his charming "History," and for other literary pursuits also, living in this Silver Street in the midst of his people, and dying here of consumption on the 16th February, 1733, aged only 38 years. His frail tenement of clay was laid in the church in which he had laboured the best years of his life, but neither therein, nor in the new church which succeeded it, has there ever been any memorial of him, except a single line in the parish register.

At the foot of Silver Street we are at the confines of Pandon, "a place of such antiquitie," says Gray, "that if a man would expresse any ancient thing, it is a common Proverb, *As old as Pandon.*" The vill of Pandon formed no part of Newcastle till 1299. Before that time it was outside the walls, and constituted part of the lordship of Byker. But in that year Edward I. granted to the burgesses and true men of Newcastle "all the lands and tenements with the appurtenances in Pampeden in Byker," which, for this purpose, had been released into the king's hands by Robert de Byker, and Ladararie, his wife. This singularly-named lady had acquired Pandon by inheritance. The charter from which I have just quoted describes the annexation of Pandon to Newcastle as being for the "increase, improvement, and security" of the latter town.

The walls of Newcastle were commenced in the reign of William Rufus, and were doubtless completed long before the union of Pandon and Newcastle. Prior to that event, the eastern wall, from the Corner Tower, which fortunately still stands near where the railway crosses City Road, would be continued in the line now represented by Cowgate and Broad Chare to the river side. This is more than indicated by the direction of the wall from Plummer Tower, which also fortunately still exists, to the Corner Tower. The abrupt turn of the wall eastward at Corner Tower is only explained by the annexation of Pandon. But when the new wall, enclosing Pandon, had been built, the old wall in Cowgate and Broad Chare would be taken down, leaving those thoroughfares the widest of all avenues from the Quayside. The new wall enclosing Pandon was built before 1307, for in that year Edward grants licence

to the Carmelites of Newcastle to remove from their house at Wall Knoll, in the northern suburb of Pandon, because of the abridgment their premises had suffered by reason "that the newly-built wall of the same town [of Newcastle] extended through the middle of their garth, and near to their church."

A distinguished local archæologist, the late John Hodgson Hinde, believed that Pandon is the site of the royal village of king Oswy, called Ad Murum by Bede, who tells us that it bore this name, because "it is close upon the wall by which the Romans formerly divided the island of Britain." Bede further locates Ad Murum "at the distance of twelve miles from the eastern sea." Here then, if Mr. Hinde's conjecture be accepted, was the "famous vill belonging to the king," at which, about the year 653, Peada, son of Penda, king of the Mid Angles, and Sigebert, king of the East Angles, were baptized by Bishop Finan.\* Be this as it may, it is certain that a tradition of the residence in Pandon of the Saxon kings of Northumbria survived till comparatively recent times. Gray says,

"After the departure of the Romans, the Kings of  
*Northumberland* kept their Residence in it, and had their  
House, now called *Pandon-Hall*. It was a safe Bulwarke,  
having the *Picts* Wall on the North side, and the River of  
*Tine* on the South."

\* The site of Ad Murum is fixed by Camden at Welton, near Harlow Hill; by Dr. John Smith, the editor of Bede, at Walbottle; and by Gray, our Chorographer, at Wallsend. According to Baxter's "Glossarium," Ad Murum is Benwell. The occurrence of the syllable *wall* (or *well*, assumed to be a corruption thereof), in these place names, is the sole ground for all these identifications. To Brand belongs the credit of first localizing Ad Murum within the mediæval limits of Newcastle. Mr. Longstaffe ("Arch. Ael." N.S., iv., p. 56) contends for Rutchester, the Roman Vindobala; whilst Mr. Cadwallader J. Bates ("Arch. Ael." xi., p. 244) claims that Ad Murum is Heddon-on-the-Wall. Mr. Longstaffe's argument for Rutchester rests on the not very warrantable assumption that Bede's miles are extremely long ones. Mr. Bates, on the other hand, counts along the Roman Wall to the twelfth mile-castle, and, as this occurs at Heddon, concludes that "there appears to be no good reason for *not* identifying 'Heddon super Murum' with 'Ad Murum'"; justifying his measurement from Wallsend, rather than from the coast, by the fact that elsewhere Bede speaks of the Roman Wall as being built "from sea to sea." But it is surely easy to see that this expression is pure hyperbole; whereas when Bede gives us a measured distance he must necessarily use words in a strictly literal way. If we knew the length of Bede's miles the question would be at once settled, but we do not. It seems to me, however, rather unreasonable to assume, as Mr. Longstaffe has done, that, because the mile of mediæval writers was longer than our standard mile, Bede's mile was longer too. Bede would most likely adopt the Roman mile, and twelve Roman miles from Tynemouth Bar, measuring along the mid-stream of the river, land us at Newcastle Quay.

But in fixing the site of Ad Murum, tradition is of more value than either etymology or measurement. Neither at Wallsend, Benwell, Walbottle, Heddon, Rutchester, nor Welton is there the shadow of tradition of Saxon occupation. At Pandon, in the seventeenth century, there was distinct tradition that Saxon kings of Northumbria had dwelt there.

Gray's annotations further state that "that magnificent and stately building"—Pandon Hall—"was founded in the time of the Heptarchy." Bourne enables us to identify the exact site of the edifice referred to by Gray. After mentioning "the *House, Cellars and Malting of Mr. George Hinkster*," which occupied the centre of the open space now known as Stockbridge, he proceeds,

"Opposite to the South Front of this House was the ancient Building, *viz. Pandon-hall*, above mentioned, but now rebuilt in some Measure. There are still remaining many ancient Walls and Parts of this Building; it was of considerable Bigness, having been according to Tradition, on its North-front in Length from the *Stockbridge* to *Cow-gate*; and on its West-front in Length from its *North-west Corner*, beyond that Lane that leads into *Blyth's Nook*."

"It is of great Antiquity, being built in the Times of the *Heptarchy*; for it was the House of the Kings of *Northumberland*, who liv'd in it, for which Reason it was call'd *Pandon-hall*."

The north front of Pandon Hall, therefore, was what is now known as Red Row, and the "ancient walls and parts," mentioned by Bourne, may be identified with the stone masonry, which still remains to the height of the first floor, but no part of this even is more than two or three centuries older than the superstructure of brick.

Pandon was an inhabited vill before its annexation to Newcastle. The ancient arrangement of its streets and ways was doubtless that which still obtains except in its most northern limits. Its topography differs in a striking way from that of the neighbouring portions of old Newcastle. This is evident from the most cursory examination of a good map of the town, say that published by Oliver in 1830.

The open space now called Stockbridge was formerly occupied by buildings. I have already quoted Bourne's reference to the premises of one George Hinkster, which stood here. It was known in Bourne's time as Alvey's Island, Alvey being the name of a then recent proprietor. Previously it was called simply The Island. "In former Times," says Bourne, "when the Tide flow'd up to the *Stock-bridge*, there was thereabout a *Hill of Sand*, which at the Tide's leaving of it, appeared like an Island."

And the testimony of Gray, who preserves this tradition, is all the more valuable since he has no thought of the identity of Pandon and Ad Murum.

If, in addition to all this, etymological testimony be desired, it is only necessary to mention that Pandon includes *Wall Knoll*.

The building which still stands at the east end of Stockbridge, on its north side, was, till very recently, a tavern of the humbler type. It was styled "The Hole in the Wall," a name which it probably received from its proximity to an archway in the town wall, through which ran Pandon Burn. This archway was directly behind the tavern. I may here mention that the town wall still exists, though hidden, behind the properties of Messrs. Angus and Co., and Messrs. Monkhouse and Brown, both of which front upon Stockbridge.

At the eastern end of the space now called Stockbridge, stood in former times the Stock Bridge proper, which here spanned Pandon Burn. The word *stock* means wood, and, there can be no doubt, describes the material of which the original bridge was constructed. Bourne admits that "it was undoubtedly of Wood in ancient Times," but also asserts that "we meet with an Account of its being Stone, when *Thomas de Carliol* was Mayor, which was in *Edward I.* Time at latest," but, unfortunately, he gives no authority for this statement. Here, however, according to a tradition preserved by Gray, "is thought to be an ancient Market for Fish; where Boats came up from the River."

The road northward from Stockbridge led through Pandon Gate, which was taken down in 1795. Beyond the gate, the road, here called Pandon Bank, ascended sharply. "This Way," writes Bourne, "was within these four Years the pleasantest Entrance into the Town of *Newcastle*, having Gardens on each Side, beset with *Trees* of so large a Size and Shade, that they covered the Street itself in several Places. These were cut down for a little unpossest Money, and the greatest Beauty of the Street lost." An opening on the west side of Pandon Bank gave access, through New Pandon, to Pandon Dene, "a very *Romantick Place*," says Bourne, "full of Hills and Vales, through which runs *Pandon-Burn*." The beauty of Pandon Dene is celebrated in a well-known local song, and in Mackenzie's "History" there is an engraving, "from a Painting by J. Lumsden," portrait painter, of St. John's Lane, "taken in the year 1821," which depicts a charming rural retreat immediately north of New Bridge.







Photo Lithographed & Printed by James Ackerman, 6, Queen Square, W.C.

From this excursion into the sylvan suburbs of Pandon we must return to Stockbridge. The street which leads southward from its east end was formerly called Fishergate, at least to the point where it divides. It bore this name as early as 1290. In the reign of Henry V. or VI. an inquisition was held at Newcastle, during which evidence was given that,

"All those who from ancient time went out from the port of the said town to the sea, for the purpose of fishing, were accustomed to dwell in the same town of Newcastle, namely, in a certain street then assigned to them, commonly called Fisher-Gate, in order that these fishermen [might practice] no regrateria\* with the fish thus caught by them; since they ought first of all to proceed to the same town with the whole of the same fish, that the ancient customs and prisages of the king might be preserved."

Proceeding from Stockbridge along the ancient Fishergate, we soon reach a point where the road divides. On our left we have an extremely steep street called Wall Knoll, whilst on our right we have a continuation of the road along which we have come. From the foot of Wall Knoll southwards this road was formerly called Crosswellgate.

The street called Wall Knoll skirts and leads up to the Wall Knoll proper; that is, the knoll or hill surmounted by the wall. It was the Roman Wall which conferred the name, which occurs as early as 1290, whereas the neighbouring portion of the town's wall was not built till between 1299 and 1307. That the Roman Wall passed over this hill there can be no doubt, but, it must be acknowledged, no weight can be given to the statements of Gray and Bourne as to the existence of Roman work in Pandon Gate, Carpenters' Tower, or in a wall-tower in their vicinity.

On Wall Knoll the order of Carmelites, or White Friars, established a house in the reign of Henry III., acquiring land for this purpose from John de Byker. Here they remained till 1307, when the encroachment of the new

\* To regrate was to buy provisions and sell them again in the same market, or within five miles thereof. To do this was by 5 Ed. VI., cap. 14, made unlawful. This and similar Acts were repealed by 12 Geo. III., cap. 7. The charter of Elizabeth, granted to Newcastle in 1589, gives the mayor and aldermen authority in their courts to punish "regrators, forestallers, and engrossers." Gardner, in his "England's Grievance," accuses the mayor and burgesses of ingrossing "all provisions into their hands, as corn, &c.," and mentions one season when a Newcastle merchant had bought up all the available rye, then a principal article of food amongst the poor, and sold it "at sixteen shillings the boul." Sir Arthur Haslerig, then governor of Newcastle, had, however the humanity to invest £1,000 in rye, which he caused to be sold at eleven shillings per boll, and earned by so doing the wrath of the merchants. But see Gardner's 48th and 50th chapters.

part of the town wall upon their property rendered a removal expedient, and Edward I. gave them licence to take possession of the premises previously occupied by Friars of the Penance of Jesus Christ, or Friars of the Sac, but stipulating that friar Walter de Carleton, the only surviving brother of that order, should be permitted to remain in the house the whole of the rest of his life, and be provided by the incomers with reasonable sustenance, suited to his rank. The new home of the Carmelites was within the west walls of the town, and near the tower known till its demolition in 1840 as the White Friar Tower.

The abandoned site of the Carmelites' house at Wall Knoll was again devoted to monastic uses in 1360. In that year William Acton founded a house here of Trinitarians or Maturines, called also the Order of the Holy Trinity for the Redemption of Captives. The first master was one William Wakefield, who had held the same office in a house of the same order at Berwick, which bishop Beck had suppressed. Their house on Wall Knoll was dedicated to St. Michael, and, from its elevated position, came to be called St. Michael's Mount, a designation by which its site was known as late as 1733. Bourne tells us that in his day the east end of the church was still standing, and Brand mentions "some vestiges of the old buildings, doorways, &c.," as remaining in his time. "When City Road was formed in 1882-3, a few stones, and a scattered heap or two of bones, were all that remained of the [brethren] of St. Michael of the Wall Knoll, their house, their chapel, and their burying place."

Returning to the foot of Wall Knoll Street, and proceeding along Crosswellgate, we soon reach on our right a short irregular thoroughfare, which leads into Cowgate, and now called Blythe Nook, suggesting that the sprightliest scenes in Pandon may be witnessed here. Blyth's Nook, however, is the more correct form of the name. "Blyth was probably a surname of the owner," says Brand, and, it may be added, one William Blida or Blitha, held property in this neighbourhood in the early part of the fourteenth century. According to Bourne this lane formed the southern boundary of Pandon Hall. He also informs us that it was built over Pandon Burn.

From Crosswellgate four lanes or alleys lead to the river side. Before describing these, however, we must return to the foot of Broad Chare, where, at the close of the last chapter, we terminated the first part of our survey of the Quayside.

The foot of Broad Chare, as we have already seen, is the ancient eastern limit of Newcastle on the river side. So soon as we pass this point we are in Pandon. A few yards brings us to Spicer Lane, a short thoroughfare leading from the Quayside to an open space formerly known as Stony Hill and Duck



BLYTH'S NOOK.

Hill, by crossing which we may again enter Broad Chare. Spicer Lane is mentioned in 1547, and Stony Hill in 1562. There was at one time a Company of Spicers in Newcastle, who are mentioned in the books of the Merchants' Company in 1517, and the lane had probably its name from being occupied by persons following that trade. Of all the Quayside alleys, Spicer Lane, as Mr. Charlton has said, "gives perhaps the best idea of what an old chare was like."

Next we come to Burn Bank, "a Place," says Bourne, "by which *Pandon Burne* runs into the *Tyne*." The irregular direction of the thoroughfare is

suggestive of a water-course. A catastrophe occurred here in the year 1339, of which, perhaps, the most authentic account is that given in the Chronicle of Lanercost :

"On the third day before the feast of the Assumption of the glorious Virgin [15th August], there occurred in the night an extraordinary inundation, which broke down the wall of the town near Walkenowe for a space of six perches, when a hundred and sixty men, with seven priests and many [women] were drowned."

Brand, on the authority of "a curious fragment on parchment, supposed to have been taken out of the archives of the Corporation of Newcastle" during the riot of 1740, asserts that "part of Tyne Bridge was carried away" by the same flood. Gray says "an hundred and forty houses was drowned;" but adds, "since [then] the houses towards the Key side are heightened with ballist, and a high stone Wall, without which Wall is a long and broad Wharf or Key, which hindreth the like inundation." Pandon Burn is now a covered stream, but in Speed's plan of Newcastle it is shown as an open rivulet quite as far down as the head of Burn Bank.

Then comes Byker Chare. Pandon, before its annexation to Newcastle, as we have seen, was the property of the De



SPICER LANE.

Bykers, whose "Town's House," Bourne supposes, was "in or near that Part of *Pandon*, called Byker Chare."



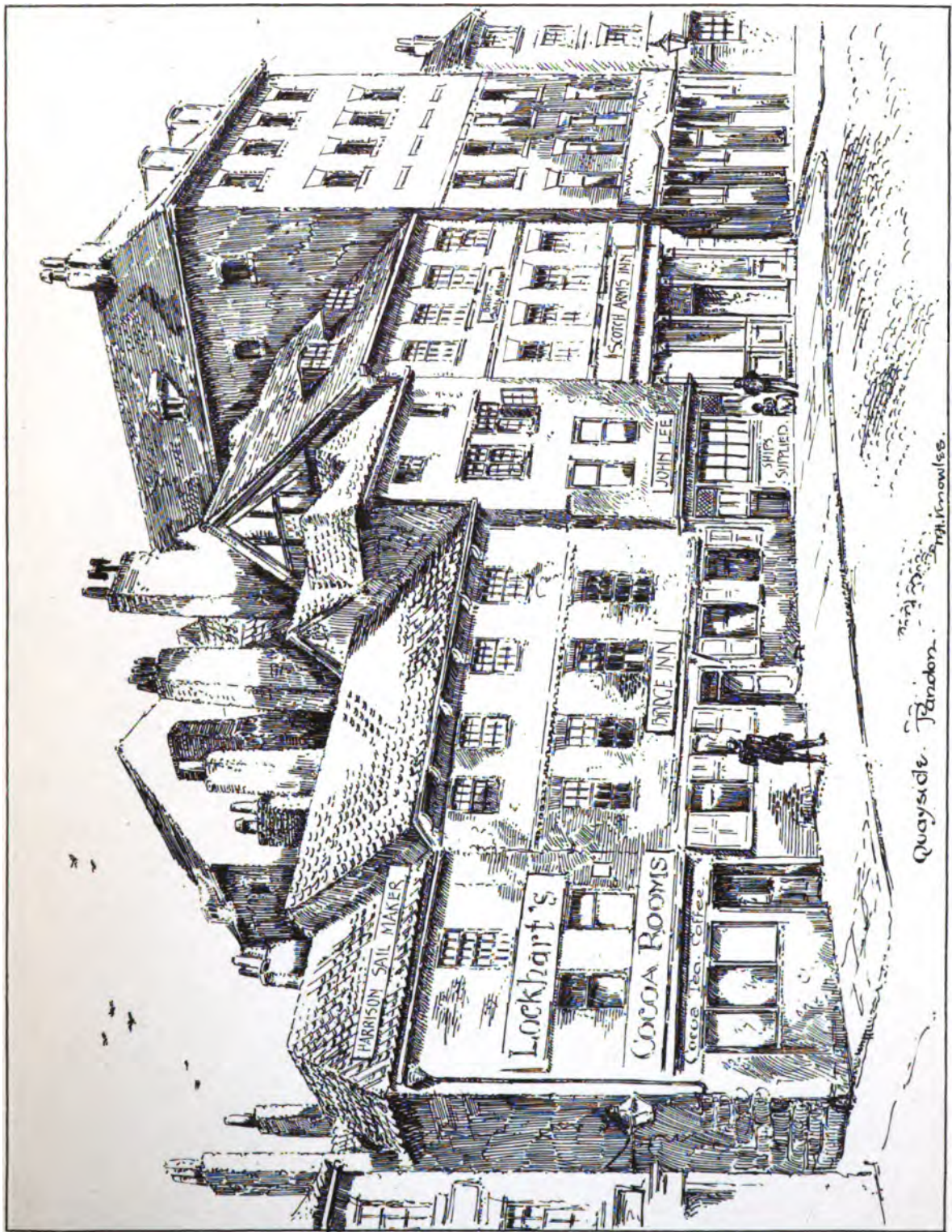


Photo Engraved & Printed by James Akerman, 6, Queen Square, W.C.

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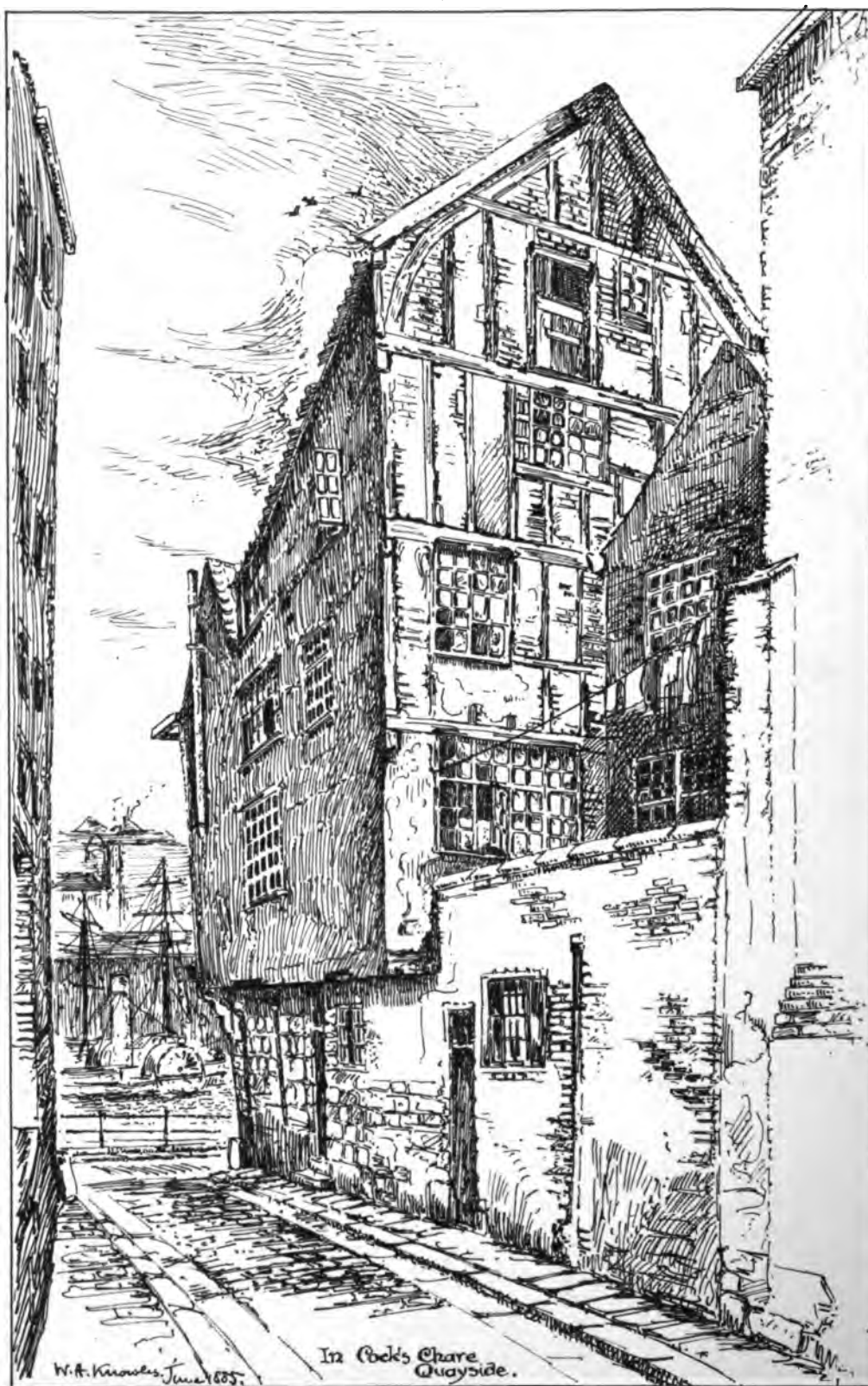


Photo-lithographed & Printed by James Abernethy, 6, Queen Square, W.C.

Now we reach Cock's Chare, called in Gray's time Ratten Row. Its later name perpetuates the memory of Ralph Cock, "alderman and sometime mayor of this town," as his gravestone in the Cathedral describes him. He lived in the house which, though entered from the chare, fronts the Quay, and is now partly occupied by a "long bar," dignified by the title of "The Scotch Arms." The rest of the house is let off in tenements. It has at one time been a splendid mansion, and still contains many evidences of its former grandeur. The staircase is of oak, with massive rail and elegant spiral balusters. The principal room of the first floor is panelled in a very superior way, with well-moulded cornice, elaborate frieze, and ribbed pilasters. The carving is boldly designed and excellently executed. The fire-place seems never to have been at all equal to the rest of the room; but its principal panel has been removed. This was done, it is said, by a former mayor of the town, who carried off the panel to the Mansion House, but afterwards took it to his private residence. A large room on the second floor is also panelled in a much more simple, but still very effective manner.

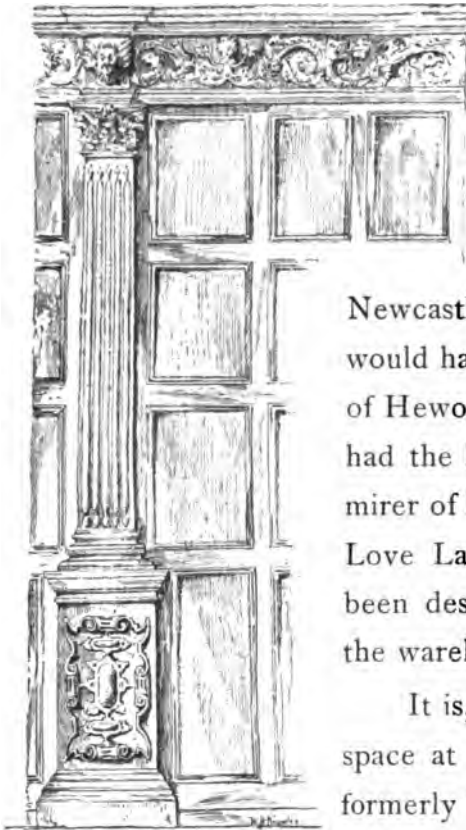
Ralph Cock was one of the wealthy merchants of Newcastle of his day. He died in 1653, leaving four daughters, whose personal beauty and material wealth gained them the sobriquet of "Cock's canny hinnies." We need not wonder that they married most eligible husbands, albeit these were all merchants of Newcastle.\*

\* Dorothy, the eldest, married Mark Milbank, who was sheriff in 1638 and mayor in 1658 and 1672. He supplied Charles II., whilst in exile, with considerable sums of money, in return for which, at the Restoration, he was offered a baronetcy, but this he declined in favour of his eldest son, Mark Milbank of Halnaby. He is said to have been the great grandson of one Ralph Milbank, who had been cup-bearer to Mary Queen of Scots, but, having incurred her displeasure by fighting a duel, he fled into England and purchased an estate at Chirton, near North Shields. The diary of Thomas Kirk, of Cookridge, Yorkshire, supplies us with a curious link in the history of Dorothy Cock and her husband:

"Friday 18th [May, 1677], we saw St. Nicholas Church; there are several pretty monuments therein. We saw a grave made for a poor alderman of the town (old Milbank); his poor widow was in great distress how to defray the funeral expenses, having but 7*l.* in the house; her jointure was 1100*l.* per annum, and 15,000*l.* in money."

Ralph Cock's second daughter, Jane, married William Carr, of Coxlodge, who was most probably a descendant of the George Carr, of Newcastle, whose remarkable monument in the Cathedral I have already described (see page 116). Ann, the third daughter, married Thomas Davison, who was mayor in 1669 and 1673, and governor of and benefactor to the Merchants' Company. The fire-place in his house on the Sandhill I have mentioned in a previous chapter (see page 10). Cock's fourth daughter, Barbara, married Henry Marley, who is believed to have been a son of the famed Sir John Marley.

The last of the Quayside chares is Love Lane, styled Gowlar Row in 1557 and Gowerley Chare in 1593. Gray calls it Gouddy Raw, and in a deed of 1666 it is described as Gowerley Rawe, *alias* Love Lane. Near the lower part of its east side are two old half-timbered buildings, now in a sad state of



IN COCK'S HOUSE.

dilapidation, and hastening towards their downfall. The one best-known fact of Quayside history is that John Scott, afterwards Lord Eldon, was born in this lane, and that, save for the alarm into which the Young Pretender put even the coal-fitters of loyal

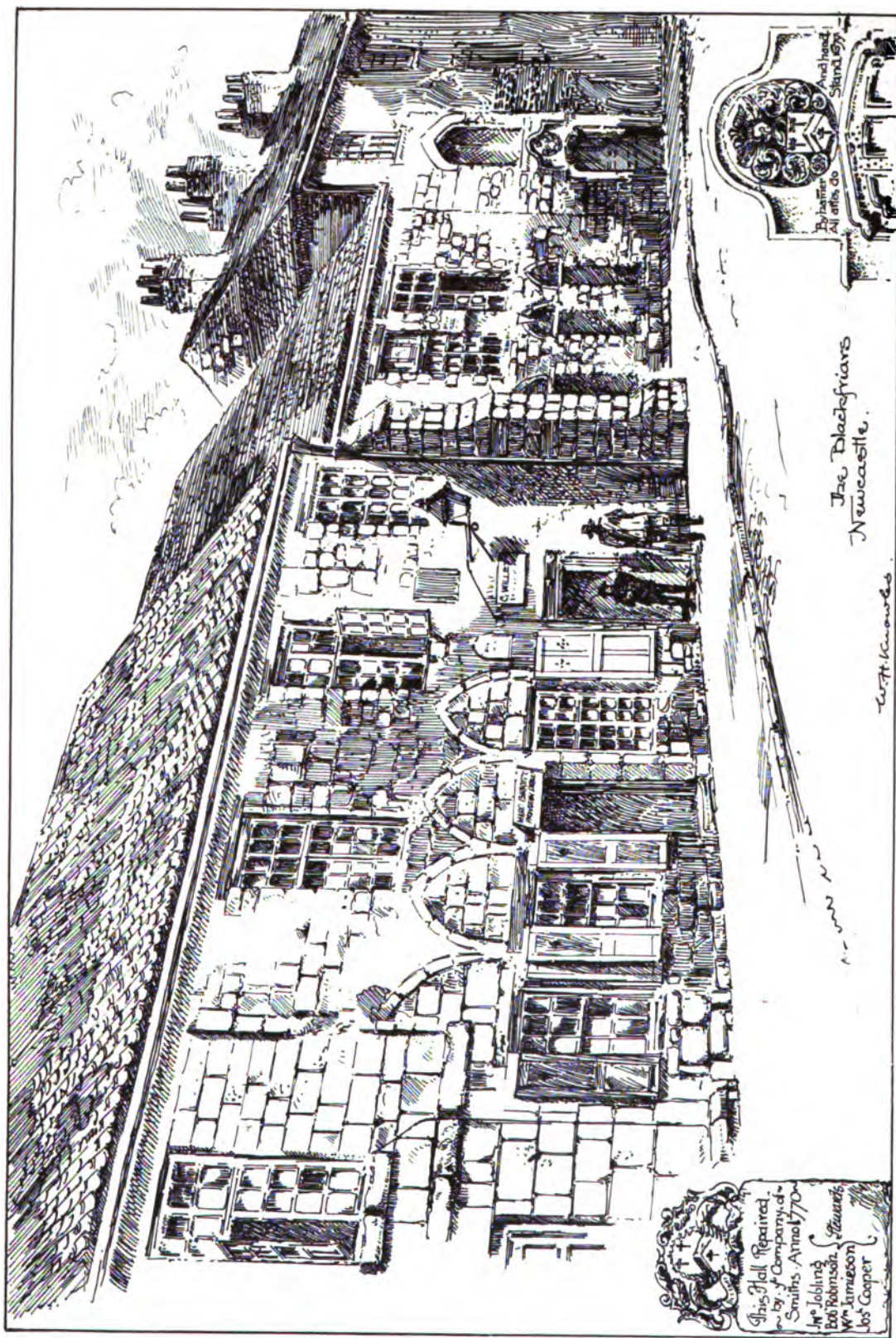
Newcastle, his elder brother, William Scott, Lord Stowell, would have been born here also. As it was, the village of Heworth, where for safety his mother had been taken, had the honour of his nativity. The most devoted admirer of lord chancellors will seek vainly in this unlovely Love Lane for the home of the Scotts. It has long been destroyed, and its site is now occupied by one of the warehouses on the west side of the lane.

It is, perhaps, worth while to mention that the open space at the head of Cock's Chare and Love Lane was formerly known as Gulleraw Green, though I can offer no suggestion as to the meaning of the name.

We have now almost, though not quite, reached the end of the old Quayside. We have one last alley to penetrate, though this is not and never has been called a chare. It is now, it would almost seem profanely, styled Bethel Lane. The seeker after vestiges of our ancient town must not pass it by. He will find in it, if he seek carefully, a portion of the old town wall. On the east side of the lane, the houses are built against and partly upon the only remaining fragment of that portion of the wall which stretched from the Sand Gate to the Wall Knoll Tower.







## THE BLACK FRIARS.

In mediæval times Newcastle was an important Border stronghold, and, for this reason, was an abode equally attractive to merchants and monks, to the worldly and the unworldly. Its walls sheltered quite a number of monastic establishments. The nuns of St. Bartholomew had a house the site of which is not exactly known, but the south side of Grainger Street, opposite the end of Nun Street, may safely be regarded as its immediate vicinity. The Franciscans, or Grey Friars, had their home where Anderson Place stood in later times. The Carmelites, or White Friars, were first established on Wall Knoll—where they were succeeded by the Maturine or Trinitarian Friars—but afterwards removed to the west side of Clavering Place, a site which had been previously occupied by the Friars of the Sac. The Austin Friars had their house behind where the Jesus Hospital now stands, and the Dominicans, or Black Friars, were established in what is still known as the Friary.

It is with the Black Friars, often called the Preaching Friars, that we are now concerned ; for of all the monastic establishments within our walls, theirs is the only one of which any considerable remains now exist. Their order was introduced into England in 1221, and at least as early as 1240 they had acquired a home in Newcastle. On the 2nd November, in that year, Henry III. gave to each of the Friars Preachers dwelling in this town, and to each of the Friars Minors at Hartlepool, a tunic made of four ells of cloth, and of the value of twelve pence. Sir Peter Scot, and his son Sir Nicholas Scot, are said to have been the founders of the house, and this is probably correct, for in an inquisition taken at Newcastle in 1442, as to who was the next heir of John de Hawkeswell, the lineal descendant of the Scots, Sir Peter is described as "the founder of the house of the Friars Preachers in the town of Newcastle upon Tyne."\* The site of the house, however, is said to have been given by

\* Sir Peter Scot was the first mayor of Newcastle. He held that office in 1251 and two succeeding years. Sir Nicholas was one of the four bailiffs in 1254, 1257, 1258, 1262, and 1263, and mayor in 1268 and 1269.

three sisters, "whose names," as Bourne says, "have long since been ingratel-fully buried in oblivion."

Henry III., on the 6th November, 1263, in consequence of an inquisition held before Adam de Gesemuth, sheriff of Northumberland, and the mayor of Newcastle, granted to the brethren of this house that an aqueduct, which they had constructed from a certain well beyond their court to their house, and from thence into the town itself, should remain in the state in which it then was, and that, for the use and advantage of the town, the friars should have and hold the said aqueduct for ever.

Every monastic house had its library. That possessed by the Black Friars of Newcastle contained treasures which even the bishop of a distant see cared to consult. William de Merton, bishop of Rochester, in 1275, bequeathed by will ten marks to the brethren of this house, and directed that a book which he had borrowed from their library, entitled "*Epistolae Paulae Glossatae*," should be returned.

The west part of the Town Wall of Newcastle was erected in the early years of the reign of Edward I. When this was done, that portion of the wall which still stands behind the south end of Stowell Street was carried through the garden of the friars. In consequence of this, Edward I., on the 8th September, 1280, granted them permission to make a narrow gate, which in a later grant is called "a postern," through the wall, in order that they might enjoy ready access to their garden, reserving to his constable and to the sheriff of Northumberland the right to close it up at the royal pleasure.

After a time a deep foss was dug round the wall. This presented a new obstacle to the friars. A licence, however, was procured from Edward II., on the 4th June, 1312, giving them liberty to construct a wooden draw-bridge, five feet in width, across the new foss, by which they might pass "from their house within the wall of that town, by their postern of the said wall, into their garden beyond the foss aforesaid." They were also permitted to make a palisade on each side of the foss and the garden, where the garden-wall had previously stood, on the condition that, in time of danger, both bridge and palisade should be removed with all haste.

During the troubled relations with Scotland, which extended through the reigns of the first three Edwards, the English kings were often at Newcastle, and, with their retinue, seem usually to have been lodged in the house of the Black Friars. Edward III. was at Durham on the 18th April, 1333, and next day came forward to Newcastle. On his arrival, as was customary, he was met by an imposing procession, in which, on this occasion, 26 Friars Preachers took part.

For the story of the protracted struggle by which Edward III. sought to restore the kingdom of Scotland to Edward Baliol I have no space. It must suffice to mention that on the 19th June, 1334, Baliol did homage to the English king, in the church of this house, for the crown of Scotland. On this occasion, as a recompense for the cost and labour which Edward had incurred, Baliol alienated to him and his successors a large part of the southern counties of Scotland.

In the following autumn the king was here again, and was present on All Saints' day in the church of this house when Philip de Weston, a royal chaplain, celebrated his first mass. The king presented to him a silver gilt goblet, with foot and cover, weighing 37s. 1d. in silver pennies, and valued at 55s. 7d.

In return for the hospitality which the king and the royal family had received from the friars during a great part of October and November in the same year, he gave them ten quarters of corn worth 50s., a tub of flour worth 40s., and a cask of wine worth £5.

On his return from Roxburgh in the following February he gave to the thirty-two friars who dwelt here an alms of 10s. 8d. for a day's food, whilst a present of 20 quarters of corn, worth 100s., recompensed them for again sheltering royalty for a brief period. On the 7th March, and again on the 3rd July, 1335, an alms, in each case of 100s., was given to the friars by the king's order, in consideration of the injuries their buildings had sustained during his visits.



In the same year the king spent Christmas here, and on Christmas Day heard three masses in the church, when he made an offering of 9s. 4d. in honour of the great festival.

In October of the following year, when on his way to Bothal, the king gave the friars a cask of wine worth 100s. for celebrating mass in their church.

In or shortly before the year 1341 a riot took place at Newcastle between the townsmen and the men of the earl of Northumberland. The earl of Warren, then warden of the Scottish marches, was here. He had taken up his abode, perhaps I ought to say his refuge, in the house of the Black Friars. The inhabitants, who seem to have been greatly incensed against the earl, made an attack upon the friary, when its gates were thrown down and broken. The prior and brethren wished to make and set up new gates, but the people would not permit them to do this. So the friars applied to the king, and he, on the 6th December, 1341, in consideration of masses to be celebrated for his good estate and for the souls of his ancestors, gave the brethren his royal license to construct and erect new gates, that they and their successors might "have and hold the same for ever."

Bishop Hatfield, in 1380, granted license to the prior and brethren of this house that such of its brethren as were in the order of the priesthood might celebrate mass in the church of St. Nicholas, *and in any of the chapels belonging to that church,\** either for the souls of the living or of the dead, whenever called upon to do so by the written or noncupative will of a parishioner. The friars were, however, required to ask the permission of the vicar for the time being before celebrating such masses, and he, on his part, was enjoined to place no impediment in the friars' way, so long as no injury resulted to the church itself. The harm which the bishop seems to have feared might possibly result from the privilege accorded to the friars, and which he appears to have been

\* The Latin of the italicized words is, "singularisque capellis eidem ecclesiae pertinentibus." These chapels I take to be what are now the churches of St. John, St. Andrew, and All Saints. I see, however, that Mr. Welford translates "and the chantries thereto belonging." It is, nevertheless, difficult to understand why the privilege should be restricted to the mother-church, and it must be remembered that the other churches, which were really parochial chapels held by curates appointed by *the vicar of Newcastle*, are often styled *capellae* in ancient documents.

especially anxious to guard against, was "a bad example to the secular priests of disobedience, and of absenting themselves, in an illicit way, from the matins and other canonical hours."

We learn from the will of lord Scrope, which is dated 23rd June, 1415, that this house included the abode of a recluse, to whom he bequeathed the sum of 13s. 4d.

About the year 1536 one Richard Marshall was prior of this house. He was a man of some note in his own day. When Henry VIII. threw off his allegiance to the pope, and declared himself, under God, the supreme head of the church in England, Marshall preached openly against the new doctrine. By so doing he incurred the king's displeasure, and found it prudent to speedily quit the kingdom. After his departure he addressed a letter to his brethren in Newcastle, which, whatever we may think of his theology, gives us a high opinion of his intellectual attainments. I regret that I can only afford space for a few extracts from this letter. It is addressed "to y<sup>e</sup> fathers and brethryn of the convent of Blake frers in nowcastel." The prior says,

"The caus of my writyng to yow ys, thys time, to show yow that for feyr of my lyve I ame fiede. For becaus of my prechyng in advent, and also in lent y<sup>e</sup> fyrst sonday, I am notyde to be non of y<sup>e</sup> kyngs frends, thof awl be yt y<sup>t</sup> I love y<sup>e</sup> kyng as a trw chrystyn man owght to do: but [*i.e.*, only] by caus y<sup>t</sup> I have not, accordyng to y<sup>e</sup> kyng's comandment, in my sermons both prayd for hym as y<sup>e</sup> supreme hede of y<sup>e</sup> church, nether declaryde hym in my sermons to be y<sup>e</sup> supreme hede of [the] church. \* \* \* I was also admonyshyde shortly to prech in Nowcastell, and both to pray for hym as y<sup>e</sup> supreme Hede, and also so to declare hym unto y<sup>e</sup> peple. W<sup>ch</sup> thyng I can not do lawfully, \* \* by caus \* \* seconde, yt ys agans y<sup>e</sup> doctryne of y<sup>e</sup> church \* \* , w<sup>che</sup> doctryne of holy church I was swoen openly in y<sup>e</sup> universite of oxfurde to declayre yt to my powr, and ever to styke unto yt. \* \* \* Sevently, yt ys agans my profession w<sup>che</sup> I made to be obedient to y<sup>e</sup> master of y<sup>e</sup> holl order and successors accordyng to y<sup>e</sup> institutions of frers prechurs, whoe in yt evydently declaryde y<sup>t</sup> *ordo nost' est sum'o Pontifici Romano im'ediate subjectus*. For thes sevyn cawsys I can nat lawfully do as I was comaundyd of y<sup>e</sup> kyng by hys letters, nether as I was admonyshyde of his servant and cheplayn. Wherfor I cowde not abyde in englonde w<sup>t</sup>out fawlyng in y<sup>e</sup> Kyng's indignation, w<sup>che</sup> as y<sup>e</sup> scriptur says ys deth: *Indignatio, i'quit, principis mors est*. Thus I have thowght yt better for me to fley and gyve plays to yre [ire]. \* \* \* I ame in hartt wel wylling to dy in y<sup>e</sup> my opynyons, not w<sup>t</sup>standyng I feyll my fleche grwg w<sup>t</sup> deth. Wherfor, fathers and dere brethryn, awl for y<sup>e</sup> premyssys by y<sup>e</sup> present writyng I gyve up myn offyce and requyeys you to chwys yow another prior. Secondary, I besyke yow awl to pray for me as your

R

powr brother in Chryst, and now in Chryst's caws departyde from you. So comyttyng my self to y<sup>e</sup> . . . . . who ever save yow awl, as I wolde be sayvye my self. Amen.

Vester, Richard Marshall."\*

Marshall's successor was Rowland Hardyng. On the 9th October, 1537, a covenant was entered into between the new prior and Robert Davell, arch-deacon of Northumberland and master of the Virgin Mary Hospital at Newcastle, that, for the sum of £6 18s., received from Davell, by the prior and convent "in their great ned and necessitie," they,

"Every day frome the date hereof for evermore betwixt the owr of six of the clock in the morning and the owr of niene of the same morning before the Pyctur of our lorde named the Crucifix, that is, betwixt the cloyers and the utter quire doore, within the Church of the same Convent shall upon their knes kneeling devoutly singe an Antem of the holy cros begynnyng *O Crux &c.*, with the versikle *Adoramus te Christe Jesu, &c.*, with a collect of the same *Domine Jesu Christe fili Dei vivi, &c.*; the which soe doon thei shall devoutly say, for the Sowles of Willm Davell, John Brygham, late of the Towne of Newcastle, merchant, their wyfes and children, with their benefactors and all Cristyn soulls, *De profundis, &c.*, with the prerres thereto belongyng concludyng or endyng w<sup>t</sup> the oracion of *Absolve quesum' Domine* and *Sede ad dextram, &c.* \* \* \* And furthermore the seid prior and convent covenants grants and promyses \* \* \* that if the Antem and prayers be not songe and seid [at the] ower and place as ys afore rehersed be the space of two days that then for every suche defalt that they shall sing a solempn dirige w<sup>t</sup> Masse of Requiem w<sup>t</sup> note, sendyng the belman about the saide Towne to notifie the same, that some may come to the seid friers to make oblacion for their friend sowles and all Cristyn sowles."

But the time was rapidly approaching when within the walls of this house

\* This is not quite the last we hear of Marshall. In John Foxe's "Acts and Monuments," we have an account of his preaching at St. Andrew's, Scotland, about the year 1551, and contending that the *Pater Noster* should be said to God only and not to the saints. "The doctors of the university, together with the Grey Friars," Foxe tells us, "who had long ago taught the people to pray the *Pater Noster* to saints, had great indignation that their old doctrine should be repugned," and employed one friar Tottis to refute Marshall. The martyrologist proceeds to give an account of Tottis's sermon. "If we meet an old man in the street," said the preacher, "we will say to him, 'Good day, father!' and therefore much more may we call the saints our fathers!" The controversy caused a schism in the Scotch church, both the clergy and people being divided into two parties on the question of saying the *Pater Noster* to saints or to God only; "in such sort," says Foxe, "that there rose a proverb, 'To whom say you your *Pater Noster*?' " "The craftsmen and their servants in their booths, when the friar came, exploded him with shame enough, crying, 'Friar *Pater Noster*! Friar *Pater Noster*!' who at the last being convicted in his own conscience, and ashamed of his former sermon, was compelled to leave the town of St. Andrew's." Two pasquils, one in Latin and the other in English, were fixed to the abbey door. The latter read thus:

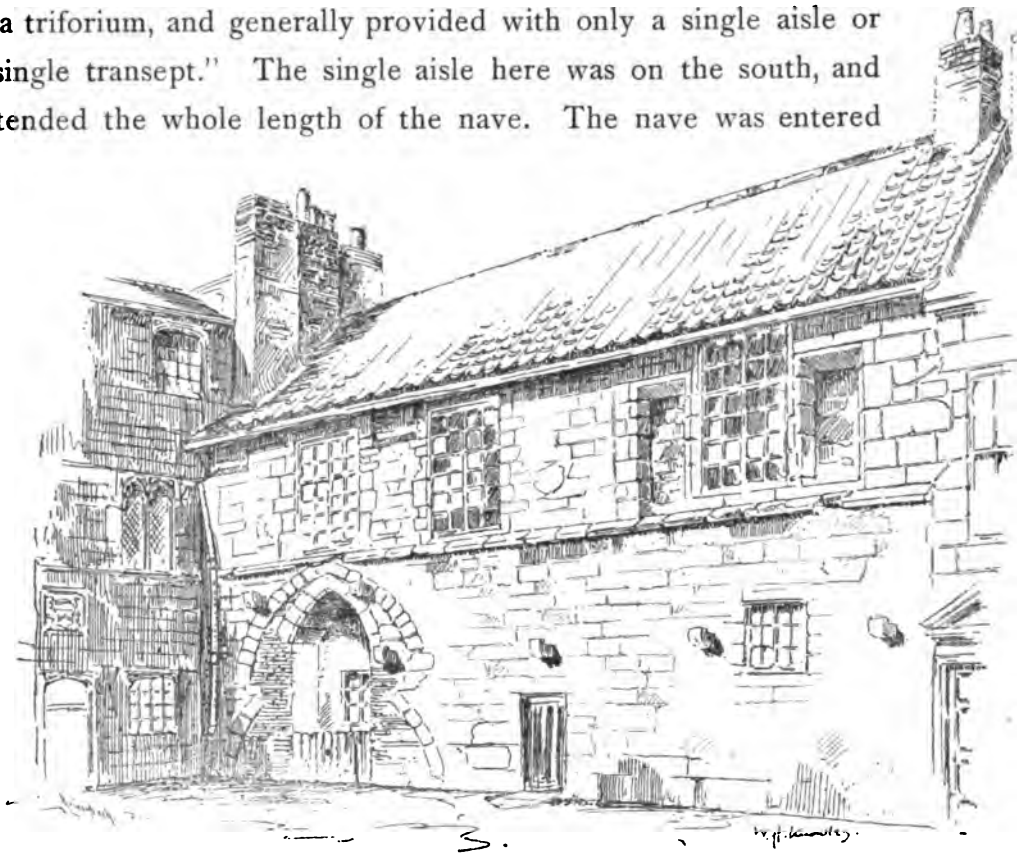
"Doctors of Theology, of fourscore of years,  
And old jolly Lupoys, and bald grey-friars,  
They would be called Rabbi and Magister noster!  
And wot not to whom they say their *Pater noster*!" .

the solemn dirge and anthem of the friars should be for ever silenced. In 1539 came the dissolution of all the smaller religious houses in England. Hardyng was still prior here, and on the 10th June in that year he surrendered the house and its possessions into the king's hands. At that time it contained besides the prior twelve brethren, and its annual value was estimated at 59s. 4d. On the 10th March, 1544, the king granted the priory to the mayor and burgesses of Newcastle for the sum of £53 7s. 6d. and an annual rent of 5s. 11½d. In this grant, besides the house itself, its church, bell-turret, and grave-yard, its messuages, houses, buildings, gardens, orchards, lands, and soil, together with a hall, two chambers, another chamber called "the Crosse Chamber," and other possessions, are enumerated. The king reserved to his own use all bells and lead of the church and other buildings, as well as the lead in the gutters and windows, and all stones, iron, and timber "of, in, and upon the church of the said house."

In 1552 the house itself and its orchards and gardens were granted to nine of the ancient incorporated companies of Newcastle, the Bakers and Brewers, the Fullers and Dyers, the Smiths, the Tanners, the Butchers, the Cordwainers, the Sadlers, the Tailors, and the Skinners and Glovers. All these companies still retain their several properties, and most of them still have their halls or meeting places within the ancient precincts of the friary.

It is impossible, perhaps, to determine the uses to which the greater part of the existing remains of the friary were originally appropriated. These remains extend round the west, south, and east sides of a quadrangular space, which was certainly the cloister garth. So many portions of the structures, however, which surrounded the quadrangle, have been partly or entirely rebuilt, sometimes with old materials, that the difficulty of assigning the parts still remaining to their original purposes is greatly increased. Some of the corbels which supported the timber roof of the cloister may still be seen on the west side, in the walls of the Saddlers' Hall. The church appears to have extended along the whole of the south side of the cloisters. Outside the Tanners' Hall the heads of four arches of an arcade which opened into a south aisle, are,

as shown in the opposite plate, still visible. Unfortunately, the adjoining hall on the west, which belongs to the Butchers, was rebuilt in last century, and no drawing or engraving of its former aspect has been preserved. But drawings of the south side of the old Cordwainers' Hall, which was taken down in 1843, show a continuation, still further to the west, of the same arcade. "The churches of the friars were oblong, and of unbroken length, destitute of a triforium, and generally provided with only a single aisle or a single transept." The single aisle here was on the south, and extended the whole length of the nave. The nave was entered



THE CLOISTERS OF THE BLACK FRIARY (SADDLERS' HALL).

from the cloisters by a pointed doorway, which still exists, near its east end, and on its south side was entered by a second pointed doorway a little east of the termination of the aisle. These doorways are utilized for a passage which leads from the street called the Friars into the quadrangle. The old masonry, including, apparently, parts of two arches, on the east side of this passage, is, I am convinced, a re-erection. Here, too, it should be mentioned that

drawings of the north side of the old Cordwainers' Hall show the ancient clerestory windows over the corbels of the cloister roof. The Smiths' Hall occupies the site of the transept or choir, or both. The outer wall of this portion, immediately east of the buttress which now projects into the street, to the height of the first floor, is of Early English date, and, with its three lancet windows, may be considered to be contemporate in date with the foundation of the house. Till the early years of the present century a decorated window "of the most elegant design and beautiful execution," existed over the windows just mentioned, in the south wall of the Smiths' Hall. It was removed to make way for two large and ugly square windows. It is shown in an old view of the Black Friars preserved amongst the drawings in the Castle. The Skinners' and Glovers' Hall, which was partially rebuilt in 1712, retains several curious original features. On its east side is a pointed doorway, and on its west side are two arches resting on a central pillar. Over these, too, there is an ancient doorway. On the east side of the Saddlers' Hall is a singular trefoiled arch, with a relieving arch above it, which, I feel strongly convinced, covered the "curious *Old Well*," mentioned by Bourne, and which, he assures us, "served the Monastery with Water," and was "called our *Lady's Well*."\* There is an ancient pointed doorway, and a walled up pointed window, on the west side of the Bakers' and Brewers' Hall. A slight examination of the remains is sufficient to show that they have been built at various times; but they are far too incomplete to permit any attempt at a chronology of their architecture.

Amongst the relics of the monastic establishments of Newcastle, preserved in the Castle, are a sculptured rood in stone, a figure of the Virgin sculptured in low relief on a stone slab, and a rude stone basin, erroneously designated a font, all from the ruins of the Black Friary.

\* This theory, I am aware, is incompatible with an engraving of the well in Richardson's "Table Book," said to be taken from a drawing in the possession of the duke of Northumberland. But the drawing or engraving is itself incompatible with the absolute authority of the view of the cloister garth in Brand, which leaves no possible place for such a round-headed recess as Richardson represents.

## THE TRINITY HOUSE.

"The fraternity or guild of the holy and indivisible Trinity in the town of Newcastle upon Tyne" is an institution whereof the origin is lost in the mists of antiquity. It was already in existence in the very early years of the sixteenth century, though how long it had then been founded it is impossible to say. On the fourth day of January, 1505, it acquired, from Ralph Hebburn of Hebburn, a portion of its present site, described as "all that messuage, sellers and garden auntyently called Dalton place lyeing in the Brodchare."\* The society entered into a bond to pay to Hebburn and his successors, as a quit-rent, a red-rose yearly at the feast of St. John the Baptist, "if it be demanded." Forty years before this, the property belonged to John Dalton and Joan his wife. Hence the name it had acquired. John Dalton, as well as his father, Richard, had represented the town of Newcastle in Parliament.

On the same day on which the property was conveyed by Hebburn to certain members of the society, a trust-deed was executed, setting forth the purposes to which it was to be devoted. This document declares that,

"The said Messuage, with the appurtenance befor reherced, and other the premisses, shall be susteyned and reparellled for ever by the said felliship, with their comen purs, by the oversight and appointment of the Aldermen and Wardens of the said felliship, yerely for the tyme being. And within the said Messuage, in such parte thereof as shall be thought most convenient, shall be an Hall for the said felliship, to serve for ther metinges at all tymes, convenient for observinge of the good ordinensez and resolves, ordered and used amonges the said felliship. And in the residue of the same shall be certeyn logyngs, ordered for such of the said felliship as hereafter shall fall or be in poverté, nott able to susteyne them selff, ne [nor] to leffe [live] of ther awn goodes, for such nowmbre of them as shall be thought by the said Aldermen and Wardens for the tym being; to be therto

\* The conveyance from Ralph Hebburn to the brethren of the Trinity House is unfortunately lost. It is, however, mentioned, and a brief abstract of its contents given, in "A Breviat of the Evidences belonging to the Trinitie House," which still exists. In this breviat it is stated to have been dated "quarto die Januarii anno Regni Regis Henrici septimi post conquestum Anglie septimo," [*i.e.* 1492]. On the authority of the same breviat Brand ascribes the purchase from Hebburn to the year 1492, and in this respect he has been followed by *all* later writers on the subject. The date, however, is certainly wrong, for, in the trust-deed quoted in the text, which still exists, though in an almost totally illegible state, and is dated "the fourth day of January the 20th yere of the reigne of Kyng Harry the 7th," Hebburn's deed of sale to the brethren of the Trinity House is described as "bering date the day and yere of the date of this our present wyll and ordenens." The compiler of the breviat has written *septimo* instead of *vicessimo*.

admytted and appointed by the said Aldermen and Wardens, and the consent of the holl fellowship, and ther, and in the same logyng, to have ther abydyng for terme of ther lives, after the ordenens of the said fellowship, for ther good rewles used among them, as therin is expressed and declared ; and after ther dethes, or deth of any of them, others of the said fellowship, that be in lyk condition, to be admytted and appointed to have the same logyng or logyngs, so won in manner and forme as is afor reherced. And over that to have within the said messuage a Chapell and a Prest, to syng and say messe and other divyn syrvyce therin as shall be appointed by the said Aldermen and Wardens for the tym being ; as well the said Prest as the said pore persons so admytted to pray for the good estate of the said Rauff Hebburn, maister John Hebburn, George Hebburn, and ther ancesters sowlys, and for the good estate of the said fellowship, and for the sowlis of such of the said fellowship as be departed or hereafter shall depart to the mercy of God, and also for the sowlys of John Dalton, sumtyme owner of the said messuage, his ancesters sowlys and all Cristen sowlys."\*

On the 9th September, 1524, Thomas Hebburn granted to the "mariners and aldermen of the fraternite and guylde of the blessed Trinitye, fowndede and establishede in the Church of Alhalowes, within the towne of Newcastle upon Tyne," certain lofts and cellars on the north side of their previously acquired property. The deed of gift declares that the aldermen and stewards of the society

"shalle stande and bee feofede of and in the saide loofts and sellers to thuse of the saide fellowshippe and fraternytie for evermoore ; Yeldinge and payinge to the said Thomas Hebborne his heires or assignes within the saide Towne of Newcastle in the vigell of thapostles Peter and Pawlle in the monethe of June a pottelle of wyne yf it be demandede yerelye for evermoore ;† ffor the whiche benevolence and gyfte in manere and

\* The document from which the above is an extract is preserved in a small leather case, and is exhibited as one amongst the many curiosities which the Trinity House possesses.

† The old account books contain many records of the payment of this quit-rent.

1541. It'm p'd for a pottel of wyne for howse farne, 4d.

1630. Item paide for two pottels of wyne to M<sup>r</sup>. Andersonne pro rent pro the howse, 3s. 6d.

1633. Paid for wine att Raphe Fosters and M<sup>r</sup>. Carrs for our land lordes rent at St. Peters eve, 5s.

1637. Spent at Ralph Fosters when M<sup>r</sup>. Andersons wine money was paid, 1s. 11d.

1640. Paid for wine which was sent to M<sup>r</sup>. Henry Anderson upon St. Peter's eve, viz. a pottle white and a pottle clarett, 2s. 4d.

In 1657, an entertainment, which cost 16s. 8d., was given by the brethren to Bertram Anderson in lieu of the pottle of wine due on St. Peter's eve. In 1677, the rent was due to Sir Ralph Jennison, in lieu of which he was entertained at a cost of nearly £8. In 1685, the cost of this feast, still given to Sir Ralph, was over £11, and in 1687 it had advanced to £15 10s. The account book in 1690 has the following items :

To Sir Raiph Jennison, for his rent at Alderman Morton's, £20. 12s. 10d.

["Alderman Morton's" was the Old Custom House Tavern.]

To M<sup>r</sup>. Browne for Aile at Sir Raiph Jennison's treat, 11s. 6d.

In the accounts for March, 1703, occurs the following singular item :

To the Maister's disbursments at the *Red Rose* feast, £5. 12s.

This is the only instance, I believe, in the society's records in which the original quit-rent of a red rose is mentioned.



forme above rehersed the saide Aldermen and Stewardes, bye the consente and assente of the hoole felloweshippe and bretherne of the saide fraternytie, of thaire owne mere mocion, doo grante to the saide Thomas Hebborne, as moche as in thame lyethe, too be a brodere of the said fraternytie, and too be parte takere of all messes good prayers and suffrage whiche shall heraftere be celebrate saide and doone bye the chaplayne and preste of the saide fraternytie, within the Trinitie howse, and at the trinitie altare within the saide Church of Alhalowes for evermoore, with suche obsequies and funeral seremonyes as accustomablye be doone at the buriall of anye brodere of the same fraternytie."

In 1534 the society procured its first charter. Therein it is described as "a fraternity or guild of brothers and sisters." That the society about that time actually included women amongst its members, is rendered certain by the following item in the account of receipts in 1543 :

It'm r'd of Daym Hardyng for her systerhed, 8d.

But a more singular entry occurs in the following year :

It'm r'd of Daym Person for her brotherhed, 6d.

The same charter gave the society license "to found, build, make and construct two towers, with stones, lime and sand, suitable and convenient for signs, one in the northern part of Shelys [*i.e.* at North Shields] at the entrance of the port of the said town, and the other on the hill there."\* They were

\* I have not space for the history of the lighthouses at Shields, although that history is intimately connected with my present subject. The following notes, however, will, I hope, not prove uninteresting.

A few years after the society procured its first charter it was occupied in the erection of lighthouses at North Shields. In 1539 the account books record a payment of 6s. 8d. "for castyng of grownd to be the fowndacyon of the towre." In the same year the purchase of a house at Shields and the erection of the tower, *i.e.* the low lighthouse, cost £8 5s. 9d. The accounts also mention payments for work done in preparing ashlar from the quarry for the lighthouses at Shields, and for "2 bloks and 2 iron pyms" for raising stones at the lighthouses. The high lighthouse, a wooden erection, seems to have been built at Newcastle, and then conveyed by river to Shields. In 1540, in which year the lights were first exhibited, we read,

P'd to Will. Taylyor and 6 men that went wyth hym to helpe for to set up the howse at Shells, 2s. 1d.

Other payments occur "for makyng downe of the stons to Shells," "for caryeng theis stons" and "for ryddyng the grownd." The plasterer was paid 13s. "for dawbyng the 2 howses at Shells." In 1542, Robert Stamp was occupied two days "at parellyng the howsses" for which he received 1s. In the same year the society spent 20s. "for stons att the Freers," which sum John Wilkinson advanced. In the following year, amongst the "uncosts of the stons at the Freeres," is a payment of 6s. 8d. for "caryeng off a keyll and a lyghtner to Shells w<sup>t</sup> stons." At this time "the prest" paid occasional official visits to the lighthouses, for each of which he received the sum of 4d., and in 1546 his stipend was augmented by a payment to him of 10s. for "getheryng of beyknayg thalfe yere."

The charter of James I. granted to the Trinity House the right to charge every English ship 4d. and every foreign ship 12d. for the maintenance of these lighthouses. An order of the Privy Council, dated 9th October, 1613, provides for the increase of these charges to 8d. and 16d. respectively, in consequence of the society having "set up two turrets upon the top of the lighthouses," and having undertaken "contynually to maintayne two candles in every turret."

In 1634 the society purchased from George Ward, of Upton, in the county of York, and Francis, his son, for £5 11s. 2d., a plot of land, 30 ells in length and 60 ells in breadth, called Powe Panns, near the east end of North

also empowered to embattle and turret the same towers ; for the maintenance of which, and to support the expense of " a perpetual light " therein by night, the society was authorized to charge every foreign vessel entering the port of Tyne fourpence, and every English vessel twopence. How the brethren observed the last permission the old account books enable us to understand. Under date 1539 we read,

It'm R'd for 5 hund<sup>d</sup> ande 3 Ynglysh Shypps 2d. every Shyppe, £5. os. 6d.

It'm R'd of 3 hund<sup>d</sup> 44 Alyons, £20. 4s.\*

The charge allowed by the charter was levied on English ships ; but foreign vessels were charged three times the lawful amount. In 1580 the same charge on foreign ships was maintained, and that on English vessels had been advanced to 4d. Between 14th May in that year and 21st January, 1581, 1,021 English ships and 212 foreign ones entered the river, yielding altogether to the Trinity House, for lightage, the sum of £27 12s. 4d.

The society procured charters of confirmation from Edward VI. and queen Mary. A new charter was granted to them by Elizabeth in 1584. This document established the distinction between elder and younger brethren,

Shields, on which the low lighthouse was shortly afterwards rebuilt. In September, 1635, the account books contain the following entry :

Item paid for wheryhire and charges when levery and seisin was made of the sandy ground on which the low light house stands, 9s. 6d.

In 1647, the low lighthouse was either rebuilt or extensively repaired. The cost of whatever was done amounted to about £110.

About the same time, and for many years afterwards, it was the custom for the brethren to go together once a year to Shields to inspect their lighthouses, when they were usually accompanied by the mayor and aldermen of Newcastle. A dinner was provided for their refectation at the low lighthouse. In 1651 the whole cost of this expedition was a little over 27s., including a sum of 8s. 8d. for a side of mutton and a quarter of lamb. In the following year we find the following entry in the account books :

Paid for a quarter of mutton, a quarter of lambe, and fower chickens that daie M<sup>r</sup> Thomas Bonner Maior was at the Low Light, 5s. 6d.

A few years later the feast had become more costly.

1659. Paid which was spent in entertaineing M<sup>r</sup> Milbancke Maior, y<sup>e</sup> Aldermen, y<sup>e</sup> Ministers and Comon Counsell att the North Sheeles Light house, £3. 14. 8.

In 1659 a new high lighthouse, principally constructed of timber, was erected at a cost of about £60.

In 1736 copper reflectors were first used in the lighthouses. In 1773 oil lamps were substituted for candles in both lights. [An open coal fire constituted the light at Tynemouth till 1794.]

In 1775 the low lighthouse was considerably raised at a cost of about £150.

The present lighthouses were built in 1807-8, at a total cost of £10,745 19s. 4d.

\* The *hundred* here is reckoned as 120.

and probably conferred other additional privileges ; but the charter itself is lost, and a copy of the first part of it is all that now exists.

In January, 1606, a new charter was granted by James I. After detailing the way in which the society's officers should be elected, it proceeds to confer on the fraternity certain powers of jurisdiction over the seamen and mariners, who "shall happen from tyme to tyme to resorte to the river of Tyne, the creeks and members of the same, that is to say, Blithe, Sunderland, Hartlepoole, Whitby and Staithes, and all other creeks and members belonging to the said porte of Newcastle upon Tyne." Within the same limits the right to appoint pilots is also conferred on the society, and the charges which were to be paid to such pilots are specified. The brethren appear from their first establishment to have collected primage from all vessels entering the river, but this is the first existing charter in which their right to do this is mentioned. The further right of "appointing, setting, limiting, boying, canning, marking, and beaconing of the said river of Tyne," in the extended sense which includes Blyth and Whitby, and of "renewing, repairing, and removing of the same as occasion shall require" was given to the society, with the further privilege of laying a charge for these things on all vessels entering this port or its members.

The trust deed of 1505 mentions "a gardyng with its appurteinance" as forming part of the Trinity House property. For more than a hundred years after this time the garden was maintained. In 1623 Isabell Motion received 2s. 6d. "for y<sup>e</sup> garden and keepinge it." In the following year "the gardner, for trymyng the garden, settinge and sowinge," received 12s. "Seydes and hearbes to the garden" cost 7s. 8d., whilst 2s. 6d. was paid "to another gardner to make an allye with camamylle and to furnysh with pinkes whair neade ys."

A frequently recurring event in the past history of all maritime towns was the visit of the press-gang. The leaders of the gang, or "press-masters," seem usually to have been well treated at the Trinity House. Items similar to the following frequently occur in the account books :

1625. Bestowed upon the presse M<sup>r</sup> and hys assocyates dureing the tyme of hys beinge heare, £1. 2s.

1635. Paid for a dinner for entertain<sup>re</sup> of M<sup>r</sup> Cowdale the pressmaster and his partner,  
£2. 15s. 11d.

1636. Paid Eliz. Wynn for a dinner when the pressmaster M<sup>r</sup> Ray and M<sup>r</sup> Bickley were  
entertained by the Trin. Hos., £3. 13s. 10d.

In 1627, the society secured, from the Trinity House of London, a lease of the lightage and buoyage of the river Tees at a yearly rent of £35. The brethren maintained the lighthouses and buoys and received certain dues from all vessels entering that river. The lease was renewed from time to time, the rent being frequently advanced, till 1680, when the last lease terminated. During this period the brethren of Newcastle seem to have considered it desirable to preserve kindly relationships with those of London. Evidence of their own good feeling was often shipped from the Tyne to the Thames. In the old account books there are many such entries as the following :

1629. To William Cooke for a cagg of sturgeon which was bestowed upon the M<sup>r</sup> of the Trinity house of London, 25s.

1633. For 2 salmons baked in paste and one boiled with a kitt sent by George Clarckson to the Trinity ho<sup>se</sup> of London, 32s.

1635. To Rob. Elger cook for 7 salmons, 6 boiled and one baked, £2. 4s. 3d.

Paid what I [the secretary] paid for boat hire and charges to and at Shields when I shipt them to be delivered to masters of the Trinitye house of Deptford Strand, 3s. 4d.

1636. Paid Robert Elger cooke for seven salmons, 6 boyled and one baked and for 6 black cockes baked in two pyes and for butter, meal, kitts, spice and labor, £3. 14s. 0d.

In 1632 the Trinity House underwent extensive repairs, and the sum of £4 was paid "for newe paintinge and gildinge the greate gatte into the Brode Chare." In 1634 and 1635 the repairs were continued, and certain new apartments were built for the use of the poor.

In June, 1633, Charles I., on his way to Scotland, spent two or three days at Newcastle. On the 5th June he sailed down the river to Tynemouth, when he was escorted by the brethren of the Trinity House. They took the opportunity of presenting a petition, or rather a complaint, to the king, pointing out, in a way which reminds one of Gardner's "England's Grievance," the injury being done to the river by the "quantitie of ballast and rubbish" which "daylie doth falle" from certain ballast quays and staithes, the owners of which are enumerated, and amongst whom are mentioned Sir Peter Riddell,

Thomas Liddell, and Ralph Cole. The last-named was at that time mayor, and had entertained his majesty at dinner on the preceding day, when he received the order of knighthood. The account books contain at this period the following item :

Spent at Rob. Younges for victuals and drink when the king went down to Sheelles, 10s.

The old account books of the Trinity House throw considerable light on the history of Newcastle during the civil wars. After the battle of Newburn, part of the English army was quartered in the house :

- 1640. September. Paid for five dozen of bread and half a barrell of beare which was given the English soldiers which lay in the house, 8s.
- October. Paid for cariinge wood out of the roomes the soldiers came to, 1s. 2d.  
Paid a wright two daies naylinge up doores and making up pe'titions  
when the soldiers came, 2s. 8d.
- November. Given to the presoners, 8s. od.  
More given to the presoners that were shott in the scremedge at Newborne, 2s. od.  
Paid which was given towards the preferringe the petition at Rippon to the English and Scottish Committee by M<sup>r</sup> Strangeways and M<sup>r</sup> Holmes, aboute the greate Sess the Scottish Army inflicted upon us, 15s. od.
- 1641. January. Givin the poor in the house towards their maintainance in this scarce tyme, the Scottish Army beinge nowe here, 10s. od.
- 1642. March. Paid which was spent by the M<sup>r</sup> and brethren at severall tymes, the tyme they were pressinge seamen for his Ma<sup>ties</sup> service, 7s. 6d.

At the close of 1642 queen Henrietta Maria was at Rotterdam, preparing an army and securing money and ammunition for her husband's service. Her intention was to sail into the Tyne. On the 19th January, 1643, she embarked at Schiveling, near the Hague. The brethren of the Trinity House, whose political sympathies appear to have been with the king, had been informed of the queen's expected arrival, and prepared to meet her. Under date of 23rd January the account books contain the following items :

Paid for wherry hire and charges to Sheeles about the Queen's majesties arrivall at Tynmouth, 4s.

Paid for wherry hire when M<sup>r</sup> Dixon and M<sup>r</sup> Stobbs went to Sheels to attend her majesties arrivall there, 3s.

The vessel in which the queen sailed, however, was driven back by stormy

weather to the shores of Holland. On the 16th February she again embarked, and once more the brethren went down the river.

Paid for wherry hire to Sheeles with Mr Robert Blythman and other of the brethren to wate upon the Queen's mat<sup>tes</sup> arrivall at Sheeles, 2s. 6d.

On the 20th the queen's vessel was near Scarborough, but contrary winds prevented her sailing to the Tyne, and on the 22nd she landed at Bridlington Quay.

After the withdrawal of the Scotch army from Newcastle, in August, 1641, the government of the town was soon once more in the hands of the royalists. William Cavendish, marquis of Newcastle, was governor, and Sir John Marley was mayor. The cost of garrisoning the town for the king's service was great, to meet which all available resources were taxed to the utmost. In January, 1643, the Trinity House contributed £100 towards the maintenance of the garrison, and in the society's records, under date 22nd September, in the same year, occurs the following singular entry:

A note of the plate and money lent Mr Maior for maintaining his Mat<sup>tes</sup> garrison at Newcastle.

Imprimis one Cann, one beare boole, two Spooones, one broken Spooone, one large silver salt with a cover, twelve spoones, one chaist [chased] Cupp, one small wine Cup, cont[aining] eighty eight ounces and a halfe, value, £24 6s. 9d.

It'm. five wine cupps, fower beakers, three silver booles, and two silver spoones, cont[aining] seaventy eight ounces, £21 9s.

It'm in readie money, £20 17s. 7d.

Soma tot. £66 13s. 4d.

When Newcastle was besieged and taken by the Scotch army on the 19th October, 1644, the Trinity House was one of the places plundered by the besiegers. We have no account of the extent of the spoil taken, but a pair of globes which had been seized as booty by a Scotch soldier was recovered for the sum of 10s.

In 1648 part of the house was used as a prison. The accounts record the following amongst other payments:

August. Given to the presoners in the Trinity house towards their releife, 8s.

Paid two laborers for takeinge downe and removinge the mast which the Soldiers had sett up in the Hall to clime upone, 6d.

Paid for mendinge places in the house which the soldiers had spoiled and broken downe, 1s. 3d.

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After the battle of Dunbar, on the 3rd September, 1650, a number of the Scotch prisoners who were sent into England were lodged in the Trinity House.

Paid to two men that watched the presoners and the garde that they did no harme the first night the Scotts presoners came to the Trinity house, 2s.

Paid for makinge cleane the great Chamber which was lately made a preson, 5s.

About the year 1647, the north seas were infested by pirates, many of whose victims were from time to time relieved by the brethren of the Trinity House. In the accounts for the year named we read:

Given a Frenchman taken by Pyratts and his diett, 5s.

Given a Scotchman that was taken and his diett, 4s. 6d.

Given 4 Frenchmen that was taken, 12s. 6d.

Given a poore boy was taken by Pyratts, 2s.

Given seven shipbroken Frenchmen was taken by Pyratts, £1 1s. 9d.

In January, 1656, a letter was addressed, by a committee of the Privy Council, to the Trinity House of Newcastle, asking for a copy of the society's charter, and an account of its organization. The reply is valuable for the full information it gives as to the state and resources of the fraternity at that time. The brethren declare that they are "possessed of a convenient house or hall for the publique meeting of their societie," and have "likewise divorce hospitable roomes for entertainment of such poore seamen as need their care and charitie." They further state that they "have always under their charge twelve poore persons att least, either seamen or their widdowes, who have their monthley pensions, chamber and fireing, with other necessary accomodacions for their comfortable being." The letter proceeds to say,

"They keep constantly two roomes with beds and fireing for shippbroken men and other maimed seamen comeing to them for releife, as well strangers as others, who dureing their stay have their diett and other necessaries, till they be fitt and desireous to returne to their dwellinge, who goe not from them without some money for their expences homeward."\*

\* The "roomes, for shippbroken men" and others, here mentioned, are called in the account books "guest chambers." One such room is mentioned under this name as early as 1544. In the accounts for that year we read:

It'm p'd ffor weshen the gest cham<sup>r</sup> clothe, 6d.

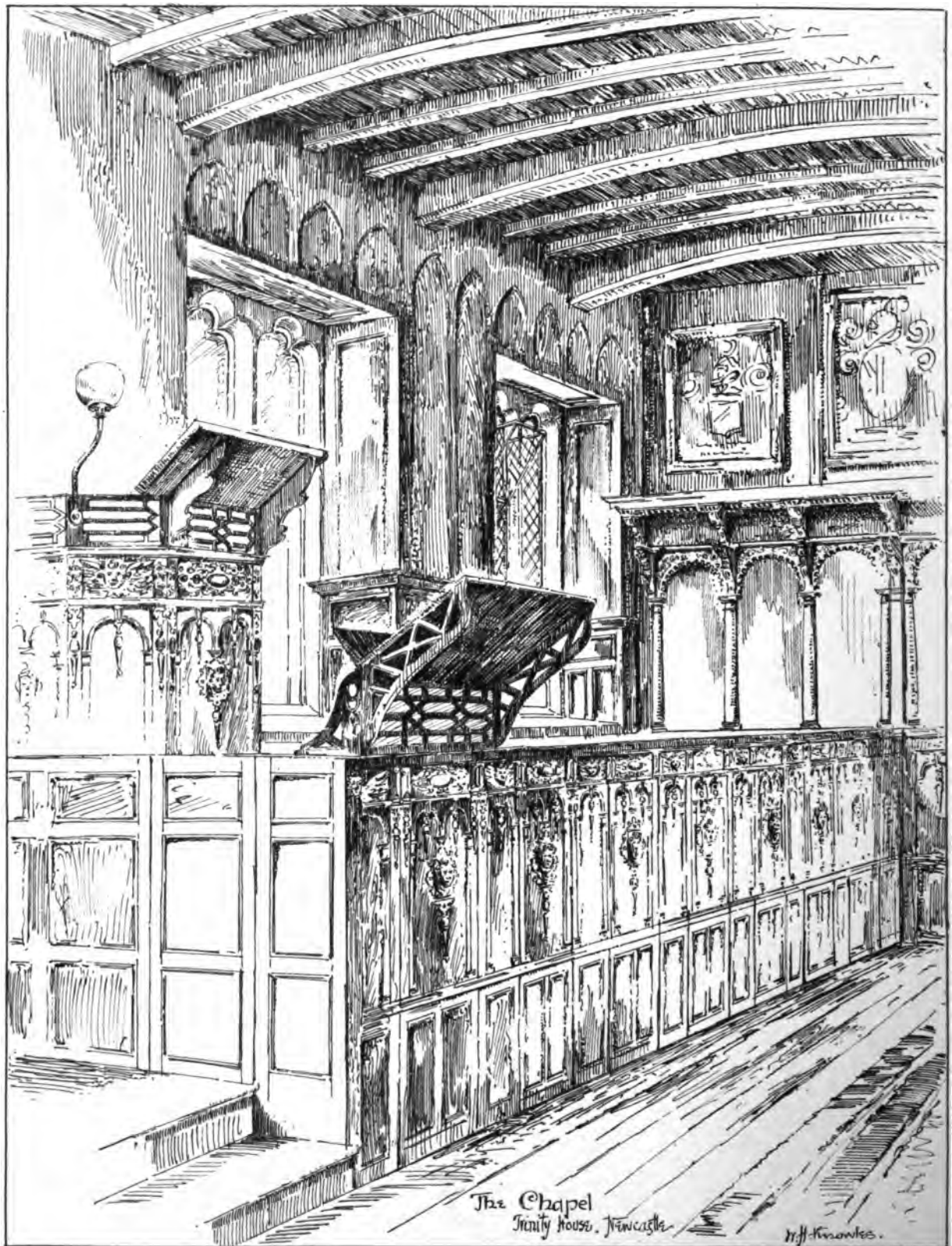
It'm p'd ffor candyll to the gest chawm<sup>r</sup>, 3d.

It'm p'd ffor sope to wesh the gest close [clothes], 8d.

It'm p'd ffor strowe for gest beds, 5d.







The Chapel  
Trinity House, Newcastle

H. H. Kneller.

Photo Lithographed & Printed by James Ashman, 6, Queen Square, W.C.

The brethren further say that "there are alsoe, thorough the late increase of shipping in this porte, very many other aged, maimed and necessitous seamen, poore orphans and widdows who are now and then, according to their abilitie, remembered by them."

On the 21st October, 1663, Charles II. granted a new charter to the society, which, beyond increasing the rates of primage, lightage, and buoyage, and exempting the brethren from military service on land and from being summoned to serve on juries, conferred no new privilege.

The last charter granted to the society is that of James II., which is dated 1st July, 1687. The charges for lightage are again increased, and the exclusive right of placing pilots on board all foreign vessels sailing to the port of Newcastle "or any of the creeks and members of the same," is conferred on the fraternity.

The present hall was built in 1721 at a cost of £669 7s. 6d. The gateway leading into Broad Chare was rebuilt in 1794.

In 1801 the society obtained an act of parliament, which further increased the dues for pilotage, lightage, and buoyage, and created the haven of Holy Island a member of the port of Newcastle.

#### THE CHAPEL.

From the time of its establishment the Trinity House has been a religious institution. The trust deed of 1505 provides for the maintenance of a "Chapell and a Prest" within the precincts of the house; and Thomas Hebburn's deed of gift in 1524 further mentions "the trinitie altare within the churche of Alhalowes" as being supported by the brethren and served by their chaplain.

In 1627 a sum of 5s. was paid to Elsabeth Waneless for "keping the gestes chamber." In 1629 the windows of "the gest chamber" were glazed. In 1652 we find the following items:

Paid for beddinge for the house use, vizt 3 paire of blankets, 4 coverletts, 18 yards and halfe of tickinge, is, £5 1s. 6d.

For a chist to laye them in and halfe a pounce of hopes to keepe them from mothes, 7s. 3d.

Paid for two stone and eleaven poundes of feathers for fillinge two bolsters and two pillows for the gest beds, 19s. 6d.

In the society's oldest account book we read, under date 1539,

It'm p'd to the prest for his yere's waygis, 53s. 4d.

In the following year his stipend was raised,

It'm p'd to the Prest of his waygis for 3 quarters, £3.

Other expenses of an ecclesiastical nature were incurred from time to time.

1539. P'd for a deryge and pawx and for bereyng of a poor woman, 8s. 6d.

1540. It'm p'd to Wyllm Hette for helpyng the morne messe, 2s.

It'm p'd for Sallmis and deryge, 7s. 6d.

It'm p'd for weshyn th altar close [cloths] and for candyll, 1s. 3d.

1541. It'm p'd for Sallmys and deryge and for holdyng the lyghts, 7s. 6d.

The poor people maintained in the house were required, as we have already seen, to pray for the souls of the Hebburns, the Daltons, and all the members of the fraternity who "be departed to the mercy of God." For this reason they were styled "bead-folk,"\* or, as the account book spells it, "bedfolk."

They are thus mentioned in the following amongst many other entries:

1540. Item paid to the bedfolk at serten times this yere, 5s. 10d.

It'm p'd for 20 chalder of colls to the bedfolk, 17s. 4d.

1541. It'm p'd to Richard Clark for wax to the bedefolks, 4d.

It'm p'd to the bedfolk agaynst fasterns hewyn,† 1s. 0d.

It'm p'd to the bedfolk agaynst ester [Easter], 2s. 4d.

It'm p'd to the bedfolk at halhallowmes, 2s. 4d.

It'm p'd to the bedfolk for candyll to pray, 2d.

It'm p'd to the bedfolk agaynst Cristinmas, 2s. 4d.

It'm p'd to the bedfolk for candyll at Candyllmes, 4d.

The chantry or altar maintained by the brethren in All Saints' Church prior to the Reformation is not mentioned in any of the lists and accounts of the dissolved chantries. The reason doubtless is that it never had an endowment, but was maintained from year to year by grants from the funds of the house. About the time of the dissolution of chantries the society's income was not equal to its expenditure, and the brethren were under the necessity of borrowing money from one of their members, John Wilkinson, who occurs as

\* The Saxon word *bead* means a prayer. When little round balls, strung upon a cord, were adopted as a means of numbering the prayers repeated, they also came to be called *beads*, and now the word is used of all such balls. A *beadsman* means the occupant of an alms-house, because in pre-Reformation times such houses were instituted that the inmates might pray for the soul of the founder.

† Fasterns, fasten or fasting even, means Shrove Tuesday. It was formerly a season of great rejoicing and excess. See Brand's "Popular Antiquities."

"head of the house" from 1542 to 1550, and was the first master, the government of the fraternity, previous to the first-named date, having been entrusted to four "aldermen." As part security for the sums advanced, the silver plate of the dissolved chantry was placed in Wilkinson's hands. In 1547 the house owed him £14 14s. 4d., towards the payment of which sum the plate was sold. The following entry in the account book records this transaction :

Rec<sup>d</sup> for the pledges that was in John Wilkinson's hand amounting to 37 ounces after 4s. 8d. the ounce, £8 12s. 8d.

A few years later the altar itself was removed from the church to the Trinity House :

1550. It'm p'd ffor takyn downe the Trenite Alter and ffor bryngyn yt home, 1s.

The dissolution of chantries did not sever the connection between the Trinity House and All Saints' Church. In 1618 the brethren built a gallery in the north aisle of that church. This gallery was their freehold, and they had the right to let any seats in it not required by themselves, and receive the rents as part of the income of the house. It was called the Trinity Gallery, and, sometimes, the Sailors' Gallery. Its front was panelled. The centre panel bore the arms of the company, whilst on four other panels had been painted the scenes from Scripture history which always appeal to the heart of a mariner. These were (1) the Shipwreck of St. Paul, (2) the Saviour asleep on the Lake of Galilee, (3) the Saviour walking on the sea, and (4) Jonah vomited by the Whale on dry land. The beam on which the gallery rested bore the following inscriptions :—

"THIS TRINITY GALLERY WAS BUILT AND FINISHED AT THE CHARGE OF THE TRINITY HOUSE IN THIS TOWN OF NEWCASTLE UPON TYNE ANNO DOM: 1618, JOHN HOLBORN THEN MASTER OF THE SAID TRINITY HOUSE."

"THIS GALLERY WAS BEAUTIFIED ANNO DOM: 1720, ROBERT BAILLIF THEN MASTER."

"THIS GALLERY WAS BEAUTIFIED ANNO DOM: 1756, THOMAS PROCTOR THEN MASTER."

"THEY THAT GO DOWN TO THE SEA IN SHIPS, AND OCCUPY THEIR BUSINESS IN GREAT WATERS, THESE MEN SEE THE WORKS OF THE LORD AND HIS WONDERS IN THE DEEP."

When the old church of All Saints' was taken down, these paintings and inscriptions were destroyed. In 1789 the brethren purchased 52 seats in the gallery of the new church for the sum of £525.

The interior fittings of the present chapel of the Trinity House were erected, in part at least, in 1634. This work, and other repairs and erections effected about the same time, cost between £300 and £400. Amongst the items of expenditure recorded in the account book of that period are the following :

- 1634. For sawinge and wannescotts for the chapell, 9s.  
Dressing laths and lathing overhead in the chappell, 10s.  
For foure hewen stone windows and a hewen stone door for the chapel, hewing and setting, £2. 18s.
- 1635. For carving 16 heads for the chappell, 14s.  
Paid Richard Newlove for carveing eleven cherubb heads, 10d. a peece, 9s. 2d.  
For 5 cherubb heads, 4s. 2d.  
Paid the carver for 21 cherubb heads for the chapell being the full of 53 to be used in the worke, 17s. 6d.

But an addition to the " full " number was afterwards ordered :

- 1636. To the carver for 4 heads for the chappell, 3s. 4d.

In due time the chapel was ready for use. " About the procuring of my lord bishop of Durham his warrant for sermons to be preached in the Trinity Chapel for ever," the sum of 30s. was expended. On the 28th March, 1636, Yeldred Alvey, the royalist vicar of Newcastle, preached the first sermon in the chapel. His services delighted the brethren, and they expressed their gratitude in a tangible way :

Given to M<sup>r</sup> Yelderd Alvey vicker of Newcastle for a present from the house in wine and wheate in regard he made the first sermon in the chappell, £2. 5s. 10d.

But others rejoiced with him :

- Paid for a diner for the vicker, the doctor [Jennison] and rest of the clergie with the brethren that daie the vicker preached in the chappell being the first sermon upon 28 March, 1636, £3. 1s. 6d.

Two years later another Newcastle preacher was entertained in an equally liberal way :

Paid for a dinner that day the Doctor Jenison [then lecturer at All Saints'] preached in the chappell being 29 Jan<sup>y</sup> 1637[8], £3. 10s.  
For 4 gallons of sacke and two loves of sugar conteininge 7 lb. 7 oz. wgt. sent to M<sup>r</sup> Doctor Jenison after he preached in the chappell, £1. 14s.  
For lemons which was sent to M<sup>r</sup> Doctor Jenison, 1s. 3d.

The walls of the chapel were partly rebuilt in 1651. The account books record payments for "takeing downe the east gavell of the chappell which was like to fall," for "taking downe the steeple and bell," for a "hewn stone gate, buttress and three light window for the chappell," for "takeing downe the ruinate part of the chappell waules and buildinge up the side waules," and for "makeinge a hewn stone window for the east end placeinge it and buildinge up both gavell ends." The total cost of these items was £15 16s. 9d. At the same time, however, the present roof was erected.

Paid Humphrey Gamblin for tenn oake trees for beams for the chappell roof, £8 10s.

The account books inform us that these trees were felled in a wood at Walker. The "slateinge" of the roof cost £15 5s.

The east end of the chapel was again partly rebuilt in 1794, and to this date belongs the window in that wall as well as that on the south side. The west front, which is also the entrance to the whole house, was rebuilt in 1800.\*

#### THE FESTIVE LIFE OF THE FRATERNITY.

No account of the Trinity House could make any pretension to completeness which failed to notice the brethren's festive gatherings and times of rejoicing. But these occasions are only recorded in the brief entries of the

\* The old account books of the house contain many entries relating to the chapel. Some of these are extremely interesting, but I can only afford space for a very brief selection from them :

1633. Paid for wine when y<sup>e</sup> Lord Bushopp of Durham came to see the chappell, 2s. 6d.

1644. Paid for franckinsence for the chappell, os. 3d.

The three following entries relate to the taking of the solemn league and covenant :

1646. Paid for a gallon of mulled sacke, two pounds of Naples bisket, and five manchotts breade that daie the sermon was made in the chappell.

Given to Doctor Jeneson for a gratuitie when he preached in the Trinity house Chappell Jan: 5<sup>th</sup> 1645-6, when he administered the Covenant, £1. 16s. 0d.

Paid for beare which was bestowed on M<sup>r</sup> Thwing scole Master while he was writeinge the covenant in parchment, 1s. 6d.

1648. Paid for brunt sacke and Naples biskett 9th March beinge sarmon daie in the chappell, 8s. 4d.

1659. Paid for a quart of sacke, ale and bread for the ministers the 23rd March, being a daie of hewmiliation, 2s. 8d.

1660. Paid for a pound of Naples biskett, a quart of sacke, ale and bread when M<sup>r</sup> Prudix preached in the Chappell, 4s. 0d.

old account books, which I will leave to tell their own story almost without comment.

1540. It'm p'd for Expenss of the trinite ewyn [even], mydsummer ewyn and Saynt Peters ewyn, 14s. 9d.  
It'm pd for one chald<sup>r</sup> of colls to make fyer agayns mydsomer, 10d.\*
1552. Paid half a barrell of tare on Midsomers eaven, 2s. 0d.  
To the minstrells on Sant John and St. Peter's eaven, 1s. 2d.
1580. Paid for a quarte of aill, 1d.  
Paid for good cheare when bretheren ware togeather in Rychard Harrigands, 2s.  
Paid for chargs upon Seynt Johns even beinge the 23<sup>d</sup> of June, 27s. 7d.  
Paid in Mr Bridges for good cheare, 7s. 9d.  
Paid at the Sheles for oure deners and drynke, 18d.
1623. Item spent of mychaellmess monday after our meiting at the Trennyte howse to appointe 2 to goe to the spyttell to the Mayore choosinge, wyne and breakfas, 16s. 6d.
1624. To the musytians for musycke upon the election day, 10s.  
Spente at Robte. Harygates with M<sup>r</sup> Lyddell and M<sup>r</sup> Coall upon the Election daye, 12s. 6d.  
ffor all charges conserninge the feaste as vyttaylls wyne and beare and whatsoever els except musycke, £12. 15s. 8d.  
Paid for our feaste of Saint Peter eaven at Jane Mawes—as vyttaylls, wyne, and musycke, £2. 3s. 1d.
1634. Paide to the mewsicke att the election diner, 10s.  
Paide for a diner for all the brether and all other gests invited one the election daye at M<sup>r</sup> Leo: Carrs, £10. 10s.  
For wine and victualls when the bretheren had their dinner at Raphe Lomax his house upon the great reckoninge daye, and to Musicke that day their, £6. 3s.
1638. Paid for the election dinner and audit dinner, £22. 8s. 11d.
1652. Paid the musitions on the eleccion daie, 3s. 4d.  
Paid to M<sup>rs</sup> Lomax for the feast for the brethren uppon the eleccion daie, and for a dinner for the M<sup>r</sup> and Officers upon the reckoninge daie, £15. 14s. 6d.
1660. Paid to John Thomas for the eleccion daie dinner and thursdaie dinner with wine and tobacco, £21. 15s. 8d.

At this period the brethren dined together on the day when their officers were elected, and again, a few days later, when their accounts were audited. At a

\* The "fyre agayns mydsomer" was a bonfire lit on Midsummer or St. John the Baptist's day :

"Then doth the ioyfull feast of John the Baptist take his turne,  
When bonfiers great with loftie flame, in euerie towne doe burne :  
And yong men round about with maides, doe daunce in euerie streete,  
With garlands wrought of Motherwort, or else with Veruain sweete."

—Barnabe Googe's *Translation of Naageorgus*.

later period only one dinner was given, and, within the present century, even this has been reduced to less pretentious limits.\*

### A CIRCUIT OF THE PRECINCTS.

Few places described in this volume better deserve a visit than the Trinity House, and nowhere does the visitor meet with more cordial reception. Though but a few yards from the noise and bustle of the Quayside and the Broad Chare, it is itself a precinct of quietude and seclusion,

Turning into Trinity Chare, and passing the modern buildings which hem in this narrow alley, we soon reach the strong iron gate which marks our entrance into the liberties of the society of mariners. Immediately beyond, on our right, we have the Low Yard, with an almshouse on its east side, built in

\* I am fortunately able to afford the reader an account of the character of this annual feast, as it was observed about a hundred years ago. This account was written, early in the present century, by one of the masters of the House :

"It is in the recollection of several of the brethren, as well as my own, that this dinner was invariably given on the Thursday immediately following the day of election. The elder brothers then exercised a privilege of each inviting a friend. But the abuse of this privilege was the cause of its being annulled. For, some not being content with introducing less than two or three, the guests were shamefully numerous, and unreasonably expensive to the master ; who, at his private expense, paid the whole charge, exceeding the moderate sum [of £30] allowed from the funds of the house. At that time a band of musicians was engaged, and played in the passage during the time of dinner. And afterwards, being seated in the hall, their noise, however enlivening and agreeable it might be to some, could not fail to stun the ears and annoy others of the company, especially when combined with the vociferous notes of a hoarse and unskilful vocal performer. The singers [at length] being fatigued, or having exhausted their harmonic store, and the circulation of wine and punch having sufficiently elevated the spirits, the younger part of the company began the merry dance with each other ; which, from the absence of partners of the fair sex, was not a long time relished. This want, however, was soon supplied, by dragging into the room servant girls and other females of a lower rank, who, as may be supposed, were little susceptible of the delicacy natural to the sex, and were well pleased with the coarse romplings of their partners and perfectly indifferent to the rude jests and loud laughs of the spectators. The dancing became more animated and delightful. This joyous revelling lasted some hours, till, all being fully satiated with the pleasures of the entertainment, another scene, not more commendable, was acted. The whole party, commonly about twelve or one o'clock [in the morning], or perhaps later, sallied forth in procession, though, as may easily be imagined, not in very regular order, preceded by the intoxicated musicians playing as loudly and as tunefully as they were able. [They proceeded] along the Quay to the Sandhill, where the whole endeavoured to form a circle around the Bull Ring, hands joined in hands, and to dance a Bacchanalian measure. But the midnight ceremony did not finish on the Sandhill. From thence the company, with the band as before, paraded through the streets, along with the master, as a safe conduct to his home. There the finale was accomplished after a fresh supply of wine and a dance with the female servants of the house, or with their mistress, if she happened to be disposed, or sufficiently young and merry, to join in the hilarity of her visitors.

"The description here given may probably, after the lapse of a few years, appear ludicrous and exaggerated. The facts stated, however, are strictly true, and are yet remembered by many. I must confess myself to have been sometimes an actor amongst the caperers about the Bull Ring, half-leg deep in snow."



1782, and another on the south, built in 1820. On the north side is a large building, now used as merchants' offices, but formerly the Trinity House School, originally erected in 1712, and rebuilt in 1753. This institution, which ceased to exist many years ago, was presided over by a series of masters, all of whom were distinguished for their mathematical attainments, and some of them for their oriental and rabbinical learning.

Pursuing our way, we presently reach, on our left, a flight of steps, which



INSCRIPTION OUTSIDE THE HALL.

ascends to the High, or Widows', Yard, the almshouses on the west side of which were erected in 1795. Then turning to the right, we pass beneath a part of the old school, and, after glancing at the inscription which records the erection of the Board Room in 1791, turn on our left through another archway into the Broad Yard. Here we are completely surrounded by Trinity House structures. On one side are almshouses built in 1787, on another are buildings, now let as warehouses, into the wall of which a sun-dial, dated 1721, is inserted; on the third side is the society's hall, the date of which is given in the inscription here engraved; and the fourth

side is occupied by the entrance to the principal buildings.

Ascending the flight of broad steps before us, we enter the vestibule, occupied by the museum of the society. Singular stuffed fishes and other curiosities hang from the ceiling, whilst in a large glass case, amongst many other interesting objects, is a splendidly-built model of the "Villa de Paris,"—

"originally a flush-decked ship of 90 guns, built in France in 1756; 187 feet 7½ inches long, 53 feet 8 inches broad, and 2,347 tons burden. First deck, 36 pounders; second deck, 24 pounders; third deck, 12 pounders. Broadside weight of metal, 1,170 lbs.,

English. She was captured from the French, and afterwards raised upon to mount 12 to 14 additional guns, in 1795, and became the English Admiral's flag-ship. She was lost with several other war ships on her passage from Jamaica."

On one of the walls hangs an old oil painting, representing the entrance of the Tyne as it appeared in the early part of last century.

From the vestibule a short passage, adorned with a curious old painting of the "Landing of William III. at Torbay," leads to the Hall and the Board

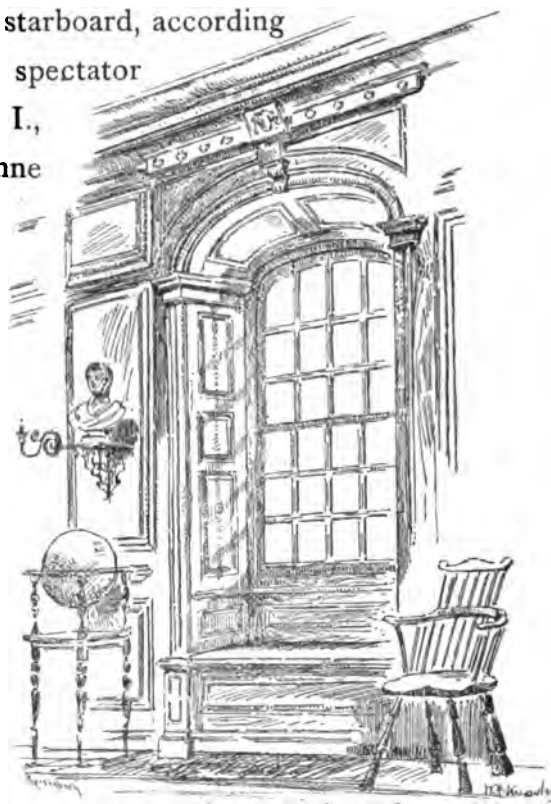


ENTRANCE TO TRINITY HOUSE.

Room. The former, a large and lofty panelled apartment, in the style of the early part of last century, was the scene, in the prosperous days of the company, of frequent festivity and revelry. Over the fireplace is a large oak panel, on which the royal arms, as borne by the Stuarts, are carved in very bold relief, with the usual mottoes and supporters, and surmounted by the letters C. R. (Carolus Rex). The character of the work points to the time of Charles I., and there can be no doubt that the panel, as well as the almost

grotesque cherubs at its sides, originally formed part of one of the splendid fireplaces which were fashionable in the first half of the seventeenth century. The ceiling is stuccoed in representation of a mariner's compass, in the centre of which is painted a fully rigged ship, the sails of which seem to be filled from the stern, from the larboard, or from the starboard, according to the part of the room in which the spectator stands. Painted portraits of Charles I., Charles II., James II., and queen Anne hang on the walls, besides large paintings by Carmichael of the battle of Trafalgar and the battle of Algiers. Over the latter picture a monstrous turtle's shell is suspended, on which the arms of the Trinity House, dated 1755, are brilliantly emblazoned.

The Board Room contains a considerable number of fine old engravings, all, except a few portraits, of naval subjects. Over the fireplace is a very large painting, "said to be by Rubens," and also said to be a mythological representation of the "Four Quarters of the Globe." But by far the most noticeable picture in the room is a painting by Backhuysen of the "Undracht,"—"a Dutch man-of-war, commanded by Admiral Van Tromp, in which he boasted he had scoured the seas."\*



IN THE HALL.

\* "The Wooden Walls of Old England," and of other nations too, were indescribably picturesque. No one can look at this painting of the "Undracht" without feeling that, despite its somewhat cumbrous proportions and grotesque contour, there is no stint of genuine artistic feeling in its design. When such ships as this made way for our later sailing vessels, quaint outline and sharp contrasts of light and colour gave place to breadth and grace and beauty. But now we have arrived at the age of a straight line and a smoking funnel—an age of greedy commerce and callous utilitarianism—an age incapable of a figure head, incapable even of a poetic name for its ships—an age which cannot wait for the wind to blow nor for the fog to clear. Were it only for its picture of the "Undracht" and its model of the "Villa de Paris," and the atmosphere of a quieter age and a less selfish spirit which lingers about its walls, the Trinity House deserves to be often visited.

But the Chapel is in many respects the most interesting part of the house. The fine and massive oak screen by which it is separated from the vestibule, the pulpit, the master's seat, and the pews, all erected in the years 1634 to 1636, form together the complete fittings of a domestic chapel of the early part of the seventeenth century, such as it would not be easy to find elsewhere. Of the 57 "cherubb heads" then carved, all, save one, still remain, and the roof, quaintly and significantly constructed in imitation of that of a ship's cabin, is still supported by the "oake trees," brought in 1651 from Walker.

The visitor who enters the Trinity House precincts from the Quayside may pass out, by the Great Gate, into Broad Chare. Turning to take a parting look at the place, he sees, fastened to the east wall of the chapel, an old and much rusted anchor. Though an object of much curious speculation, and of several conflicting traditions, nothing is authentically known about it. Dr. Bruce says it was "fished out of the Tyne in 1770." But in one of the marginal views on Corbridge's Plan of Newcastle, printed in 1723, it is shown in its present position. The usually accepted story is that it belonged to one of the ships of the Spanish Armada, but Mackenzie had seen "a very old memorandum, in which it was affirmed that the anchor belonged to the ship of the pirate Blackbeard."



## OLD GATESHEAD.

The northern extremity of the ancient parish of Gateshead was the "blue stone," embedded in the roadway over the old bridge of Tyne. There the authority of the bishops of Durham and their bailiffs ended. Two-thirds of the bridge lay north of the stone, and that portion was under the jurisdiction of the mayor and burgesses of Newcastle. The remaining third was part of the patrimony of St. Cuthbert, vested in the bishop or convent of Durham. The bishop's rights on the bridge arose from his rights in the river beneath. It was an ancient claim of the burgesses of Newcastle, though repeatedly contested, that the whole river, from bank to bank and from Hedwin Streams to the sea, was theirs. But as early as the reign of Henry I. this claim was disproved. The elders (*antiquiores*) of all the Haliwarfolk\* and of Northumberland at that time declared on oath that "from Stanliburn even to Tynemeuth, that is, even to the sea, half of the water of Tyne pertains to St. Cuthbert and to the bishop of Durham, and the other half to the county of Northumberland; the third part, in the midst of the stream, shall be common and free." We have also a record, dating from the time of Henry II., of the fisheries in the Tyne which belonged to the monks and to the bishop of Durham. The fisheries, or *yares*, as they are called, of Gateshead, belonged to the bishop, and bore the following singular names: Gouret, Omper, Humiler yare, Besi Hungri yare, Dykes yare, Helfletes yare, Church yare and another Church yare, Letherhose, Grene yare, Dyaph yare, Essulnes yare, Mald yare, Suttel yare, Dounde yare, and two Comitith yares. The fisheries of Gateshead are mentioned in "Boldon Buke," and in Hatfield's "Survey" we are told that John de Sadberg held the Gateshead fishery of the Tyne, for which he paid a

\* Haliwarfolk—more correctly, Haliwarkfolk—the tenants of the lands of the prior and convent of Durham, whose tenure was held by *holy work*, the work of defending the body of St. Cuthbert. See an interesting dissertation on Haliwarkfolk in Sir T. D. Hardy's preface to the third volume of "Kellaw's Register" (pp. liv.-lx.)

yearly rental of £20. In an inquisition held at Durham on the Monday next after the feast of St. Margaret (20th July), in 1336, the jurors, in evidence of the bishop's rights on the bridge and in the river, declared that the borough of Gateshead had been accustomed to hold a market on two days in each week, that is, on the Tuesday and Friday, "even as far as the middle of the bridge," and a fair on the feast of St. Peter ad Vincula (1st August). They also stated, as one of the grievances endured by the people of the bishopric at the hands of the inhabitants of Newcastle, that, whereas the bishop and prior of Durham had their free fisheries on the coast of the Tyne, and had been accustomed to freely sell their fish wherever they pleased, their fishermen, both in Pipewelgat, in Scheles, and elsewhere, were now entirely hindered from so selling the fish which they caught in the Tyne or in the sea, and, with force and arms, were carried off and driven to the market at Newcastle, and, if they sold the fish elsewhere, were compelled to re-purchase it or were grievously fined. A further complaint was that the town of Newcastle had built on the end of Tyne Bridge, on the bishop's ground, thus appropriating his soil and free tenement. What it was that had been built we are not told, but, in 1414, we find bishop Langley directing Ralph de Eure, his seneschall, William Chauncellar, his chancellor, and William Claxton, his sheriff, to take full and peacefull possession of two-thirds of one-half of a certain bridge, called Tynesbrygg, "in our vill of Gatesheved," "which two-thirds of one half contain and make the third part of the same bridge towards the south," whereupon the mayor and commonalty of Newcastle had recently caused "a certain tower" to be built anew, "and which same two parts," the bishop proceeds, "with the franchises, jurisdictions and regal rights pertaining thereto, we have recently recovered in the court of our lord the king, against the mayor and commonalty of the said town of Newcastle." Of the same tower Langley's successor, bishop Neville, appointed a keeper (*custos turris*) in 1448, whose emoluments for this office were one halfpenny per day, and a gown once a year, or, in lieu thereof, a payment of eight shillings at Christmas. This tower was doubtless the "stronge wardyd Gate at *Geteshed*" mentioned by Leland.

Although, as time passed by, the claim of Newcastle upon the river became more pronounced, the bishop's rights upon the bridge were not again disputed; but in the year 1552 an Act of Parliament was passed which separated Gateshead from the county of Durham and united it to Newcastle. It is curious to read in the preamble to the Act the reasons for the annexation.

"The quiet ordre, regiment, and gouvernance of the Corporacon and body politike of the Towne of Newcastle uppon Tyne hath bene not a lyttel disturbed and hindered \* \* \* by reasone aswel that in the Towne of Gatesyde \* \* \* doo inhabyte and bene from tyme to tyme a greate nombre of carpenters, collyers, fishers, maryners, and other handycraftes menne, which by their handy workes gayne and have their cheif and in manner hole lyving in the said towne of Newcastle, wher they daly comit manyfolde enormetyes and disorders which escape unponished, to a very evil example in the hinderance of justice, by reasone that soch offenders, by repairing untto the saide towne of Gatesyde, being withowte the jurisdicon of the said haven towne of Newcastle, fynde evasone and meanes to escape the condign correcon and punishment of their saide mysbehaviors. \* \* \* No smal nombre of the inhabitants of Gatesyde \* \* \* do cast into the saide havon rubishe, w<sup>th</sup> all the refuse of their building, besydes the other clensing of their howses and streetes. \* \* \* A parte of the bridge over the saide ryver of Tyne, perteyning to the saide towne of Gatesyde is so farre in ruine and decay for lacke of reparacon that no cartes or carryages maye be suffered to passe over the same."

This Act was repealed by queen Mary, when, in 1554, she restored Cuthbert Tunstall to his see. He, however, as Surtees suggests, "to take off the opposition of the wealthy and powerful Corporation of Newcastle, who reluctantly quitted their grasp of the south side of the river," leased the Salt Meadows to the mayor and burgesses of Newcastle for a term of 450 years, a lease which, says bishop Cosin, "will out-weare 20 bishopps." It has already "out-worn" four-and-twenty, and has yet 116 years to run.

A second attempt to unite Gateshead to Newcastle was made in 1575, when the see of Durham was vacant after the death of bishop Pilkington. Several pleas and petitions of the people of Gateshead, praying that the proposed bill might be rejected, have been preserved, and from these we gain considerable information as to the state of the town at that period. We learn that there were "to the number of fower hundred housholders and dyvers artificers usinge freelye their artes and misteries and other lawdable customes

of theyr said towne;" that "the brough of Gateshed, having Bailife, Burgesies, and a greate nombre of Comynaltie, to the nombre at the least of iij.<sup>m</sup> [3,000] parsons or their aboutes, have heretofore, for the space of iiij.<sup>c</sup> [400] yeres and above, occupied freely their artes and mysteryes, which was the only stay of their lyving;" that "certen poore men of Gateshed have by the consent of the Bushopp, nowe decessed, and the Justices of the Shire, buylded certen shoppes and howses upon that part of the bridge which doth apperteyne unto countie of Busshoprick, the which shoppes and houses were seassed [sessed] and rented by the said Busshopp and Justices for the repaying of the said bridge;" that the mayor and burgesses of Newcastle "have had a great dayne at the said towne of Gateshed, in so moche that they have, by thier auctoritie, heretofore prohibited the said townsmen of Gateshed, as tanners and others, to buy and selle in the Quenes high markett, so that those which have come to buy wares or sell any in the said markett, they have troubled them by way of arrest and ymprisonment;" that "there are such holsome constytucions, ordennances, and lawes, made in the courtes of Gateside, by the Baylifes and Burgesses, and the same so well kepte, that the ryver is deper on that side that belongeth to Gatesyde then the other syde is;" and that "nowe in Gateshed their are a great number of substancial honest men faythful and trewe subjects, as did appere in the late rebellyon, some merchaunts, some drapers, and other honest artificers, whom the towne of Newcastell doth envie because they dwell so nie unto them." Finally, Sir William Fleetwood, the recorder of London, and escheator of Durham under bishop Pilkington, declares to the lord treasurer of England, that "the towne of Gatessyde is a corporate towne, an auncient borowgh, the keye of the countie pallantyne, the people religeus, godly, and good Protestannes, and, besides, men of good welthe, and very civill of behaveier."\* The inhabitants of Gateshead feared that, should the annexation be effected, "the Maiour of Newcastell and his brethren shall shutt upp their shoppes of the said artifycers, and stopp thyer

\* It is, perhaps, worth while to quote Fleetwood's account of the people of Newcastle. "The towne of Newcastell are all Papistes, save Anderson, and yet he is so knitt in suche sort with the Papistes that *Aiunt, aiit; negant, negat.*"



trades and occupieing, which heretofore they have frely used, the which, if it so shall fall out, wilbe an utter undoing and a beggeryng of the whole towne," and so "of an auntyent boroughe shalbe made a desolate place," to the "overthrowe of nere m<sup>l</sup> m<sup>l</sup> m<sup>l</sup> [3,000] people." "Yf," said they, "theis townes shal be annexed they [of Newcastle] may put all their cattle to eat w<sup>th</sup> Gateshed, or may enclose, and they may have the cole of Gateshed moore, w<sup>h</sup> wil be worth, yf they may wyn the same, x thousand pownd, w<sup>h</sup> weare to the disheritaunce of the Sea of Durham," and Gateshead "would be replenyshed w<sup>th</sup> evell disposed persons and theues, because it is w<sup>th</sup>out their walls, as is the north parte of Newcastell."

The attempt at annexation failed, and the authorities of Newcastle resorted, two years later, to the Court of the Lord President and Council of the North, held at York, for the purpose of depriving the inhabitants of Gateshead of some of their ancient privileges. The defendant in the suit was one Richard Nattres, of Gateshead, who had "kepte open shoppe for these tenn yeres nere unto the Bridge ende, and uppon all dayes in the .weke hath kept open shop and solde all such kinde of wares as he had, by means whereof" his shop was "greatlye frequented." The object of the monopolists of Newcastle was to have the inhabitants of Gateshead "restrayned or forbidden" to keep "any fayers or markets in Gatesyde, or openlye to sett to sayle any wares in Gatesyde, or to open or kepe any marchants shopp therein, or to sett forthe any stalls or booths with anye kind of wares to be solde there." Although we have no record of the decree in the suit, it is clear that the evidence of the witnesses was decidedly favourable to the Gatesiders. From the depositions we learn that "there hath bene heretofore two market dayes in the weke kept in the towne \* \* \* uppon the Tewsdaye and Frydaye or Saterdaye," for "althoughe one of the said market dayes was kept uppon the Saterdaye, yet Frydaye was accounted the market daye by right." The markets were held "enenst the Towle Boothe, and about a crosse which stood there \* \* \* which was used to be called the Market Crosse," as well as "betwene the Toll Bothe and the Pante or condyte there, and at the south ende of Tyne Brige,

at a place there called Brige Yeate," and "on the south side of a stone called the Blewe Stone." The commodities offered for sale included wheat, bigg, oatmeal, rye, groats, bread, beans, pease, salt, eggs, butter, cheese, "and other marchandyces." It was also deposed that "a fayer" was "kept yerelye \* \* \* uppon the feast daye of St. Peter ad vincula, comonly called Lamas daye \* \* \* throughout the said towne." As to the keeping of shops the people of Gateshead did "account theme selves in Gatesyde as fre as th' enhabytantes of Newcastle in Newcastle." The opposition of Newcastle to the commerce of Gateshead was revived from time to time, and as late as 1702 a suit was instituted in Chancery by the mayor and burgesses of Newcastle against William Lakey "for keeping a comon Brewery in Gateshead."

The markets and fairs of Gateshead have passed away, but at a later period the town had an annual shoe fair of widespread fame. "Gradually, however," writes the late James Clephan, "as shops increased in number and improved in quality, stalls declined. In 1845 there were but seven, straggling from the top of Church Street to the railway bridge over the High Street—a mere patchwork of tradesmen's window shutters and sugar hogsheads. Time, which spareth nothing, had laid a heavy hand upon the shoe fair, and almost crushed it out of existence. The fair continued to dwindle, hogshead by hogshead, till it was reduced to a final shutter. The climax came in 1853, when one of the most courteous of the sons of St. Crispin—the last man of an ancient institution—presented himself in the High Street, a corporation sole."

#### BOTTLE BANK AND HIGH STREET.

So far, in our survey of Gateshead, we have stood by the old bridge of Tyne. We must now move southwards. The steep ascent of Bottle Bank is before us. This name formerly included the whole distance from near the end of the bridge to about the railway arch over High Street. Its present cognomen must have been conferred at a very early period. The word *bottle* is Saxon, meaning a *house* or *habitation*, and thus carries us back to the earliest settlement at Gateshead, of which it also defines the locality. The same word

occurs in such Northumbrian place-names as Harbottle, Newbottle, Shilbottle, and Wallbottle. In old documents the west side of Bottle Bank is called West Raw, whilst the opposite side is styled East Raw, and the road itself is the Via Regia. It was not only the royal road, but till the year 1790, when Church Street was formed, the only road to and from the bridge of Tyne. Every stage-coach and waggon which traversed the great north road was compelled to ascend and descend its steep gradient.

As Bottle Bank was the part of Gateshead first inhabited, so it maintained pre-eminence through many centuries. In the old parish accounts the cost of its repair is an ever-recurring item. The Bank was indeed at one time the great burden of the burgesses. When Charles I. was on his way to Scotland to be crowned he passed through Gateshead. The magnates of the town, the "four and twenty," forewarned of his coming, met and resolved "that the street, from Helgate end to Pipewellgate end shall be forwith laid with hewen stone." A "ten weakes sesse for the repaire of the Botle Banke" produced £10 10s. 3d., from which amount £8 8s. 6d. was "paid to William Bankes for laying 48 yeardes of newe stone and 6 yeardes of old in the Botle Bank."\* To divers other workmen 18s. 4d. was paid "for makeing the streats even at the king's coming." The toil of the labourers was cheered by the strains of music, and 3s. 4d. was given to the piper, "for playing to the menders of the high waies five severall daies."†

\* It is interesting to find that, as early as 1423, bishop Langley assigned certain customs to be applied to the paving of the town of Gateshead.

† The piper, sometimes styled the waite, was an important parish officer. So, too, were the beadle and the bellman. Once a year each of these dignitaries received a new coat at the expense of the parish. The piper's coat was blue, the bellman's black, and the beadle's red. The following items are from the churchwardens' accounts :

- 1627. Paid the wayte for goeing a day w<sup>th</sup> the scaylers in the Towne ffeilds, 8d.  
Paid the bellman for giveing warneing about the Towne to scale the Towne ffeilds, 2d.
- 1630. Paid to the bellman for going about to keepe in doggs and swine, 2d.
- 1632. Payd [the beadle] for whipping black Barborie, 6d.
- 1633. Paid to the beagle for whipping two men, 8d.
- 1634. Paid to the belman for burieing the old beagell, 4d.  
Paid [the beadle] for whipping of a woman, 4d.
- 1639. Paid for amending the Goates head being the waites Cognisance, 3s.
- 1642. Paid the bellman for giveing notice to make cleane the streets, 3d.
- 1654. Paid the waites for playing musick to the Townes peopell when they dressed the Townes ffeilds, 2s. 6d.  
Paid them more when they went w<sup>th</sup> them to mend the High waies, 1s. 4d.
- 1658. Paid the wates for playing when they went w<sup>th</sup> the young people to mowe the towne fields, 3s.

The importance of Bottle Bank at a later date is indicated by the fact that in Whitehead's Newcastle Directory for 1782-3-4, the first directory in which Gateshead is included, of the whole number of 145 tradesmen and others whose names and addresses are given, not fewer than 65 were located in Bottle Bank, Pipewellgate ranking next with 25 names, whilst Hillgate has but ten and Oakwellgate only six. It is curious to find, amongst the inhabitants of the Bank at that time, three merchants, three peruke-makers, two attorneys at law, and two schoolmasters. The most notable names that occur are, John Greene, merchant (now represented by Messrs. John Greene and Sons), William Hawks and Company, ironmongers, anchor-smiths, and founders,\* and Isaac Jopling, marble and freestone cutter, about whom I have something to say in a note two pages further. There were no fewer than fourteen publicans, only one of whom, the host of the "George," is dignified as "innkeeper." The only signs of that day which still remain are the "Blue Bell," the "Goat,"† the "Queen's Head," and the "Half Moon."

In the steep part of Bottle Bank two or three houses which date back to the seventeenth century are still left, but there is no known history attached to them. Over the shop now occupied by Mr. George M. Watson, bookseller, there is an oval panel bearing initials and date,

S  
W E  
1722

In 1732 this house was the property of William and Diana Sanders. The

\* William Hawks, originally a blacksmith, was the founder of the firm so well known in after times as that of Messrs. Hawks, Crawshay and Sons. He established his business about the year 1764. His son, Robert Shafto Hawks, was knighted at Carlton House, by the prince regent, on the 21st April, 1817, on the occasion of presenting an address from the inhabitants of Gateshead. "R. S. Hawks and Co., woollen drapers, Battle-bank," occur in the Directory for 1787.

† The goat is first connected with Gateshead by Bede, who styles the place *Ad Caprae Caput*. He is followed by Symeon of Durham. The goat's head reappears on the token of John Bedford, a draper, it is said, of Bottle Bank, who was one of the intruding "four and twenty" of Gateshead appointed by Cromwell's privy council in 1658. The vestry chair at St. Mary's presents the same cognizance in 1666. In 1616 the premises now known as the "Goat Inn" are described as "a burgage, sometimes called the Bell of the Hoop." In 1627 the sign of the house was "The Spread Eagle," and in 1672 it had acquired its present name. It was formerly a reputable hostelry, and I have before me a tavern bill, issued considerably more than a century ago, by "GEORGE TROTTER, The GOAT, in *Gateshead*," whereon a woodcut (? by Bewick) of a goat *passant*, forms an embellishment between the host's name and that of his house.

initials probably refer to the same William and a prior wife, or possibly to his parents. The adjoining house has been partly rebuilt within living memory, but fortunately, a carved panel from the former front has been replaced in the new one. Two chubby boys are represented supporting a shield, which bears *two crossing irons saltirewise, between four closing nails, and in chief a lion passant gardant*. Only one paw of the lion is left.



THE GLAZIERS' ARMS.

These are the arms of the fraternity of glaziers, and indicate that a former occupant and owner of this property was a member of a "Community, Fellowship and Company of the arts, mysteries and occupations of Free-masons, Carvers, Stone-cutters, Sculptors, Brick-makers, Tilers, Bricklayers, *Glaziers*, Painter-stainers, Founders, Nailers, Pewterers-founders, Plumbers, Mill-wrights, Sadlers and Bridlers, Trunk-makers and Distillers of all sorts of strong waters and other liquors within our town and borough of Gateside," who were incorporated by bishop Cosin in 1671.\* Few towns, I imagine, could boast a more comprehensive trade guild.

The house, now numbered 4, High Street, contains a fine oak staircase, with heavy hand-rail and spiral balustres, dating from about the middle of last century.

Opposite the end of Half Moon Lane there is an extremely narrow thoroughfare, vieing with the old Quayside chares of Newcastle in its limited accommodation for traffic. It is now called Bailey Chare, but it would be more correctly styled Bailiff Chare. The name is a reminiscence of the ancient

\* This catalogue of "arts, mysteries, and occupations" has evidently been arranged with a view to a euphonious termination with "distillers of all sorts of strong waters and other liquors." It is remarkable that in the first Gateshead directory (1782), mentioned above, the first name, Andrew Allen, and the last, Robert Woodward, both located "above Tolbooth," are described as "distillers of waters," and, so far as this town was concerned, had the whole business to themselves.

Of the same miscellaneous company Robert Trollop, the builder of Capheaton Hall and the Newcastle Exchange, was a member. A singular letter, addressed by Trollop to the bishop's treasurer, formerly existed amongst the archives

government of the town. The bailiff was an officer appointed by the bishop. He held his courts, at frequent intervals, for the correction of abuses and the punishment of evil-doers. The earliest name in the list of Gateshead bailiffs occurs in 1287, and the latest in 1681. That list includes the names of Gategang, Lumley, Tomlinson, and Riddle. Half Moon Lane—in the days of its ancient narrowness, when it was the covered passage through which pack-horses came and went to and from the bridge of Tyne—was also called Bailiff Chare, for it was regarded as one thoroughfare from the foot of West Street, crossing Bottle Bank, to Oakwellgate. But its name was changed more than once. Miller Chare was one of its designations, and Tomlinson's Chare another, the last conferred by one of the Tomlinsons, William or Anthony, father and son, the former bailiff of Gateshead in 1529, and the latter in 1575. But these names do not exhaust the list. Mirk Chare and Dark Chare, both appropriate designations, must be added to the number.\*

of Gateshead vestry, in which he offers what has all the appearance of a bribe. "I intreat you," he says, "to send me word whether you can grant the charter as when we wear w<sup>th</sup> you; that is, grocer and bridler and sadler. You know the grocers overed ten pound to yourselfe, and ten to Mr. Stapleton, and for putting in the trunk-maker you shall have each of you a very good new trunke."

The following list of the incorporated companies of Gateshead, and of the charters granted to them, may help some future inquirer in this neglected branch of local history:

- I. BARKERS AND TANNERS. Charter (1) granted by bishop Tunstall, 20th June, 1559.
- II. WEAVERS. Charter (2) granted by bishop Barnes, 13th January, 1584.
- III. DYERS, FULLERS, BLACKSMITHS, LOCKSMITHS, CUTLERS, AND JOINERS OR CARPENTERS. Charter (3) granted by bishop Matthew, 21st August, 1595. New charter (4) granted by bishop Cosin, 20th July, 1671.
- IV. DRAPERS, TAILORS, MERCERS, HARDWAREMEN, COOPERS AND CHANDLERS. Charter (5) granted by bishop Matthew in 1595. New charter (6) granted by Cromwell, 7th June, 1658. New charter (7) granted by bishop Cosin, 16th September, 1661.
- V. CORDWAINERS. Charter (8) granted by bishop Matthew, 1602.
- VI. FREE-MASONS, etc. Charter (9) granted by bishop Cosin, 24th April, 1671.
- VII. GROCERS, APOTHECARIES AND PIPE-MAKERS. Charter (10) granted by bishop Crewe in 1676.

The charters numbered 1, 2, 3, 4 and 6, in the above list, are preserved amongst the records of the borough-holders of Gateshead. 9 is in the possession of the Gateshead Corporation. Of 7 there is an office copy in the library of the Society of Antiquaries of Newcastle. 5, 8 and 10 I have never seen.

The glazier of Bottle Bank, whose pride in the armorial bearings of his craft is still evident, may be fairly held responsible for my introduction of the following extract from "Jacob Bee, His Booke":—

"1683.

"Sep. 15. There was a man, a Glasier by traid, came from Gateshead, that stood in the Pillery in Durham about one hour and one half, his name was Simpson, for taking a brib from one — a Quaker."

\* Mr. Clephan gives an amusing account of the way in which Half Moon Lane acquired its present designation. "At the head of Bottle Bank, between the premises of Isaac Jopling \* \* \* and one of the three Half Moons of Gateshead, ran westward a covered passageway [the Bailey Chare, to wit]. \* \* \* The day came when the

West Street, to which Bailiff Chare gave access, retains no evidences of antiquity. Yet it is the only part of Gateshead which can be definitely associated with Roman occupation. An early deed describes it as "the *Angiport*, called Mirke Lane." "Its category of names in modern times," writes Mr. Longstaffe, "is very amusing. We have it as 'Angiport,' 'the way which leads from Collyerchare (its northern portion) to Durham,' 'the High Street,' 'the King's way behind the gardens,' 'the Durham way,' 'Mirk Chare,' 'Mirk Lane,' 'Dark Lane,' 'Dark Chare,' 'Back Loaning,' 'Laing's Loaning,' 'Holchare,' and now by the rather modern and unromantic name of 'West Street.'" Surtees, writing about 1818, says, "the Back Lane, or Mirk Lane, has recently received considerable improvement, and from its airy situation *and prospect over the vale of Tyne*, bids fair perhaps to become the residence of the principal inhabitants."

We must now return to High Street, and proceed slowly southwards. But before we leave the end of Bailey Chare we must remember that here stood

narrow pack-horse outlet from the town-street to the 'king's way' must be widened, and become a lane for wheeled vehicles; \* \* \* and before the close of the [eighteenth] century the alley that divided the mason's yard from the Half Moon was broadened into an uncovered lane. Mr. Jopling then proposed to himself, in the spirit of the old adage, to have the amended thoroughfare at his door named Marble Street; but, not keeping his own counsel, before he had reared his sculptured slab, Mr. Birch, the landlord, [an ex-comedian, by the way, who had succeeded to the Half Moon by marrying the previous innkeeper's daughter,] stole a march upon him. To the surprise of the master-mason, he saw in the early morning the apparition of 'Half Moon Lane' on the wall of the inn. Much disconcerted, he stuck up his inscription nevertheless. But the public went with the innkeeper; the 'Half Moon Lane' passed into common speech; and the controversy was forgotten—forgotten until 1847; in which year further buildings were removed, to make the widened way still wider. The long-hidden tablet, which had been covered by a tradesman's sign, then came unexpectedly to light, and the old standards had to interpret its meaning to a new generation."

But Isaac Jopling deserves to be remembered for other reasons than his attempt to perpetuate the memory of his trade in a street name. In 1810 he was the recipient of the gold medal of the Society of Arts, "for searching out and working quarries of British marble." These quarries were in Sutherlandshire. Jopling's story of the difficulties he encountered and the hardships he endured, in the course of his enterprises, is almost romantic. "I spent," he says, "seven summers and two winters in Assynt, a parish situated in the north-west corner of Sutherlandshire, not less than fifty miles from a market town, where there had never been a road, a cart, or a smith who could shoe a horse; during which time I opened many quarries of marble, and made, at least, fourteen miles of road, through heretofore impassible mosses, bogs and rocks, to the sea. The difficulties and disadvantages I have laboured under were innumerable; meat, coals, iron, and every article were to fetch from such a great distance; and the people, torpid with idleness, \* \* \* would do nothing for me without an exorbitant price, and never till it suited their own convenience; and from having no markets, and not being in the habit of selling, they could never be persuaded to part with any article at less than nearly double its worth. \* \* \* From bad houses and a wet climate, I was seldom dry, day or night, except in fine weather, of which there is but little. \* \* \* To this account of expense, hardship and loss, I might add a little of vexation in having my tools broken, and frequently thrown into bogs, corn sown in my road; my oxen hunted before my face, for miles, with their dogs, and my grass eaten by their cattle for whole summers together."

formerly one of the pants of Gateshead. "The pant at Bailyees chaire" is mentioned in the parish accounts for 1642. Till about the year 1632 this was the only pant in the town, but after a second one had been constructed it was usually described as "the low pant" or "the lower pant." Mr. Clephan has recorded the reminiscences of his "seniors," who, in "the days of their youth," remembered "a flaming forge" at Bailey Chare end; "and in front of the smithy rose up a huge wooden pump, flinging its long arm over the public street, by the side of the foot-road."\*

A few yards above Bailiff Chare we have a modern building, now the drapery establishment of Messrs. Hedley and Co., which occupies the site of an interesting old mansion. This was the house of the Coles, a family who, as Surtees puts it, "became gentry in spite of Garter and Norroy, *per saltum*, and rose in three generations from the smithy to the baronetage." The grounds and gardens extended back to Oakwellgate. Part of the house, fronting the High Street, remained till 1865. There is a rude but picturesque engraving of it in Richardson's "Table Book" (iv., 300), and Mr. Longstaffe is the fortunate possessor of two beautiful iron hinges from the house, which, he says, "always remind him of old James Cole," the founder of the fortunes of the family. Surtees tells us that, in his day, "the mansion had long been converted to purposes of trade; but \* \* \* one principal room, an upper chamber, lately remained panelled with dark oak, with a mantel-piece ornamented with carvings of scripture history, and supported by terms, with a profusion of flowers and foliage."†

\* The following items, all relating to the low pant, are from the parish accounts:

- 1627. Paid Tho: Saikeld for digthing the pant, 1s. 6d.  
Paid for shouleing the rubbish togeather att the pannt, 4s.
- 1631. Paid for taking up the pant head and laying it downe, 5s. 10d.  
Paid for sowdering the pant pipes and laying the flags, 6s.
- 1632. Payd Michell Sharpar and his laborar for worke dune to y<sup>e</sup> cundith of y<sup>e</sup> lower pant, 2s. 6d.
- 1652. Paied for carying away the rubage weh had lyen 4 yeares at the lowe pant and was verie much noysome to people and troublesome to all that passed by, £3. 10s.  
Paid the masons for mending the channell at the White Hart doore, before the lowe pant, 2s. 6d.
- 1653. Paid Tho: Gaille for a hang lock for the low pant heade, 1s.

† The pedigree of the Coles of Gateshead, begins with James Cole, a blacksmith, who died in the spring of 1583. By will he left 10s. "to the por mane's boxe of this parishe," and 20s., "to gev unto the pore in the towne, as my

U



A little beyond Half Moon Lane, on the west side of the street, we find one of the very few picturesque old buildings of Gateshead which are still left. It dates back to about the middle of the seventeenth century, and is now occupied as a confectionary establishment by Mr. Edward Liddell. Its chief features are the square projecting bays of the first floor, windowed on all three sides, and the dormers above them.

Beyond the railway arch—after passing on our left an old tavern, now, and

wyf do se occasion." To one of his sons he bequeaths "my quarter of my quarell [quarry], with the worcking ger to yt." "To Edwoord Howetson, my sister sone, my bellyes, and stedye hamers, tooynge, and nayll-toylves, and all my shoinge gear."

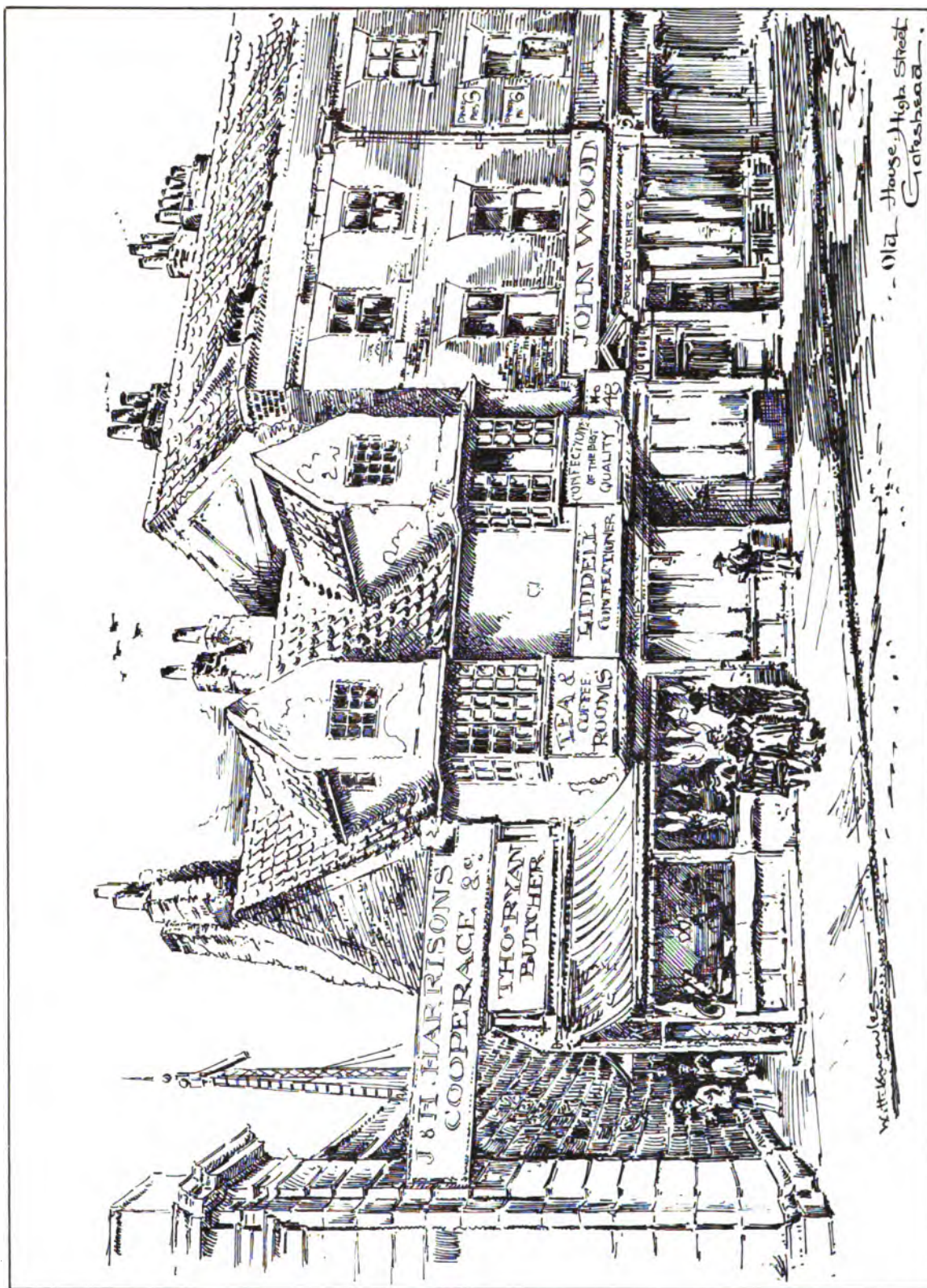
James Cole had four sons, Ralph, Richard, Thomas, and Nicholas. The eldest, Ralph, died in 1586, bequeathing to his brother Richard his moiety of "the good shipp Robert Bonaventure, which is now departed, upon her voyage, into the realme of France." He leaves to his brother Nicholas his house in Pilgrim Street, Newcastle, then in the occupation of Marcus Antonio, an Italian, and to his brother Thomas his house in Gateshead.

Thomas, the third son, in 1617, surrendered Scotteshouse and Gilbertleeze in the parish of Boldon to the use of his nephew, Ralph Cole. From the Coles these properties passed to the Milbankes. The same Thomas died in 1620, seized of Pallice Place in Gateshead, the site of which I notice below in my account of Oakwellgate. He was worth, at the time of his death, according to Sir Cuthbert Sharpe, "an immense sum in bills, bonds and mortgages."

Nicholas, the fourth son, with others, had a bill in chancery filed against him in 1617, for an alleged encroachment on the common, called "The Lay," at Durham. He and his brother Thomas were included amongst the disclaimers at St. George's visitation in 1615.

We now come to the third generation. Nicholas Cole had a son Ralph, who became a merchant, and was sheriff of Newcastle in 1625 and mayor in 1633. He is described by the three Norwich travellers who visited the north in 1634, as "fat and rich, vested in a sack of sattin." "He was," says Sharpe, "a gallant and persecuted loyalist, who, when the town [of Newcastle] was taken by storm lost his plate to the value of £800, and was obliged to pay general Lesley, earl of Leven, £200 for compensation for his life, and freedom of his person from imprisonment." "In 1642," says Mr. J. Edwin-Cole, "the parliament ordered that he should be sent for as a delinquent, and in 1644 he was seized by the parliamentary commissioners sitting at Newcastle, disabled from being alderman, and committed for safe custody to London House, his son, Mr. James Cole, being at the same time committed to the Compter in Southwark. In 1646, a fine of £4,000 was accepted for his delinquency." But in 1648 he was ordered to pay £1,500 more as part of his fine for his composition for the relief of Newcastle. In 1630 he bought the estate of Kepier Hospital from the Heaths, and in 1636 he purchased the castle and manor of Brancepeth, which he settled on his son Nicholas. A letter from the curate of Brancepeth to Cosin, the rector, dated 20 April, 1638, says "we like well our new lord, Mr. Cole, for his liberalitie to the poore. He sent at Christmas 20s. for them, and other 20s. at Easter: and yesterday (the Court being at Branspeth) he gave me 10s. to be distributed among them." He died in November, 1655, and was buried at Gateshead. By will he bequeathed a rent charge of 40s. a year to the poor of Gateshead, and in 1657 the parish paid £1 12s. 6d. for "an eschuchinon for Ralph Cole, Esq<sup>r</sup>. deseased, haning upon a pillor of the church."

Ralph Cole had three sons, Nicholas, James, and Thomas. Nicholas was sheriff of Newcastle in 1640 and 1641. He was created a baronet on 4th March, 1640. He compounded for his estate for £314 10s. He married, at Gateshead, on 28th September, 1626, Mary the second daughter of Sir Thomas Liddell, of Ravensworth. In 1656 he joined with his father in conveying Palace Place to John Willobie. In 1665 Sir John Marley writes that Sir Nicholas Cole "never comes to the town [Newcastle] except to make disturbance." In the household books of bishop Cosin, under date 6th May, 1666, we read, "Given to Sir Nich. Cole's mayd that brought cruds and creame to my lord, 1s." He died in December, 1669, and was buried at St. Giles's, Durham. The bishop speaks of him as "a very honest gentleman and a very good neighbour."



Old House, High Street  
Gateshead.

Photo Lithographed & Printed by James Ackerman, 6, Queen Square, W.C.



for the last eighty years, known as the "Dun Cow," but, prior to that, styled the "Red Cow"—we reach the well-known Powell's Alms House, an institution of which Gateshead has every reason to be proud. Thomas Powell, of Newcastle, "gentleman," by will dated 16th July, 1728, made the following benevolent bequest :

"I give all and singular my messuages, bonds, mortgages, notes, debts, &c., after my debts and funeral charges are paid, towards erecting and building an almshouse for poor

James Cole, Ralph's son, was sheriff of Newcastle in 1644. He was for many years one of the "four and twenty" of Gateshead, and an influential burgess. In 1657 he was one of the churchwardens, and signed the documents which complain of the intruding parson, Weld. His youngest daughter, Elizabeth, was married to Sir John Jefferson, solicitor general to the bishop of Durham, and recorder of Durham. By will, dated 29th August, 1660, he gave 40s. a year to the poor of the parish of Gateshead in augmentation of the like sum bequeathed by his father. The two bequests were charged on the same properties, one of which is described as "the little house in the Murke Chare." The whole income, however, was often not sufficient to pay the rent charge, and in 1667 the churchwardens record the receipt of 7s. "for three-quarters' rent of Mrs. Cole's old Rotten Cottages." By will James Cole also bequeathed a silver communion cup and cover to St. Mary's, Gateshead, both of which are engraved with the arms of Cole. The cup also bears the following inscription :



COMMUNION CUP AND COVER, ST. MARY'S.

*The free gift of James [arms] Cole to St Marijes Church  
in the parish of Gotshead.*

We now return to the descendants of Sir Nicholas Cole. Ralph, the eldest son, succeeded to the baronetcy on his father's death. He represented the city of Durham in Parliament in 1675-6 and 1678. In 1685 he commanded the Durham regiment of militia. "He was taught to paint by Vandyke," says Sharpe, "and is said to have retained Italian painters in his service to the injury of his fortune." In the diary of Thomas Kirk, of Cookridge, under date 16th May, 1677, he is described as "a very fine gentleman," who "has furnished his house with excellent good pictures and paintings, of his own hands' working, and has made his orchards and gardens answerable to it." He painted a half-length portrait of Thomas Windham, whose daughter Margaret was his first wife. His second wife was Catherine, the daughter of Sir Henry Foulis of Ingleby in Cleveland. By his patronage of the fine arts and by his lavish hospitality Cole so impoverished himself that he was obliged to sell Brancepeth. This he did to Sir Henry Bellassys in 1701 for the sum of £16,800, reserving to himself a rent charge of £500 a year, the privilege of remaining in the castle during his life, and after his death an annuity of £200 to his widow. He had disposed of the manor and part of the estate of Kepier in 1674. He died in August, 1704, and was buried in the "lady porch" at Brancepeth. His portrait, painted by Lely, has been engraved.

Sir Ralph had at least three sons. Nicholas, the eldest, was mayor of Newcastle in 1686. He married Elizabeth, daughter of Sir Mark Milbanke of Dalden and Halnaby. He never succeeded to the baronetcy, but died in July, 1701, before his father, and was buried at Brancepeth.

His eldest son, also named Nicholas, succeeded his grandfather as third baronet. He was twice married, but died, early in 1711, without issue, and was succeeded by his brother, Sir Mark, the last baronet, a bachelor, who died in 1720, "in landless poverty," and was buried in St. Margaret's churchyard, Durham, at the expense of his cousin, Sir Mark Milbanke.

men and women in the parish of Gateshead, in the county of Durham, and to be built in the street that leads from Newcastle to Durham, between the Goat at the top of the steep hill, and the Tolbooth or Papist Chapel, and to purchase a piece of ground there, of free land, and to be for the use of the poor of Gateshead for ever, the parish keeping it in repair after first built; and I do appoint Mr. John Maddison, hoastman, Mr. Charles Jordan, mercer, Mr. George Surtees, grocer, of Gateshead, and Mr. William Stephenson, to be trustees of this my will and testament."

The testator's wishes were carried out. In 1730 the premises were purchased by three of the trustees named (see page 34 above), and the Alms House was immediately built. A large stone slab on its front is adorned with what are evidently intended as Powell's armorial bearings, *a lion rampant, crest, a demi-lion rampant*, and beneath these the inscription which I print in the margin.

This Alms House was  
Built at the Charge of  
Mr. Thomas Powell late  
of Newcastle who by his  
last Will and Testament did  
leave and bequeath all his  
Estate Real and Personal  
towards the Purchasing  
and Building the said  
House and appointed

CHARLES JURDON	} Trustees
GEORGE SURTEES	
WM. STEPHENSON	
	1731

In a few years the trustees had all departed to their rest; Stephenson, the last survivor, dying in 1745. Then came the defeat of the testator's intentions. In 1750 Stephenson's devisees—his wife and granddaughter—conveyed the premises to the churchwardens and overseers of Gateshead, to be used thenceforth as the parish poor-house, "for the lodging, keeping, maintaining, and employing the poor of the said parish, who shall and may hereafter desire to receive relief or collection from the said parish." The misappropriation, thus initiated, continued till

comparatively a recent date. But in 1829, the Charity Commissioners, recognizing that "the occupation of these premises as a parish workhouse differs materially from what Mr. Powell contemplated," suggested the payment to the churchwardens of £10 a year out of the poor rate, as a rent for the Alms House, and the employment of that amount in augmentation of the charity funds of the



parish. In 1840, the Gateshead guardians of the poor proposed to sell the building and apply the proceeds towards the cost of the Union Lane Workhouse. This intention was fortunately defeated, but it was not till some years afterwards that the property was restored in any measure to the purpose for which it was built.

Opposite the end of Swinburne Street, "standing like an island in the middle of the High Street," says Mr. Clephan, was the Toll Booth. Its name indicates its original use; but, from time to time, it served other purposes. It is mentioned, as early as 1577, as the southern limit of the Gateshead market. "Paid to 4 prisoners in the Tolbooth, 2s. 4d.," occurs in the parish accounts for 1637. One, at least, of the incorporated companies for



OLD HOUSES, HIGH STREET.

Gateshead held its meetings in it during the latter half of the seventeenth century. It was rebuilt during the episcopacy of bishop Crewe (1674-1721), whose arms were placed over the entrance. In 1700 a school was taught in it, though it was used both before and after that time as the town gaol, and from its walls a prisoner effected his escape in 1771. It was taken down, and a new prison, known as "the Kitty," was erected at the head of the Church Stairs.\*

\* In 1649 Gateshead was infected by the mania against witches, a mania which, as the reader of Ralph Gardner's "England's Grievance" knows, had assumed ghastly and disgraceful proportions across the Tyne. The Toll Booth

Proceeding on our way, we soon find ourselves opposite a block of old houses, which are interesting as indicating the general appearance of the buildings which fronted High Street at the beginning of the present century. They retain, too, the flagged platforms, raised above the ordinary footpath, locally designated *quays*, and which, within living memory, stood out before most of the houses in this street. They have now been nearly all removed, or covered by projecting shops.

Passing on, we find nothing further to detain us till we reach the chapel of St. Edmund, *Bishop and Confessor*, now known as Trinity Church, which I reserve as one of the subjects of a later chapter. But the stone gateway which stands, almost meaninglessly, close to its north wall, must be noticed here. This gateway, as is shown in a beautiful engraving in Surtees, formerly stood by the foot-path side. It was the entrance to the grounds of Gateshead House, a mansion built by William Riddell, in the later years of Elizabeth's reign, on part of the estate of the dissolved hospital of St. Edmund, *Bishop and Confessor*. He had acquired the estate by marrying Anne, the daughter and heir of William Lawson, of Newcastle, to whose family the hospital lands were granted at the dissolution. He was sheriff of Newcastle in 1575, and mayor in 1582, 1590, and 1595. He died in August, 1600, and was succeeded by his son, Thomas Riddell, who also attained civic dignities in Newcastle, being sheriff in 1601 and mayor in 1604 and 1616. In the latter year he was knighted. He represented Newcastle in the parliaments of 1620 and 1628. He occupied Gateshead House from the time of his father's death till his own death in 1652. He was the wealthiest and most influential of the burgesses of Gateshead, and from 1627 to 1649 his name heads the lists of the "four and twenty." The usual style of the parish resolutions is, "It is this day concluded

became the receptacle of suspected persons. The following entries in the parish accounts for the year just named tell their own sad story :

- Paid out for goeing to the justices about the witches, 4s.
- Paid the constables for carying the witches to jaole, 4s.
- Given them in the Tolebooth and carying the witches to Durham, 4s.
- Paid for a grave for a witch, 6d.
- Paid for trying the witches, £1. 5s.
- Paid at Mr<sup>rs</sup> Watson's when the justices sate to examin the witches, 3s. 4d.

and agreed upon, By the Right Wor<sup>full</sup> S<sup>r</sup> Thomas Riddell, Knight, M<sup>r</sup> Ralph Cole, the abovesaid Churchwardens, and others of the said Vestry and foure and Twenty," etc. Riddell's wife was Elizabeth, daughter of Sir John Conyers of Sockburn, and although Riddell himself conformed to the religion of the times, she remained true to the faith of her ancestors. He, however, was a royalist, and, on the outbreak of the civil wars, his son, Sir Thomas, of Fenham, became the colonel of a regiment of foot in the king's service, and was afterwards made governor of Tynemouth Castle. After the battle of Newburn, and whilst the Scotch army was in and about Newcastle and Gateshead, Sir Thomas, the elder, appears to have fared badly at their hands; all the worse, no doubt, on account of his royalist sympathies. The injuries his estate sustained were so grievous that we find him addressing a petition to the king, in which he sets forth,

"That your Petitioner being an Inhabitant in Gateside near Newcastle upon Tine, the Scots Army now of late since their coming thither, have taken and disposed of all your Petitioner's Corn, as well that in his Garners, being a great quantity, as also his Corn on the ground; and have spoiled and consumed all his Hay, both of last year and this year's growth, have taken and do keep possession of his two Milnes of great value, have spent his Grass, and spoiled many Acres of his ground by making their Trenches in it; have wasted and disposed of his Coals already wrought; have spoiled and broken his Engines, and utterly drowned and destroyed the best part of his Coal Mines; have banished his Servants and Overseer of his Lands and Coal-Works; have plundered divers houses of your Petitioner's Tenants and Servants, and taken and spoiled their Goods, so that they are not able to pay your Petitioner any Rents, nor do him any services. By all which, your Petitioner is already damnified 1500*l*. And for all which premises the said Scots have not given any satisfaction to your Petitioner nor his Tenants; whereby your Petitioner and his Posterity are like to be ruinated and undone (most of your Petitioner's Estate consisting in the said Coalyerie) unless some present course be taken for your Petitioner's relief."\*

The last of the Riddells who occupied Gateshead House was William Riddell, the great-grandson of Sir Thomas, and who died in 1711. The estate then passed into the hands of the Claverings of Calaley. They, like the

\* Riddell's complaint is not our only source of information as to the doings of the Scots in Gateshead during the civil wars. In Lithgow's "Experimentall and Exact Relation upon that famous and renowned Siege of Newcastle," we have a circumstantial narrative. After mentioning lord Calendar's successful sieges of Hartlepool and Stockton, he proceeds, "Whence returning to the residue of his armye, lying at Lumleye, he set forward to Osworth. From which place my Lord Calendar, sending some horse and foote to clear the way for the Gatesyde, they were rancountred with



Radcliffes, the Widdringtons, and the Shaftoes, all families with whom the Riddells intermarried, espoused the cause of the old Pretender. Perhaps the most singular of the many remarkable events in his rebellion was the capture of Holy Island Castle, on his behalf, by the two Erringtons, Lancelot and Mark. They were able, however, to hold that fortress for only a very short time, and, on abandoning it, were captured and confined in Berwick gaol. Thence they effected their escape, and, after spending nine days concealed in a pea-stack at Bamborough, made their way to Gateshead House, where they were secreted for a time. At length they succeeded in getting out of the country in a vessel which sailed from Sunderland to France.

the enemye, at the tope of the wynd mill hill, where being prevented by night, and the enemye stronger than they, they were constrained to turne back. Whereupon the next day the Lieutenant Generall himselfe, came up with the residue of his armye, and fiercelie facing the enemye, beat them from the hill, chased them downe the Gatesyde, and hushing them along the bridge, closed them within the towne. Hereupon he forthwith commanded the Gatesyde, and then the next day he begunne to dispute for the enjoying of the bridge, with the fierie service of Cannon and Musket, which indeed was manfully invaded, and as courageously defended. Yet at last, in despite of the enemy he gained the better halfe of the Bridge, and with much adoe fortified the same with earthen Rampiers, and Artillerie, which still so defensively continued, untill the Towne was taken in by Storme. This being regardfully done, he caused to erect five Batteries, along the Bankhead, and just opposite to the Town, from whence the Cannon did continually extreame good service, not onely against the walls and batteries, but also against particular places, and particular persons: Besides the frequent shooting of Pot-pieces, and other fireworkes of great importance, which daily annoyed the Inhabitants within Towne. \* \* \* The chief Cannoneirs, that were upon his five batteryes in the Gatesyde, were William Hunter Captain of the trayne of Artillerie, Iames Scot, Robert Spense, and William Wallace, men of singular skill, and many more, which I purposely (to avoyd prolixitie) omit."

The foregoing narrative may be fitly supplemented by the following extracts from the parish accounts:

- 1640-41. Feb. 17. Paid for drawing the bill concerneing the Townes damages thrice over, sustained by the scotts, 1s. 6d.
- 1641. June 4. More paid to Tho: Potts of the moneys I [the accounting churchwarden] carried from hence to Hull at the scotts coming here, £4. 15s. 4½d.
- 1643. April 7. Paid to Tho: Arrowsmith and John Scott and Richard Thompson for goeing to Durham about Souldiours coming to have a fre quarter in the Towne, 14s.
- April 28. Rec. of Collonnell Clavering for wine that his solgers Received att the communion, 14s.
- 1643-4. Feb. 29. Paid ffor 2 horse lod of Colls when the solgers was att the church, 8d.
- 1644. June 8. Paid to George Browne for helping with the herdman to keepe the kine on the Towne-more (two weekes night and day) because the tyme troublesom by reson of the army, 7s. 7s.
- Paide to Christopher Stout for his third quarters wages which should have beane at Martinmas last past nothing, because ther was nothing done to the water race by reason of the army, £0. 0s. 0d.
- 1645. Paid to the scotts to redeame the great new gate, which they had taken away and carried to their leagers w<sup>th</sup> gate did hang at the entring into the Towne feilds, 1s. 2d.
- 1646. Paid to men for assisting us to drive the ffeil; and watching the beastes when they were pinded; (But James Towers of Newcastle procureing assistance of the Scotts came violently and tooke them away by force) his beastes being in number 79; Also ther was at that tyme 90 of another mans, 9s. 3d.

The history of Gateshead House came to a final period during the rebellion of the young Pretender. The battle of Falkirk had carried alarm into the very court, and the duke of Cumberland was dispatched northwards at the head of an army. On his way he passed through Gateshead and Newcastle. On the evening of the 27th January, 1746, the news of his approach reached these towns, and thousands of the inhabitants crowded to the road along which it was known he would pass. He reached Gateshead about one o'clock on the morning of the 28th. When it was announced that the duke was coming, a number of people, standing before Gateshead House, attempted to climb on the garden wall in order to see him the better. The family was away, and the house and grounds had been left in the charge of the gardener, a man named Woodness. He, to defend his master's property, let the dogs loose, and a number of persons, amongst whom were several keelmen, were bitten. The mob at once became incensed, and sought the gardener in every direction. Had he been found, it is almost certain that his life would have been sacrificed. Fortunately he succeeded in getting away. But the people were determined on revenge. They considered themselves good Protestants. The duke, whom they had come out to welcome, was going north in defence of the Hanoverian succession and the Protestant cause, and the Claverings of Gateshead House were well known to be staunch Roman Catholics. Besides, there was a popish chapel within the walls of the mansion. The deliberations of the crowd were brief, and their action decisive. So rapid, indeed, were their doings that when the duke actually passed down High Street, the old house was one gigantic blaze. It was never afterwards tenanted. Surtees describes it as exhibiting "the ruins of a building in the high style of Elizabeth or James, with large bay windows, divided by stone mullions and transoms," and adds, "a heavy stone gateway faces to the street." The gateway is now all that is left. The memory of the site and of its former occupants is preserved in the names of Riddell and Clavering Streets.

In front of the chapel of St. Edmund, *Bishop and Confessor*, stood formerly a stone cross. It is mentioned in an inquisition held in 1430 as "a certain cross standing in the King's highway at the head of the town of Gateshead" (ad caput

villae de Gateshed). It is again mentioned in a survey of the boundaries of Gateshead Fell, taken in 1647, as "a blew stone near St. Thomas Riddell, Knt. his house, which is fixed in the ground or earth near to the high street leading to the Southwards, close by the East side of the causway." Its base remained in 1783, and is shown in Grose's engraving of St. Edmund's Chapel. It marked the site known in former times as Gateshead-Head. In the year 1594, it was the scene of a martyrdom. The martyr was John Ingram, "a seminary priest." Ingram was a member of an ancient Warwickshire family, though he is believed to have been born, about 1565, at Stoke Edith in Herefordshire. His parents were Protestants, and he was sent to Oxford, and admitted into New College. He, however, became a convert to the Church of Rome, and was ejected from college for recusancy. He then, at the age of about seventeen, went to Douay, from thence to the English college at Rheims, next to the Jesuits' college at Pont-à-Mousson, and lastly to the English college at Rome. In 1591 he started on a mission to Scotland. He found great difficulty, on account of the vigilance of the English government, in securing a passage to Britain, but ultimately sailed from Dunkirk in a ship of war and landed on the Scottish coast. On some urgent occasion he crossed the border, and though, as he afterwards declared, he spent only ten hours in England, on his return, as he "entered into a boat, to pass over the river Tweed into Scotland," he "was stayed by the keepers of Norham Castle, apprehended and carried to Berwick, there being kept under the safe custody of Mr. John Carew, governor of the town, and used very courteously until such time as the Lord President caused him to be brought from thence to York, where he was kept very close [for two months] in the Manor, and very hardly used, and in the end, a little before Easter, was sent also to London, there being also very straitly examined, hardly used, and put also to the torture, wherein (as appeareth by his own writing) he confessed nothing to the hurt of either man, woman, or child, or any place he had frequented; insomuch that Topcliffe said he was a monster of all other for his exceeding taciturnity." Another account mentions that, at London, "he was often put to the rack, and another torture as ill, termed by some 'Younge's

Fiddle.'” From London, on the 13th July, 1594, about seven months after his apprehension, he was sent back to York, where he was committed to the Ouse-bridge, and “kept there close prisoner in a low, stinking vault, locked in a jakes-house, the space of four days, without either bed to lie on or stool to sit on.” From York he was carried to Newcastle, pinioned with a cord, and imprisoned in the Newgate gaol. Thence he was sent to Durham for trial at the assizes, held on the 22nd, 23rd, and 24th July. He was condemned to death. On the 26th he was conveyed in a cart out of the city of Durham, and then placed on horseback. At Chester-le-Street his horse was changed. He rode between the under-sheriff of the county and the aldermen of Durham. About three o’clock in the afternoon the cavalcade arrived at the Gateshead Toll Booth. Ingram was then laid in a cart, and drawn to the place of execution, which, Challoner states, was “at Gateshead-head.” He was allowed to hang till he was dead, and was then disembowelled and quartered. His quarters were sent to Newcastle, and his head was set up on Tyne Bridge.\*

At Gateshead-Head was the famed “Chill-well.” At an inquisition held at Tynemouth “on the morrow after Easter,” in the year 1279, the jurors declared that “the king of Scotland, the archbishop of York, the prior of Tynemouth, the bishop of Durham, and Gilbert de Umfraville, or their bailiffs, at the coming of the justices to all pleadings at Newcastle, ought to meet the said justices at the head of the town of Gateshead (*ad caput villae de Gatesheved*), at a certain well which is called ‘Chill,’ and to claim from them their liberties,

\* In the municipal accounts of Newcastle, under date August, 1594, are the following ghastly items which relate to Ingram :

Paide for Jo. Engram, a semynarie, 4 nyghtes, 4d. His beddinge, 8d., lyinge in Newgate till he was tried uppon. 11 watchmen 2 nyghtes, the 21 and 22 of Julii, 4d. a pees, 7s. 4d. For 7 days after 4 watchmen a nyght comes to 10s. 8d. [This last item would be for watching the quarters, after the execution.] For 4 menn more in the nyghte, 2s. 8d. For 8 bow strings, 8d.

Paide for chaarges att the execution of the semynarie prieste in Gatesyde, John Engram, 2s. 6d.

Paide for bringinge his quarters of the gibettes, 18d., and for a panyer which broughte his quarters to the towne, 4d.

I am sure I shall be blamed by no one for speaking of Ingram as a martyr. Whatever our faith may be we certainly unite in deploring the malevolent bigotry which consigned a human being to torture and death on account of his creed. And, on the other hand, we cannot but reverence the heroism of one who braved the rack and the scaffold rather than violate his conscience. Our reverence is the same whether the martyr held to our faith or to the faith most diverse from ours.

if they come from the parts of Yorkshire." If they came from Cumberland, they were to be met at Fourstones, "or elsewhere, at their entrance into the county.

A few yards further we come to the foot of Jackson Street, formerly known as Jackson Chare, and at a still earlier period as Collier Chare ; although we have Mr. Longstaffe's authority for saying that the latter name was at one time ascribed to the north part of West Street. We have now reached the sites of the "upper pant" and the pinfold. Here we must bring our survey of the High Street to a close. The road beyond is an attractive one to an antiquary who knows its history and traditions. Almost every step suggests an interesting association. There is the now almost forgotten Busy Burn, where, in 1646, a "poore man," who had died of the plague, was buried by the parish at an expense of 1s. A little further is Potticar Lane, which I have seen described in a deed of 1650 as "Apothecary's Lonnin, *alias* Cut-throat Lonnin." Beyond this is Camer Dykes (not *Cramer*, as now erroneously spelled), of which William Gategang died seized in 1430, and where, in 1441, Geoffry Middleton, then sheriff of Durham, had licence from the bishop to obtain "sea-coal" during a period of ten years. Next, a little on the left, is Deckham Hall, a deserted modern house, which occupies the site of an old mansion built by Thomas Dackham, who died in 1615, and who, in a petition to the bishop of Durham, praying for the return of an overcharge of rent, says, "I have sent you, in remembrance of my duetye, two hollands cheeses by this bearrer." Close by are Carr's Hill, with its old stone-roofed houses, and Warburton Place, where a pottery was established far into last century. Beyond this point the road stretches across Gateshead Fell, once the central resort of all the *muggers*, *faws*, and itinerant tinkers of the counties of Durham and Northumberland. Surtees describes it as "formerly a wide, spongy, dark moor." An act was passed for its enclosure in 1809, and three years afterwards it was divided and allotted. About two miles from Tyne Bridge is the village of Sheriff Hill, where for centuries the justices of assize, coming northwards, were met by the sheriffs of Northumberland. Hence its name. The "Cannon" ale-house was "the place





Old House  
on the  
Barnwell  
Stairs

Pipewellgate  
Gateshead

Photo-lithographed & Printed by James Akerman, 6, Queen Square, W.C.

of meeting," where the sheriff and his retinue, numerous and splendidly mounted and attired, refreshed themselves till the judges arrived. Almost opposite is the Sheriff Hill Pottery, where earthenware has been made for more than a century, though for how much longer I cannot say. About half a mile further, and a little to the east of the road, is the Beacon Hill, the highest point in the parish, 557 feet above sea level. Thereon, in times of danger and alarm, the beacon fires were lit. In 1645 the parish paid 18s. "for a new pann and crouke to the Beacon."

#### PIPEWELLGATE.

The *gate* leading to the *pipe-well* was formerly regarded as a distinct township, and, in a rental of the possessions of the convent of Durham in 1539, Gateshead itself is described as "Gattyshede near Pypewelgat." The locality emerges from the dim mists of antiquity during the long episcopate of bishop Pudsey, who, for the sum of twenty marks and a yearly quit-rent of nineteen pence, granted to Thorald of London, "all that his land, lying near the Tyne, on the west, from the head of Tyne Bridge even to Redhoghe." The bishop had previously acquired the same land from Lessinus, Thorald's father-in-law. Thorald's son, Nicholas, afterwards granted to Sparcus, son of Gamell Oter, a part of the Pipewellgate estate, which is described as lying "between the land of Warnebald the moneyer (monetarius) and the land of Adam the glover." At a later period Pipewellgate was the property and abode of some of the ancient and wealthy families of Gateshead, notably the Gategangs, the Dolphanbys, and the Sires.

The Gategangs occur as holding lands in Pipewellgate as early as 1287. Surtees believed them to have been a family "perfectly indigenous" to Gateshead, "and to have derived their name from their residence on the main street." The pedigree begins with one Gilbert Gategang, whose son, also named Gilbert, was bailiff of Gateshead from 1287 to 1316, and, probably, both before and after those years. He was also, in 1312, one of four envoys appointed by the



bishop of Durham to negotiate with Robert Bruce for a treaty of peace between the kingdom of Scotland and the palatinate. Nicholas Gategang, a brother of the second Gilbert, was rector of Ryton from 1334 to 1341, and was chaplain, then receiver, and lastly chancellor to bishop Bury. A son of Gilbert, named Alan, is styled, in 1348, "Lord of Pipewellgate," and, about the same time, held a court "before the bailiff and good men and true of Pipewellgate." Sibilla Gategang, who is believed to have been a daughter of the same Gilbert, occurs in 1331 as prioress of the nunnery of St. Bartholomew in Newcastle. John Gategang, another brother of Gilbert, seems to have been a favourite of bishop Bec, and that prelate granted him certain lands in the parish of Gateshead, to which he took the liberty of adding four adjoining acres of moor and pasture within the township of Heworth. In this proceeding Gategang had, apparently, the countenance of Bec; but, as the Heworth lands belonged to the prior and convent of Durham, he was obliged to restore them. At the time of Hatfield's Survey, the Gategangs were represented by one William Gategang; but in the next generation the heiress of the family married John de Gildeford, and the Gategangs of Gateshead became extinct.

The Dolphanbys were scarcely less important people than the Gategangs. John Dolphanby occurs as holding lands and tenements in Pipewellgate early in the fifteenth century. In 1414-15 he farmed the bishop's coal mines in Gateshead, for which he entered into recognizances to pay a fine of 100 marks. In 1420 he had license to found a chantry in St. Mary's, Gateshead (see page 141). He seems to have left no legitimate heir, but settled his estates on a grandson, Robert Dolphanby, who was the son of his daughter Alice. The grandson succeeded to his estates in 1429, but died nine years later, leaving an only daughter, Joan, then aged thirteen months. She afterwards married Conan Barton, of Whenby, a member of an old Yorkshire family, and with his descendants the Gateshead estates of the Dolphanbys remained for two or three generations.

The Sires were also amongst the ancient aristocracy of Pipewellgate. William Sire, who made his will on Wednesday, the 29th May, 1353, held

property on both sides of the street.\* A later William Sire, in 1408, contracts with Thomas Fournays, a mason, for the construction of a staith in Pipewellgate, which the builder promises shall be completed in nine months, unless he is hindered by tempest, flood, or the malice of the people of Newcastle.† This was certainly not the first structure of its kind in Gateshead, for, in 1349, Isolda, the widow of Robert Fader of Pipewellgate, conveyed to William Syre and Eve his wife a certain piece of land, with its appurtenances, lying upon "ley Stathes."

\* I venture to append a translation of William Sire's will :

In the name of God, Amen, I William Sire of Pipewellgate in Gatesheved, on Wednesday the 29th day of May, in the year of our Lord m.ccc.liij, make my will in this way. In primis I bequeath my soul to Almighty God, and my body to be buried in the cemetery of Durham Abbey, where the monks of the convent of that place are buried, if the prior and convent will grant the same. Item, to the high altar in the church of Saint Mary of Gatesheved for my tithes and oblations perchance forgotten, I give and bequeath 20s., with my best cloth in place of a mortuary. Item, to the altar of the Blessed Mary of the same church, in the north porch, 6s. 8d. Item, to the light of the altar of Saint Catherine of the same church, 6s. 8d. Item, to the chaplains and priests coming and being at my funeral, 3s. 4d. Item, to the fabric of the porch where my sons are buried, 20s. To the fabric of the same church, 6s. 8d. Item, to the parish chaplain of the said church, 12d. Item to the priest of the same, 6d. Item, to every priest saying the Psalter, and to every widow praying for my soul and watching round my body, 2d. Item, for wax to be burnt around my body, 20s. Item, for expenses to be incurred in relation to my body on the day of my burial and for distribution to the poor, £20. Item, to the prior of Durham, x marks. Item, to the convent of Durham, x marks. Item, to the prior and convent of Tyne-mouth, 13s. 4d. Item, to the master and monks of Jarowe, 40s. Item, to the friars minors of the town of New Castle upon Tyne, 20s. Item, to the friars preachers, Augustinians and Carmelites of the said town, in equal portions, 20s. Item, to the fabric of the bridge of Tyne of the said town, 20s. Item, to the fabric of the latrina of the said bridge, 20s. Item, to William Toller, my servant, 6s. 8d. Item, to Sir William de Massam, the steward of Durham, one silver axe, with an ivory cup which was my own. Item, to Sir John de Newton, bursar of Durham, one silver cup called *le Holpiece*. To William, son of William de Spiryden, my grandson, 3s. 4d. The residue of all my goods both on sea and land to the prior of Durham and Idonia my wife. \* \* \* Given at Pipewellgate in Gateshead, the day and year abovesaid.

† The following is a translation of this contract :

Indenture made between William Syre and Thomas Fournays, for the construction of a *Staythe* of squared stone.

This Indenture between William Syre of the one part and Thomas de Fournays, builder, of the other, testifies that the aforesaid Thomas has well and faithfully begun to make under a vow for the aforesaid William, a staith on his capital messuage in Pypewellgate in Gatesheved, on the water of Tyne on the north side, containing in itself in length, eighteen feet in *le ground ebbe* of Tyne, equal in breadth with the breadth of the said messuage from the north side, and all at the cost of the aforesaid Thomas. So that the first hundred of taillstan [employed] in the said work, every taillstan will be two and a half feet, and the rest of all the taillstans will be three feet, and more rather than less, for the perfection of the said work. And the east side of the aforesaid staith will be firmly joined with *coglestan*, equally without defect. And that the said work will be done before the feast of St. Nicholas next after the date of the execution of these presents, unless it be hindered by tempest, flood, or, maliciously, by the people of the town of New Castle upon Tyne. And that the said Thomas will make for the said William a sufficient drain within the said staith, and for making and perfecting this work the aforesaid William will give to the aforesaid Thomas or his appointed attorney ten marks sterling of silver, that his work may be perfected without defect. In testimony whereof the aforesaid parties have alternately affixed their seals to the present indenture. Witnesses, Peter de Lewe, bailiff of Gatesheved, Alan Gategang, James Gategang, Peter the dyer, Roger Rede, Cuthbert the priest, and many others. Given at Pypewellgate, Sunday next after the feast of Saint Peter ad Vincula, Anno Domini, 1408.

Pipewellgate leads to Redheugh, a manor which, as we have seen, is mentioned in Pudsey's grant to Thorald of London. The estate afterwards gave name to a resident family, and, about 1280, Alexander del Redouch occurs as witness to a charter. The last Redheugh died without issue in 1420, and the manor passed to female heirs. It was afterwards the property successively of the families of White, Liddell, Radcliffe, and Askew. Surtees speaks of the house as a "handsome modern seat," and there are persons still living who remember its delightful sylvan surroundings.

I have already mentioned the pipe-well. Like the pant it was a constant expense to the parish, and the church and borough accounts of the seventeenth and eighteenth centuries contain many entries of payments for its repair. A few of these I print below.\*

Very few are the traces of the former importance of Pipewellgate which can now be discovered. Many of the old houses have fallen into ruin; others have been converted into workshops, whilst, on the sites of some, manufactories of one kind or other have been erected. Behind the buildings, at the eastern extremity of its south side, is an old half-timbered building of the sixteenth century, which can be seen to advantage from the stairs in Bankwell Lane. Another interesting old house, the "Fountain Inn," has been noticed in a previous chapter.

#### HILLGATE.

Hillgate, anciently styled Hellgate, is mentioned as early as 1354, when Eda Cragge, at one time the wife of William Sire, grants to Robert de Osworth and William de Barford, chaplains, and to John de Baumburgh, priest, a yearly

- \* 1631. Paide y<sup>e</sup> mason for hewing and laying stones at the pipe well, 1s.
- 1634. Paid for mending the breach of watter at the pipewell, 5s.
- 1636. Paid for makeing the pipewell group cleane, 8d.
- 1639. Paid for a great Brass Cocke to the pipewell, 9s. 6d.
- 1645. Paid to John Marley for a new core of lead to the cok of the pipewell, 2s.
- 1702. Work wrought by William Tewart att y<sup>e</sup> pipewell: to a stone for the Heesterin, 2s. 6d.; to flaggs, 8s.; to lime and sand, 4s.; to hare, 2d.; to drinks, 8s.; to women bearing of Rubbis, 6d.
- 1737. Work done at the Pipe well: to a p<sup>e</sup> of pipe to the spoot, 8d.
- 1752. Work done at the pipewell: to Tarrass and Lime, 1s.; for the use of wail bone to scouring y<sup>e</sup> pipe, 1s.

rent of three shillings arising from a tenement, in which William Rote once lived, and situate in the town of Gateshead, in a certain way called Hellgate. In 1375 Henry Gategang, rector of Belton in Lincolnshire, the heir of John Gategang and of John of Barnard Castle, grants to John Dolphanby certain land in the town of Gateshead, between the land of Sir Thomas Surteys on the south and Hellegate on the north. So the old Gateshead names of Gategang, Dolphanby, and Sire, with which we formed acquaintance in Pipewellgate, meet us again in Hillgate.

But one of Hillgate's chief claims to distinction rests on the fact that it was for some years the home of Stephen Bulkley, one of the earliest of Tyne-side printers. Scarcely anything is known of his life. In 1642 he was in business in York, and there he remained till 1646, when he removed to Newcastle. In 1652 he transferred his printing press to Gateshead. One of his publications bears the imprint: "Gateside, printed by Ste. Bulkley, and are to be sold at his house in Hill Gate. 1653." The last of his Gateshead imprints that I have seen is dated 1658. In 1659 he was once more established in Newcastle. How long he remained there I am unable to say, but in 1663 he had returned to York, where he died in February, 1680, leaving his business to a son and daughter. In 1689 the name of Bulkley disappears finally from the chronicles of the York press.\* But the connection of Gateshead with the early

\* The following list of Bulkley's Gateshead publications, which is as complete as I can make it, will be acceptable to collectors.

1. The Doctrine and Practice of Renovation, Wherein is discovered, What the New Nature, and New Creature is; Its Parts, Causes; The Manner and Means also how it may be attained. Necessary for every Christian to know and practice. By Thomas Wollfall, Mr. of Arts, and late Preacher of the Word of God in Newcastle-upon-Tyne. Gateside; printed by S.B. 1652.

2. [The same book with a new title page, and the following imprint:] Gateside; Printed by Ste: Bulkley, and are to be sold at his house in Hill Gate, 1653.

3. The Quakers Shaken: or, A Firebrand snatch'd out of the Fire. Being a briefe Relation of God's wonderrull Mercy extended to John Gilpin of Kendale in Westmorland. Who (as will appeare by the sequel) was not onely deluded by the Quakers, but also possessed by the Devill. If any question the truth of this Story, the Relator himselfe is ready to avouch it, and much more. Gateside, Printed by S.B. and are to be sould by Will. London, Bookseller in Newcastle, 1653.

4. The Perfect Pharisee, &c. [For full title see page 31.]

5. The Converted Jew: or, the substance of the Declaration and Confession which was made in the Publique Meeting House at Hexham, the 4th Moneth, the 5th Day, 1653. By Joseph Ben Israel. Printed at Gate side by S. B.

6. A false Jew; or, A wonderful Discovery of a Scot, Baptized at London for a Christian, Circumcised at Rome to act a Jew, re-baptized at Hexham for a Believer, but found out at Newcastle to be a Cheat. Being a true

printing of the north did not cease on the departure of Bulkley. In 1710 one J. Saywell had established a press here, I believe, like Bulkley, in Hillgate. Saywell was the printer of the first Newcastle newspaper, of which only a single copy, preserved in the Advocates' Library at Edinburgh, is known to exist. The following is its title: "The Newcastle Gazette, or the Northern Courant; being an Impartial Account of Remarkable Transactions, Foreign or Domes-tick. From Saturday, December 23, to Monday, December 25, 1710. No. 65. Gateside: Printed by J. Saywell, for J. Button, Bookseller on the Bridge." It was issued three times a week, and, if we may assume that it appeared quite regularly, its first number would be dated Wednesday, July 26, to Saturday, July 29, 1710. Button, its publisher, was a friend of Daniel de Foe, who, too, is said to have resided for a time in Hillgate. It may have been in honour of that sojourn that Gateshead had once, as we learn from Hilton's Poems, a tavern with the sign of "Robinson Crusoe."

Before the Gateshead explosion in 1854, Hillgate retained many evidences of its bygone importance. One old house on the north side of the street was especially noticeable. Its front was adorned with large and imposing sculp-tures in stone. They were rescued from the débris of the explosion, and are now preserved in the Castle of Newcastle. One is an arched door-head, on

Relation of the detecting of one Thomas Ramsey, born of Scotch Parents at London, sent lately from Rome by a speciall Unction and Benediction of the Pope; who landed at Newcastle, under the name of Thomas Horsley, but immediately gave himself out for a Jew, by the name of Rabbi Joseph Ben Israel, Mant. Hebr. soon after baptized at Hexham, by Mr. Tillam, and by a speciall providence of God, found out by the Magistrates and Ministers of Newcastle upon Tine, to be an Impostour and Emissary of Rome, and since sent up to the Generall and Councell of State to be further enquired into. Printed for William London, Book-seller in Newcastle, 1653.

7. A Further Discovery, &c. [For full title, see page 31.]

8. The Counterfeit Jew. [An 8 page tract, without title, printer's name, place, or date, but proved by the head-piece on page 1 to have come from the press of Bulkley, and by its contents to have been printed in 1654.]

9. The Quaker's House, &c. [For full title, see page 31.]

Amongst early Gateshead printers the name of G. Read is entitled to be mentioned. The only work from his press which I have seen bears the following title:

King George's Just and Legal Right to the Crown A Sermon Preached in Newcastle, Oct. 20. 1714. Being the Day of His Majesty's Coronation. Tate and Brady's Version, Psalms 21. 72. To which is Added, The Substance of some Discourses on Matth. V. xlv. But I say unto you, Love your Enemies, Bless them that Curse you, do Good to them that Hate you, and Pray for them which despitefully Use you and Persecute you. Wherein the Duty and Reasonableness of loving our Enemies is Demonstrated, Objections Answered, and the just Bounds thereof describ'd. By Joseph Baily. Gateshead: Printed by G. Read, and Sold by J. Button, Bookseller on the Bridge. Pr. 4d.

which festoons of leaves, flowers, and fruit are carved in bold relief. The other is a square slab, which bears the arms of the Trinity House of Newcastle, with crest, supporters, and motto. The house which presented to the passer by these marks of dignity belonged, in the time of Charles II., to one Matthew Bates, "master and mariner," and, in 1692, was purchased from his heir by Robert Proctor, another "master and mariner." He was master of the Trinity House in 1702, and died in 1712 or 1713. The sculptures must be ascribed either to Bates or to Proctor, but most probably to the latter.

#### OAKWELLGATE.

Aykewelgate and Aykewelburn are mentioned in the foundation charter of St. Mary's chantry in 1330. Brand has preserved "a traditionary account that there had been anciently a well, with an oak hanging over it, at the head of the street called Oakwell-Gate, in which three strata of pavement have been discovered." His informant,—“Mr. Hervey, senior,”—“had often conversed with an old gentleman, who remembered when there were several pants in Gateshead.” Surtees declares that he “will not very pertinaciously defend the alleged derivation” of *Akewelgate* from the *oak* shaded *well*; but no more reasonable origin of the name has been suggested, and in the same county we have Aycliffe, anciently Aclea, the *lea* or *place* of *oaks*. Palace Place, at the head of Oakwellgate, has been already mentioned. “It may,” says Mr. Longstaffe, “indicate the site of an old manor house of the bishops, as it adjoined the episcopal demesnes.” In the seventeenth century it was the residence of one of the Gateshead families of Cole. William Hilton, the poet, describes it, in 1795, as “now in ruins.” The present structure, to which the name of “King John's Palace” is popularly attached, “presents no features of antiquity.”

The most interesting old house in the street is the one on the east side, and opposite the entrance to the churchyard. It was formerly the rectory-house. It is a building of the early part of last century, and was occupied by the rectors of Gateshead till about fifty-five years ago.

On the same side of the street are one or two large houses of the eighteenth century which still bear traces of having been built for wealthy occupants.

#### PARK HOUSE.

Gateshead Park is mentioned at an early period. It is no doubt "the fourth part of the arable land" of Gateshead, which, "with the new enclosures which the lord bishop caused to be made, and the meadows," in the time of Boldon Buke, remained "in the hand of the lord bishop, with a stock of two ploughs." In 1312 bishop Kellaw granted to John Gategang, "thirty and three acres of land, with appurtenances, in Gateshead, of which twenty and six acres lie in a certain place which is called Aldepark, and the remaining seven acres adjacent to the said place." In the time of Hatfield's Survey, John de Sadberg held the manor of Gateshead, "with the borough, the lands of the demesne, the meadows and pastures." Of these lands 94 acres are said to be "in the field of Gatesheved" and 55 acres on the Tyne. Sadberg paid "for all the profits of the said borough and its court" £22 *per annum*. We find, however, at an early period of Hatfield's episcopacy, an appointment of a keeper of the bishop's park at Gateshead. The office was held for life, at a salary of three-halfpence per day. Similar appointments follow, till in 1448 bishop Neville appoints Robert Preston to be keeper both of the park and the tower of Gateshead. The offices continued to be jointly held, but the last appointment I have seen occurs in 1508. In 1716 bishop Crewe leased the estate of Gateshead Park and the manor of Gateshead to William Coatsworth for a term of twenty-one years. The manor has since been held under a succession of similar leases. The old buildings at the west end of the later hall are part of a mansion built by Coatsworth about 1723. The estate soon passed into the hands of the Ellisons, one of whom, Henry Ellison, of Hebburn, in 1729, married one of the daughters and co-heirs of William Coatsworth. The more modern house was built, in 1730, by Henry Ellison. It is a plain and spacious



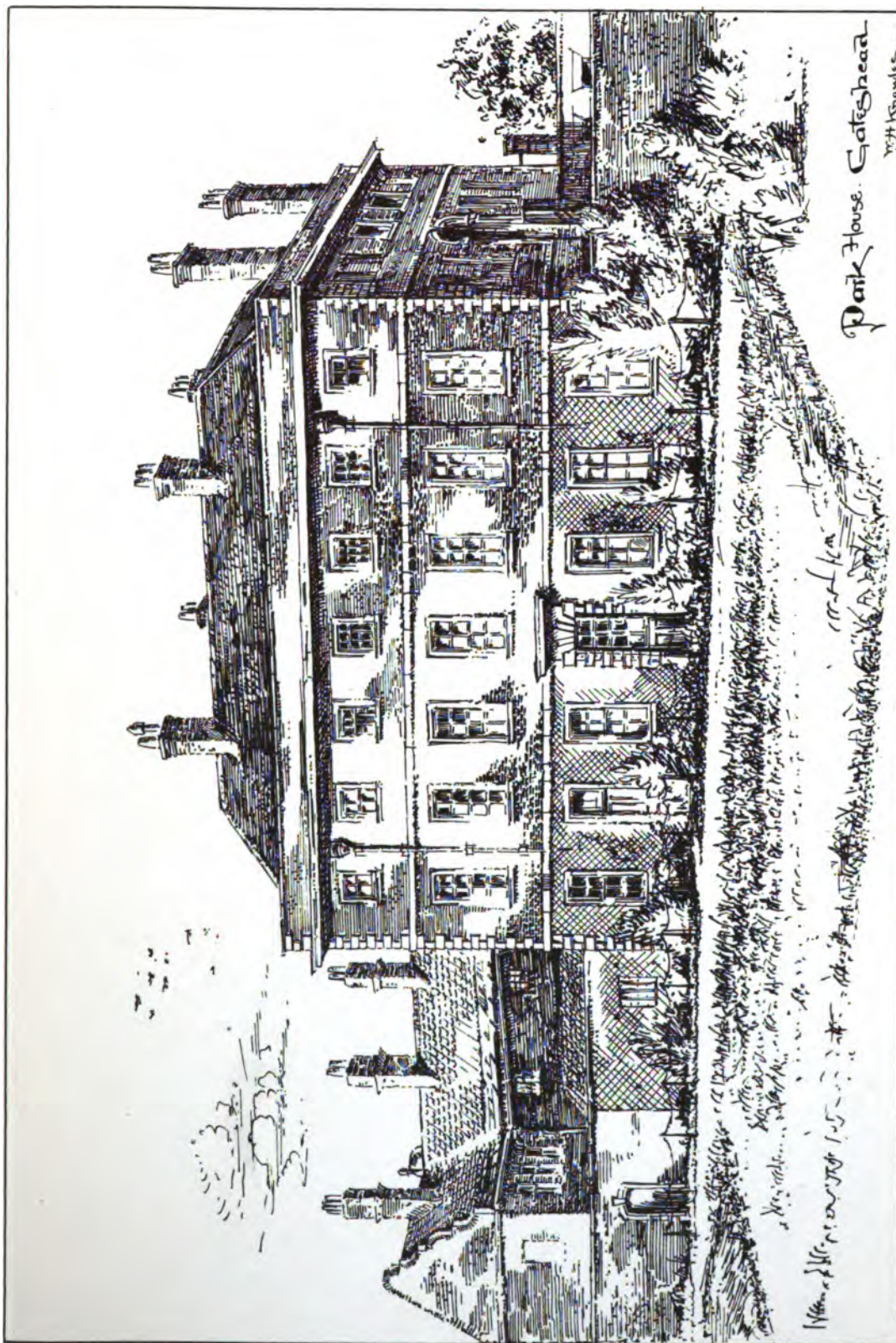


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Photo-Lithographed & Printed by James Akerman, 6 Queen Square, W.C.

mansion, and when surrounded by green glades, and avenues of ancient elms and oaks, as it was at no distant date, it must have been an extremely pleasant abode. It has a fine staircase, with wrought iron balustres of elegant design. The house is mentioned in Charlotte Brontë's novel, "Jane Eyre," as the residence of the heroine's aunt. In recent years it has been abandoned to the purposes of commerce, and is now almost surrounded by manufactories. The lodge whereat the principal avenue was entered still stands on the Sunderland Road, a desolate memorial of departed men and times ; pallisades, gates, and trees are gone, but the faithful ivy yet clings about the old cottage, as if striving to maintain the aspect of better days.



## ST. ANDREW'S CHURCH.

St. Andrew's has often been called the oldest church in Newcastle; and, of the old churches, it is probably the youngest.\* Its foundation certainly dates later than that of the churches of St. Nicholas and St. John. So much of the original edifice is left that we can have no difficulty in fixing, within narrow limits, the period of its erection. The architecture of the oldest portions is of Transitional character, and may be safely ascribed to about the years 1175 to 1185. The parts which belong to this period are—the lower stages of the tower, portions of the nave arcades, and the chancel arch. The pitch of the original nave roof is shown on the east side of the tower, and that of the original chancel roof on the east gable of the nave. From the first the nave had not only aisles, but transepts. Its roof, which was of high pitch, descended in an unbroken line from the ridge to the outer walls of the aisles. The aisles were, of course, very narrow, and their side walls extremely low.

The chancel retains none of its original features, except its great arch. The chevron mouldings with which the arch is adorned, together with the banded shafts in its jambs, afford the clearest possible indications of its date. The existence of transepts in the original edifice is proved by the wider span of the arches at the east end of both arcades. Although the transept arch on the south side is quite modern, and that on the north dates only from about the end of the thirteenth century, it is clear that both must represent earlier arches

\* Bourne asserts that St. Andrew's "is questionless the oldest Church of this Town." He arrived at this conclusion, "not only from it's Situation, which is that Part where was principally the ancient *Monkchester*; but also from the Model and Fashion of it's building, it appearing in these Things older than the others." Bourne's mythical site of Monkchester need not be discussed. His favourite authority, the Milbank MS., fixes it elsewhere. But the "Model and Fashion" of St. Andrew's are what determine its later date. It has, doubtless, often borne more marked evidence of dilapidation than the other churches of Newcastle, and bad repair is usually accepted as a proof of antiquity. But Bourne further tells us that St. Andrew's "is supposed to have been built by one of the Kings of *Scotland*: *David King of Scots* is mention'd in particular as it's Founder." Mr. John Hodgson Hinde even affirms that its architecture "is certainly of this period," and adds that "its dedication to the patron saint of that nation adds consistency to the statement." But David of Scotland had been dead a quarter of a century before the erection of St. Andrew's was commenced.



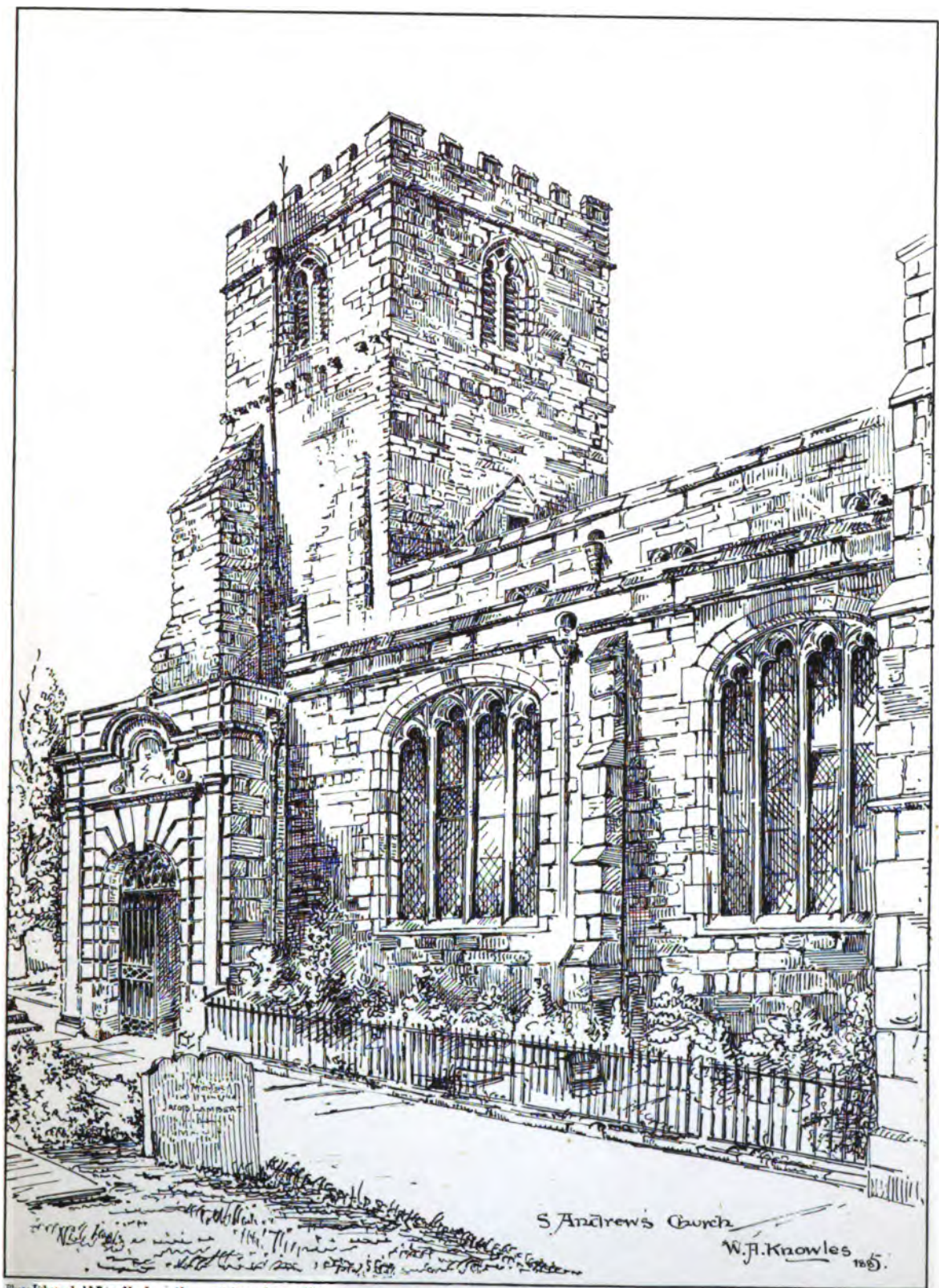


Photo Lithographed & Printed by James Akerman, 6, Queen Square, W.C.









Photo Lithographed & Printed by James Akerman, 6 Queen Square, W.C.

of almost the same span. Some of the corbels on which the original aisle roofs rested still remain in both the north and south walls of the nave, and over these, in both cases, are later corbels, which had supported roofs that were intermediate in date between the first and the present ones.

The original height of the tower is shown by the corbel table which runs round its south, west, and north sides. The pilaster-like buttresses which run up its exposed sides are original, and so is the turret stairway outside the north-west corner. But the enormous buttress at the south-west angle is a much later addition, as, very obviously, is also the one built against the turret. The first stage of the tower is vaulted, but the masonry is said to be in a ruinous state, and is covered by wainscotting. I have not seen the vault, and can give no opinion as to its date; but there can be no doubt that it is an insertion, and that it is to a large extent responsible for the shattered state of the tower walls. On the east side of the tower, and above the vault, there is a round-headed doorway or opening, now walled up, and above this a square-headed opening, both of which formerly looked into the nave. The principal entrance to the church was originally by a slightly pointed doorway in the west wall of the tower. The upper stage of the tower was built in the fourteenth century.

How long the church retained its original dimensions and aspects we have no means of knowing. The first important change about which we can speak confidently was the re-erection of the chancel, about the end of the thirteenth century, or a little later. The east gable, built at this period, remained till the year 1866, when it was wantonly destroyed. It contained a three-light window, of which the present east window is said to be a copy. But it also presented interesting evidences of the history of the church. It showed that the side walls of the chancel had at some period been raised, and that the high pitched roofs of Transitional and early Decorated times had been replaced by a later roof of very low pitch. The line of the original water-table was a striking and most interesting feature in the old gable. Fortunately, a window of the same period in the south wall, though partially blocked, has been allowed to remain. The floor of the chancel must have descended rapidly from the west to the

east. A double piscina, with a stone shelf or credence, yet remains in the south wall. Its basins are an inch or two lower than the present floor of the "sanctuary."\*

The north aisle has been twice rebuilt, and this may almost be said of the south aisle also. Probably the first re-erection of the two aisles was carried out almost contemporaneously, but as to the period of that work we have no data. The present north transept, of which the only unaltered feature is the arch opening into the nave, was built about the same time as the chancel. Its north wall contains two ambries.

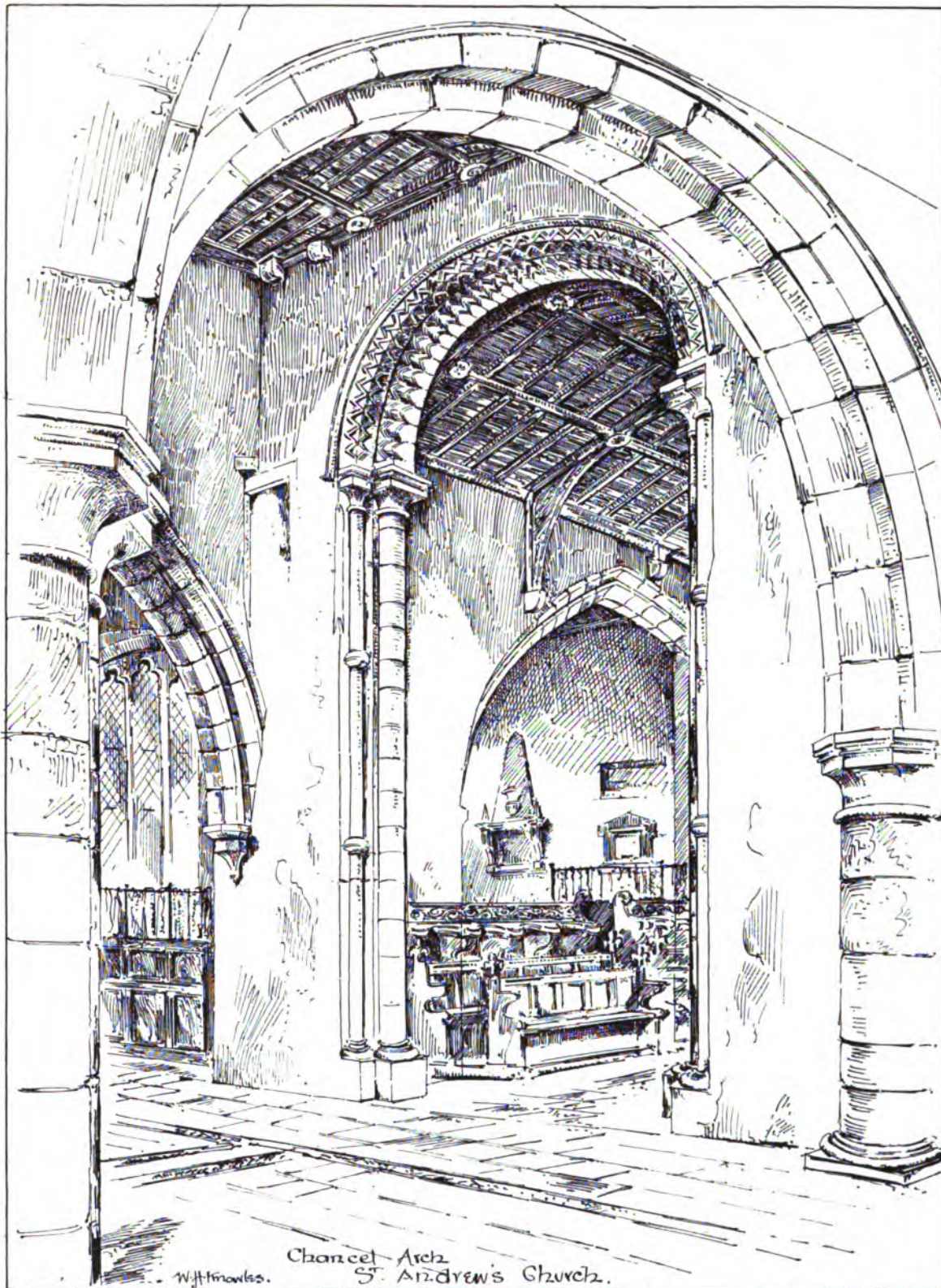
The south transept is entirely modern. It was built in 1844. It is almost as poor an attempt to imitate the architecture of the Transitional period as it would be possible to find. The structure which it replaced was of early Decorated date, though a little later than the chancel and the north transept. Its south wall contained an extremely beautiful three-light window, of late Perpendicular character, for a representation of which the reader may consult Richardson's "Table Book" (iv., 188). A piscina, taken from the south wall of the destroyed transept, is now preserved in the Castle. It is of the utmost value, as presenting the only evidence we possess of the date of the structure of which it formed part. The head of this piscina, a trefoil of exquisite proportion and execution, has been formed of part of a grave cover.

The aisle of the north transept was the chantry of the Holy Trinity. We know, from documentary evidence, to be noticed hereafter, that it was built about the year 1387.

The present north aisle, save for the extensive work of the restorer, was built in the latter half of the fifteenth century. At the same time, the wall of the south aisle was considerably raised. The three windows in the north aisle, and the two windows in the south aisle, as well as the fine five-light window at the west end of the north aisle, were all, until recently, of this period. They have, however, been "restored," and not a single fragment of the old mullions or

\* Double piscinas are by no means common. One of the drains was intended to receive the water in which the priest's hands had been washed before the celebration of mass, and the other that with which the chalice had been rinsed after the communion.





Chancel Arch  
St. Andrew's Church.

Photo Lithographed & Printed by James Akerman, 6, Queen Square, W.C.



tracery remains. But, I believe, the old windows were copied with tolerable fidelity. The side walls of the chancel were also raised during the latter half of the fifteenth century.

The roofs of the nave and of the north aisle are of the same period. The wall plates of the nave roof near the east end are carved with foliage in a flowing pattern.

Before proceeding to notice more recent alterations in the structure, it is necessary to refer to a few early features which have not yet been mentioned. The chancel possesses an interesting early south porch, with a vaulted stone roof. It is impossible to fix its date, but it is certainly later than the chancel itself, for there is clear evidence that a buttress against the chancel wall was removed to make way for it. The doorway by which it is entered is quite modern, and the architectural features of the "priest's door" to which it leads are totally hidden. It was used for a long time as a vestry.

About the chancel arch there are abundant traces of the rood loft. In the south wall of the chancel, at its west end, are two square-headed openings, one over the other. Both are now walled up. They have undoubtedly been windows.

In the west wall of the tower there is an inserted two-light window of Decorated date, of which the tracery is original.

The basin of the font is of Early English date, and the cover, which is certainly pre-Reformation work, must be ascribed to the early part of the sixteenth century.

The church seems to have suffered to a serious extent during the siege of Newcastle in October, 1644.\* An entry in the parish register states that

"ther was no Child bap[tized] in this parish for 1 yeares tim after the town was taking nor sarmon in this Church for 1 yeares tim."

There are actually no entries of baptisms from October 2nd, 1644, till September 9th, 1645.

\* The first actual attack on the fortifications of the town seems to have been made nearly three weeks before the siege begun in earnest. Lithgow tells us that on September 29, "the Lord Lieutennant generall Baillie upon the Townes north syde, and near to St. Andrews Church, gave order (for their his batterie lay) to brash downe a part of the Towne

In 1685, a doorway was broken into the chancel, on the south side, and immediately east of the porch.\* The lintel bears the inscription printed in the margin.

John Reasleiy

John Story

Church

Tho: Musgrave

Wardens.

It was probably at this period that the porch was first used as a vestry.

The south porch of the nave was taken down and rebuilt in 1725. Over the older structure there was a priest's room or parvise, which for some time had been the beadle's residence. When it was taken down a vestry on the north side of the chancel, described as a cellar, was assigned for his abode.† This north vestry was an ancient structure. Brand

wall, which in three hours space was fortunately accomplished; where the wall fell down, within half a yard of the roote, and so large that ten men might have marched through it in a front." The breach then made is still easily discoverable on the east of the site of Andrew Tower, and on the north side of the church. At that time the New Gate and the neighbouring portions of the wall were under the command of captain Cuthbert Carr. He seems to have been able temporarily to repair the breach. "This breach," says Lithgow, "was never pursued, in regard the enemy under the shadow of a blynd of Canvesse, reenforced, or barrocaded it with trash and timber." But when the town was taken, one of the places at which it was entered was the same breach. "Lieutenant-General Bally," says Lord Hume, "had another Quarter at Newgate, with five Regiments, his own, Waughton's, Cowper's, Dunferling's, and Dudhop's, who enter'd by a Breach, many of our Officers kill'd, Major Robert Hepburn much lamented." Over the losses of the Scots at New Gate, Lithgow becomes pathetic. "The second batterie was conjoynd with black Bessies Tower, where Major Hepburne, Capitaine Corbet, Capitaine John Home an Edinburgensen, and that renowned Officer Lieutenant Colonell Home were slaine. The memorie of whom last now mentioned, I here in this Epitaph involue:

"Woe to that breach, beside blacke Bessies Towre,  
Woe to it selfe that bloudy butchering Bowre!  
Where valiant Home, that sterne Bellonaes blade,  
And brave Commander fell: for there he stayd  
Arraign'd by death."

And so on, to the extent of twelve lines. So far as I have been able to discover, Lithgow is the only writer who gives the name of Black Bessy's Tower to the Andrew Tower.

\* The following items are from the churchwarden's account books:

1685. Paid to George Bell for a new Chancell door and flagging y<sup>e</sup> Chancell, £3. 10s. 8d.

Paid to Peter Thew for a Lintle for a new Chancell door, and for fitting an old door to y<sup>e</sup> backside of y<sup>e</sup> church, 8s. 3d.

Paid for waching y<sup>e</sup> Church w<sup>h</sup> y<sup>e</sup> doores were down, 2s. 6d.

† The following extract is from the vestry books:

"At a Meeting of the Vicar and Four and Twenty of the Parochial Chapel of St. Andrews on Easter Monday, Mar. 29<sup>th</sup> 1725.

"It is Order'd

"That w<sup>th</sup> y<sup>e</sup> consent of y<sup>e</sup> ADeacon y<sup>t</sup> w<sup>ch</sup> was y<sup>e</sup> Cellar adjoyning to y<sup>e</sup> Choir be given to David Finlay the Beadle for an habitation in lieu of y<sup>t</sup> w<sup>ch</sup> was formerly y<sup>e</sup> Beadle's room over y<sup>e</sup> Porch, and y<sup>t</sup> it be fitted up w<sup>th</sup> necessary conveniences for him; and till y<sup>t</sup> can be done it is agreed by y<sup>e</sup> Gentlemen of y<sup>e</sup> Four and Twenty here present that some consideration be made him when a Cess be laid on, if it be approv'd by y<sup>e</sup> rest of y<sup>e</sup> Four and Twenty."

states that it was "used not very many years ago as an ale-cellar to an adjoining ale-house." It was taken down in 1788, when the present brick vestry was erected. The new building was first used in 1789, when certain pews in a then newly erected gallery were sold. On this occasion, Mackenzie tells us, chickens, ham, ale, wine, etcetera, were provided in the vestry for the refreshment of purchasers.

In the same year in which the new vestry was built the parish authorities resolved "that the third Pillar in the North Aile from the West End of the Church be taken down, and the present two arches thrown into one." This was done at a cost of £26 10s. The arch then built, which is said to have been a very good imitation of Perpendicular work, remained till 1866.

On the south side of the tower two interesting grave covers are preserved.



ANCIENT GRAVE COVERS.

One of these bears an extremely plain incised cross, and a mason's or carpenter's square. The other bears three horse shoes and a hammer, and below these the following inscription:

Orate § pro  
aia § thome  
lyghtton §

The symbols indicate the occupation of the persons whose graves these stones have covered. The grave cover of the carpenter or mason must be ascribed to the thirteenth, and that of the shoeing smith to the fifteenth century.

The present peal of bells, six in number, was cast by R. Phelps of London, in 1726. The inscriptions have no special interest.

Twice within the present century the church has passed through a process of "restoration," first in 1844, and again in 1866. On the first occasion the south transept was destroyed, and on the second the east gable of the chancel met the same fate. Other alterations and renovations were carried out, as to



the necessity or desirableness of which I have no means of judging; but the demolitions to which I have referred, it is clear, from the evidence of photographs and engravings, were most ill-advised, and will ever awake the regret of the lover and admirer of the work of bygone ages.

#### CHANTRIES.

There were at one time three chantries in this church. Of the first of these, following the course I have adopted in previous chapters, I give a brief notice, with the inventory of its "ornaments" at the time of its dissolution. The second, from its connection with the name of Sir Aymer de Athol, calls for much more lengthy notice. Of the third scarcely anything is known.

1. St. Mary's chantry, founded at least as early as the reign of Edward I. Bourne mentions a charter of that period, by which a certain booth was granted for the term of thirty years to one Stephen ———, in consideration of payments to the fabric of Tyne bridge, "and to the Altar of St. Mary in the church of St. Andrew in Newcastle upon Tyne." Yearly value at the dissolution of chantries, £5 17s. 4d.

"One vest of velvet and one grene vest, a corporas, a masse boke, ij. candlestycks, one hanging before the alter, ij. alterclothes and a sacring bell."

2. The chantry of the Holy Trinity is inseparably associated with the name of Sir Aymer de Athol. There is a tradition that he gave the Town Moor to the burgesses of Newcastle. Gray mentions the tradition. "The Towne Moore, as some say, the gift of Adam de Athell of Gesmond," are his words. John Stainsby, of Clement's Inn, "Gentleman," recording the observations he made during a journey to the north in 1666, mentions the same legend. "He gave a piece of ground to the Towne called the Towne moore where the faire is now kept." Lastly, the biographer of Ambrose Barnes assures us that Sir Aymer "endowed the Burgesses with that large piece of ground called the Town Moor." A tradition so widely spread, and, apparently, so generally accepted, must have had some foundation. A great part of the Town Moor,

we know, was the freehold of the burgesses of Newcastle long before the time of Athol; but "it cannot be doubted," as Mr. Longstaffe has said, "that the traditions about him had some foundation in a gift near his own lordship."

The foundation of this chantry was peculiar. Such evidence as we possess seems to indicate that it was founded *for* Sir Aymer rather than *by* him. He had been a generous benefactor to the town in some way, and his chantry was at least partially built and furnished by the gratitude of the people. Such, at all events, are the conclusions to which I am led by the two following documents. The first of these is an indulgence granted by bishop Fordham, and dated at Gateshead on the 19th July, 1387. It grants an indulgence of forty days "to all our parishioners and others" who, being truly contrite and penitent for their sins, and having confessed the same,



SIR AYMER DE ATHOL'S CHANTRY.

"of the goods given by God, shall bestow in gratitude the aids of charity for the reparation and emendation of the church of Saint Andrew of the town of Newcastle upon Tyne and of the chapel of the Holy Trinity therein, and with a pious mind shall say the Lord's Prayer with the angelic salutation for the healthful estate of Sir Aymer de Athel, knight, and for the souls of his wife and Aymer his son, and for the souls of all the faithful dead."

The second document I have mentioned is an indulgence granted by the bishop of Galloway, in Scotland. It is dated at York on the feast of St. Martin in the year 1392. It grants forty days' indulgence to all

"who, for the reparation or ornament, or emendation of the church of Saint Andrew of the town of Newcastle upon Tyne, in the diocese of Durham, and of the chapel of the Holy Trinity on the north side (in parte aquilonari) of the same church shall give, bequeath,

X

or cause to be given, gold, silver, books, chalices, or whatsoever other ornaments are now necessary to the said church, chapel, or the altar and image of the Holy Trinity in the said chapel; or who [shall give] candles for the lights or shall make oblations; or who shall kneel before the aforesaid image of the Holy Trinity, and, with a pious mind, say the Lord's Prayer with the angelic salutation for the healthful estate of Sir Aymer de Athol whilst he lives and for his soul after his death, and for the soul of Lady Mary his wife whose body reposes in the same chapel of the Holy Trinity, and for the souls of all the faithful dead."

The architectural character of the chapel accords with the dates of these indulgences. It retains a beautiful east window of three lights, one of which is blocked up by the vestry. Its north window is a later insertion. Bourne mentions that "at the Top of the North Window in the Chapel there seems to be a Picture of the Holy Trinity, represented according to the Superstition of these Times [*i.e.*, the times of Athol] by the Face of *an old Man*, *our Saviour upon the Cross*, and the Figure of a *Dove*." "Three panes of stained glass," of which "the middle one plainly represents a crucifixion," remained in the same window in Brand's day, and were evidently what Bourne had described. They have since been destroyed, either by a "restorer," or, as is perhaps more probable, by a clerical hater of popery.

The "brass" of Sir Aymer and dame Mary has almost shared the fate of the stained glass. Gray is the first writer who mentions the monument, and he gives the inscription in a very imperfect way. Stainsby has transcribed it more fully, and so has Bourne, and the one supplies some at least of the omissions of the other. From the two authorities it may be restored as follows:

**Hic Jacent Dominus Adamarus de Athol, Miles, & D'na Maria  
uxor ejus quæ obiit Quarto decimo Die Mensis Januarii, Anno Domini  
Millesimo Tricentesimo Octogesimo Septimo. [Quorum] Animabus  
propitiatur [Deus. Amen.]**

The monument, prepared, no doubt, during Sir Aymer's life, probably never bore the date of his death. Before Bourne's time the brass had begun to disappear. His account is that

"Sir *Adam de Athol*, and his Wife *Mary*, [were interred in Trinity Chapel] under a very large Stone; which has originally been plated very curiously with Brass. The

Remains of their Effigies are still to be seen. He is pictured at length in Armour, having a Sword on his left Side, and a Dagger on his Right. Her Effigies hath no thing remaining of it, but from the Shoulders upwards. The Arms of both their Families are still to be seen on the Tomb-stone."

Stainsby tells us what these bearings were: "First, a fess chequy surmounted by a bend engrailed—second, paly of six."

The later history of the monument will be best told in the words of the late James Clephan, written in July, 1858:

"The monument endured to our own day; \* \* \* but, slowly and gradually, it began piecemeal to disappear, and with equal steps, the privileges of the freemen have crumbled away; as if there were some charm in the old 'brass,' by which the holders of the Moor were secured in their possessions so long as the record remained in the church. All that remained of the knight's effigies, up to last week, when petitions were presented to parliament affecting the title of the freemen, was the lower portion, representing his feet resting on a spotted leopard. The churchwarden's of St. Andrew's had suffered all the rest to disappear—no one knows whither—probably to the melting pot or the 'collector.' It was but too probable that the last fragment would be destroyed, if some step were not taken for its preservation; it had been torn from its ancient site, to facilitate the enlargement of a pew, and tossed aside as rubbish; so, seizing hold of it, one of the churchwardens rushed off to a place of safety—met the Very Rev. Monsignore Eyre, a Catholic canon, in the street—placed it in his hands for the Society of Antiquaries—and it was duly delivered up to the Chairman [on the 7th July, 1858], \* \* \* with many expressions of joy that a portion, at least, of the neglected and ill-used monument had escaped destruction."



REMAINS OF ATHOL'S BRASS.

It is now preserved in the Black Gate Museum.\*

\* Sir Aymer de Athol was the son of David de Strathbolgie, the eleventh earl of Athol, whose wife was Joan Cumin, the daughter of John Cumin, who was slain by Robert Bruce before the high altar in the church of the Friars Minors at Dumfries. Sir Aymer was a younger brother of David, twelfth earl of Athol. Queen Philippa appointed him and John de Strivelyn, Roger Fulthorpe, and William Kellaw her justices of assize for the franchise of Tindale. David de Strathbolgie, earl of Athol, granted to him the reversion of the manor and forest of Felton after the death of Mary de St. Paul, the wife of Sir Adomar de Valence, earl of Pembroke. He, on his wedding day, was killed in a tournament, and, within a few hours, the countess was maid, wife, and widow. Her sister-in-law, Joan de Valence, married John Cumin, and was, therefore, the grandmother of Sir Aymer de Athol. Sir Aymer entailed the manor and forest of Felton upon his two daughters and their husbands, and the countess of Pembroke attorned these estates to him by a deed dated 6 May, 1372. In 1381 he was sheriff of Northumberland, and, in the same year, he and Sir Ralph Eure

The yearly value of Athol's chantry at its dissolution was £3 5s. 10d. Its "ornaments" were

"One vestment of white fustyan, one of grene and one of linnen clothe, with the appurtenaunces, a masse boke, ij. altercloths, ij. olde towels, one hanging of rede and yello, and ij. litle candlesticks."

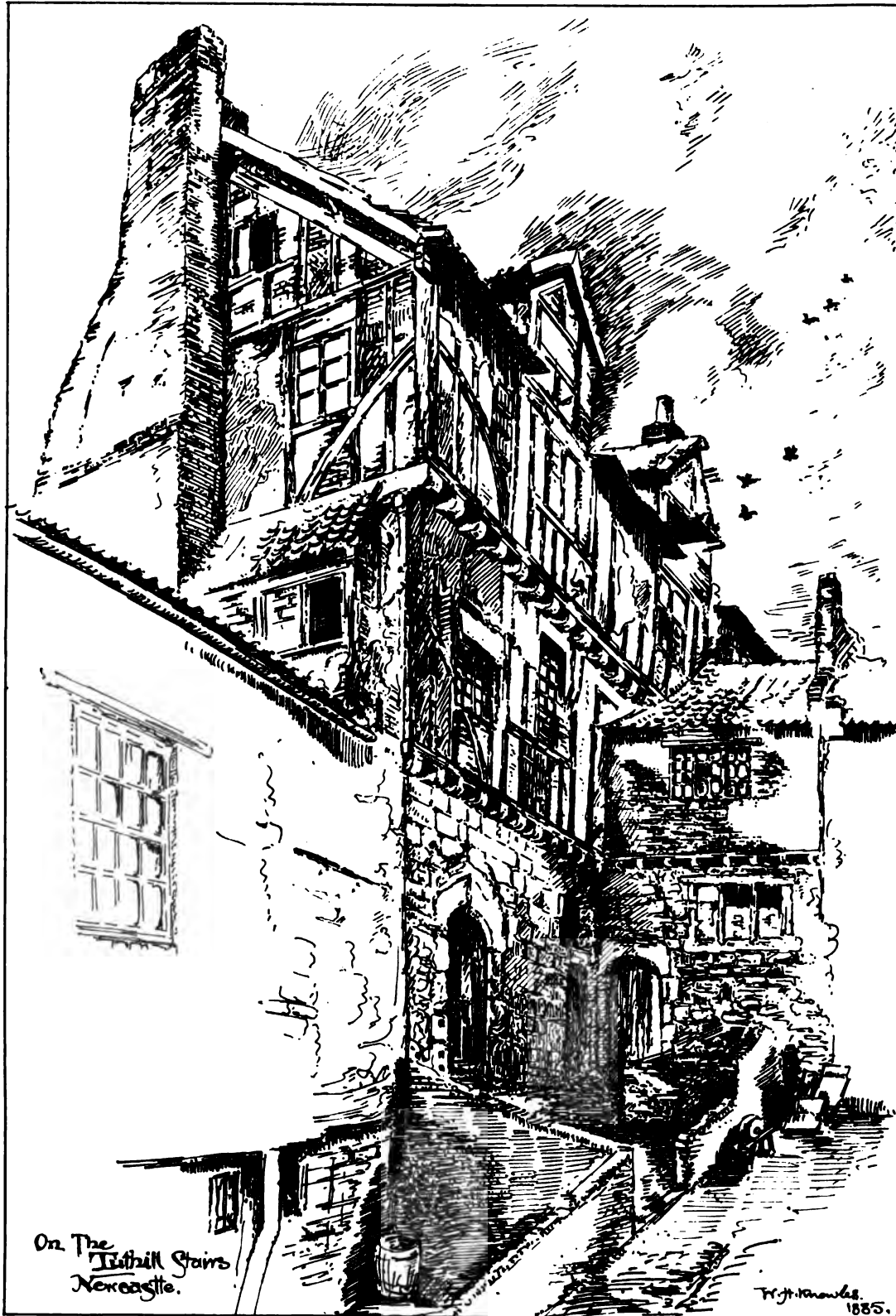
3. The chantry of St. Thomas. It is not mentioned in the *Valor Ecclesiasticus* of 1535, in the certificates of chantries in 1546, or in the certificates and inventories of 1548. Yet old deeds, quoted by Bourne and Brand, mention a house in Newgate Street, and an orchard somewhere else, which belonged to this chantry.

were knights of the shire for the same county, in which office they had each an allowance of 4s. a day during their attendance in Parliament. The Scottish army on its march from Newcastle, in August, 1388, to the famed field of Otterburn, besieged "Sir Haymon de Aphel, in his castle of Ponteland, where he was lord, and after a sharp assault, won it, and took him prisoner." Some parts of a mediæval fortalice, said to have been the stronghold of Athol, now form part of the "Blackbird" inn, a little to the north of Ponteland church.

Athol was twice married. His first wife was Eleanor, only daughter of Sir Robert Felton, and the widow of Robert Lisle of Woodburn. The parentage of his second wife is not known. Hodgson offers an untenable conjecture that she was the daughter of Sir Adomar de Valence. By her he had issue, one son and two daughters. The son, named Aymer, died before 1387. One of the daughters, Isabella, married Sir Ralph de Eure, and the other, Mary, was second wife of Robert de Lisle of Felton. Both appear to have died without issue.







On The  
Tutthill Stairs  
Newcastle.

Photo Lithographed & Printed by James Akerman, 6, Queen Square, W.C.

## THE TUTHILL STAIRS.

The part of Westgate now known as Clavering Place was formerly called the Tuthill. In 1587 it is described as "the Towtehill." Bourne offers the amusing suggestion that the name "should be *Tout-hill*, from the touting or winding of a Horn upon it." With far more reason it may be derived from the word *tout*, to watch. "Places called Tot Hill, Toot Hill, or Tooter Hill, are very numerous, and may possibly," says Isaac Taylor, "have been dedicated to the worship of Taith,"—a Celtic deity; but that they were the watch-hills of much more recent times seems more probable.

The Tuthill Stairs are the direct means of communication between the Tuthill and the Close. Though an ancient thoroughfare, the stairs have lost almost every evidence of antiquity. Indeed, it is only when the visitor is guided to the rear of the modern cottages on the eastern side of the stairs that he finds anything to repay him. There, however, he is amply rewarded. He finds an extremely picturesque, four-storied, half timbered mansion. It is now abandoned, and the marks of dilapidation and decay are everywhere apparent. There are two points from which its exterior may be seen to advantage. One of these is the yard on the south side of a large building, which, from 1798 to 1853, was occupied as a Baptist chapel, and is now divided into tenements. Here we look down on the house. If, however, we turn through a pointed archway in the Close, we enter what was the court-yard of the old mansion. Here we look up at it. From both points, we see that the house is built against the hill-side. The basement story is built of stone, and the higher parts of brick and timber. The principal apartment is on the first floor, to which there is a separate entrance from the Tuthill Stairs. Its walls are panelled with oak, and its ceiling is stuccoed. But the best panelling has been removed. Mr. T. W. Waters, of St. Thomas's Street, possesses some excellent woodwork from this room, including the pilasters and lintel of a doorway. The latter bears the



date, 1583, and the initials—H. C.—of Henry Chapman, the builder of the mansion. Messrs. T. C. Angus and Company, of Stockbridge, have a carved panel from the same apartment, which bears the date, 1588.

This is a historic house, and with it are associated many noteworthy names.

Before the present house was built another one occupied the same site,

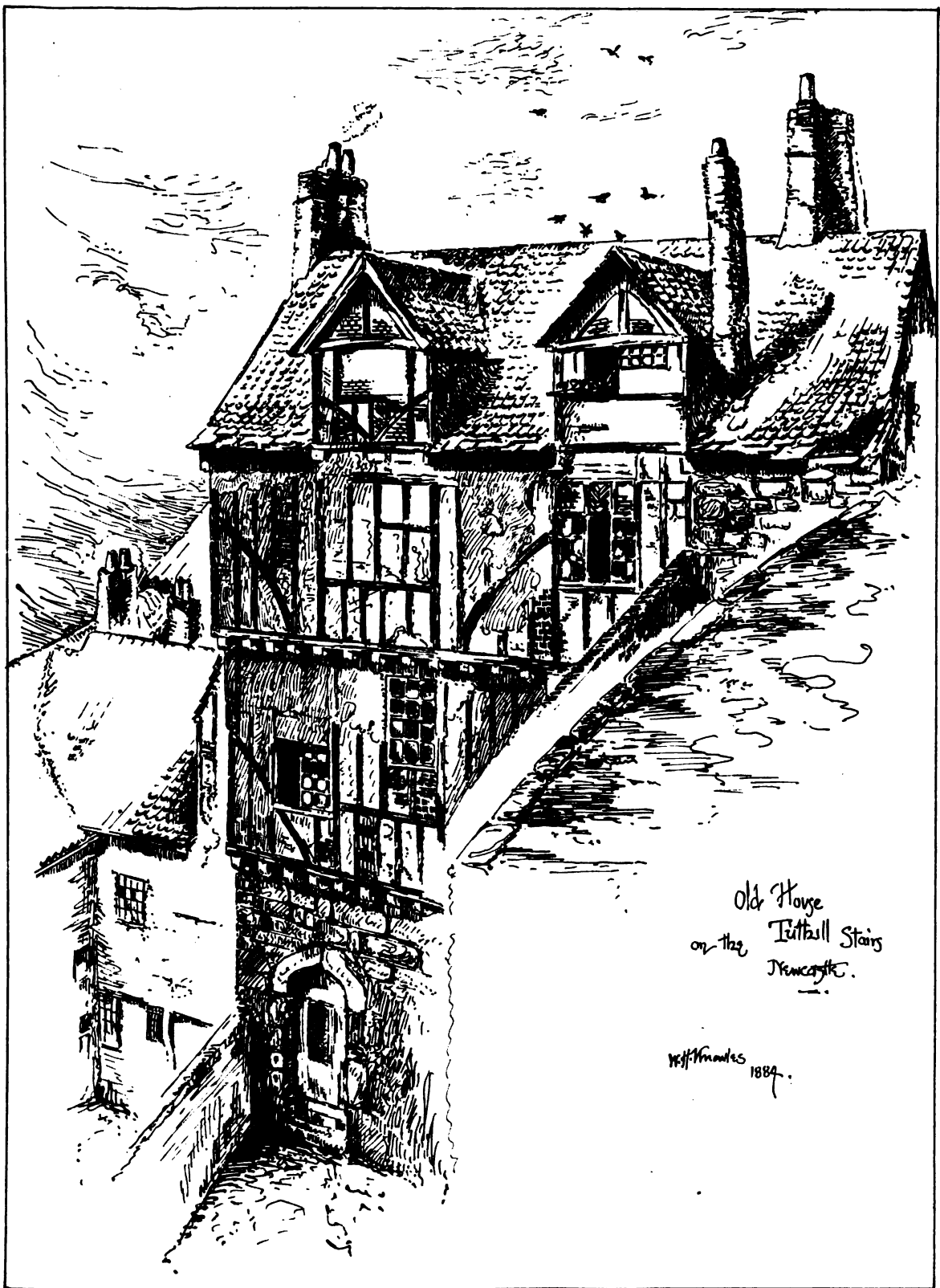


CARVED PANEL.

and was the home of the Chapmans. Oswald Chapman, who was sheriff of Newcastle in 1545 and mayor in 1558, in his will, dated 6th October, 1566, bequeathed to his son Henry "the howse I dwelle in, whiche is in the Close, &c., my backsyd, wher my coles lye, and a greate pece of the west parte of my orchard, [which] I bought of Mr. Henrie Anderson, my father-in-lawe." Oswald Chapman was the founder of his family's fortunes. His wife was a daughter of Henry Anderson, and by her he became allied to the leading families of Newcastle. He was a member of

the Merchants' Company, and is mentioned as one of the "assistants" of the governor of that society in the charter granted to it in 1547 by Edward VI.

He was succeeded by his son Henry. He, as I have mentioned, built the present house. In his day, and for long afterwards, its surroundings were very different from what they are now. The old title-deeds repeatedly mention an orchard on the north. Henry Chapman was sheriff of Newcastle in 1581, and mayor in 1586, in the latter part of 1597, and in 1608. He represented his native town in the parliaments of 1597 and 1604. He was one of the most extensive coal owners of his day. In Elizabeth's great charter, granted in 1600, his name occurs as one of the aldermen, and he is also included in the company of Hostmen, which was incorporated by the same document. Thirteen years later he was appointed one of the commissioners for the conservation of the river Tyne, an office which he also held under the new commission of 1617.



Old House  
on the Tenthall Stairs  
Newcastle.

W. H. Maudslayi  
1884.

Photo Lithographed & Printed by James Akerman, 6, Queen Square, W.C.



He died in April, 1623, a victim of some pestilence then raging in the town. He bequeathed the family mansion to his wife, Rebecca, for her life, and afterwards to his nephew, Henry Chapman. The latter Henry was sheriff of Newcastle in 1613, and mayor in 1620 and 1627. He died in February, 1633, having sold his late uncle's mansion four years before to Alexander Davison.

Davison was sheriff of Newcastle in 1611 and mayor in 1626 and 1638. During his second term of office Charles I. visited Newcastle, and was magnificently entertained by the mayor, whom he knighted on the occasion. In the siege of Newcastle, in October, 1644, Davison was one of the gallant defenders of the town, though then an octogenarian, and died on the 11th of the following month from injuries he had received in the fray.

Whether Sir Alexander ever resided in the Tuthill Stairs house we do not know, but in January, 1638, he leased it to his son-in-law, Thomas Riddell, and his daughter, Barbara, Riddell's wife. Riddell was the son of Sir Thomas Riddell of Gateshead. He was appointed recorder of Newcastle about the year 1622, and was knighted at the same time as his father-in-law. He was the ancestor of the Riddells of Swinburne Castle, Cheeseburn Grange, and Felton.

The property remained in the hands of the Davisons for some years; but after recorder Riddell's removal to Fenham part of it became the residence of Yeldred Alvey, the royalist vicar of Newcastle.

Alvey was appointed lecturer at St. Nicholas's church about the year 1623, and in 1627 was collated to the vicarage of Eglington, in Northumberland. In 1631 he succeeded Dr. Jackson as vicar of Newcastle, and, retaining Eglington, became a pluralist. He seems in some way to have been indebted to his predecessor for the preferment. Prynne's "Hidden Works of Darkness" describes him as "the Arminian and Superstitious Vicar of Newcastle."

Considerable light is thrown on Alvey's personal and priestly character by a case which was tried before the High Commission Court at Durham. On the 5th December, 1635, George, the son of Sir George Tonge, was married at Newcastle to Barbara, daughter of James Carr, merchant, of that town. The

wedding dinner was held at the house of the bride's parents, and the rank and wealth of Newcastle were present. Vicar Alvey was there, and so was John Blakiston, mercer, afterwards a regicide; a puritan of the parish of St. Nicholas, though more frequently an attendant at All Saints', as finding the preaching of Dr. Jennison more to his taste than that of Alvey. Mrs. Blakiston was at the wedding also, and after dinner she and the vicar entered into conversation, and sat "apart from the companie at the table side in a serious discourse, in which they continewed a pretty space." This was not agreeable to the husband, who approached his wife, took her by the hand, and said, "Wife, what discourse is this yow have with Mr. Alvey? If yow doubt of anie thing I would have yow be satisfied with your husband at home, and if he cannot then may yow goe to your minister to be resolved." The priest grew wrathful, and replied, "What! art thou comen to outface me, man? Thou art but a preistes sonne more then I am." Blakiston, whose father was a prebendary of the seventh stall at Durham, mildly replied that he would make no comparisons with Alvey, but would give him all the respect due to his place and calling. On this the priest's passion became more furious, and he retorted, "Goe, I will have notheing to doe with ye, for thou haste noe religion in thy heart." The dispute proceeded, and Blakiston declared, "I will mainteyn that in your last sermon at Allhallowes, yow delivered seaven errors;" and, on Alvey saying, "Mr. Blaikston, yow will justifie this," he added, "Yea, I will justifie seaventene, or seaventy, since yow came to the towne."

The scene at the wedding was followed by a scene in church. Blakiston was at St. Nicholas's on a lecture day. He behaved himself "reverently, by bowing his body and bending his knees, haveing his hatt before his face, and resting his arme upon the peiw, without any offence to the congregacion." Others sitting near "did not behave soe reverently." Of these Alvey took no notice, but, ceasing to read the prayers, sent the beadle to Blakiston to say, "the vicar bids you kneel." Blakiston made some reply and the beadle returned. Immediately Alvey spoke to Forster, the curate, requesting him to send the parish clerk to Blakiston with a similar message. He replied that he knew his

duty as well as the curate. Meantime many of the congregation rose to their feet and watched the proceedings with amazement.

In March, 1636, Alvey instituted a suit against Blakiston in the High Commission Court. The charges against him were, that he had accused Alvey of delivering seven errors in one sermon, that he did not conform himself to the rites and ceremonies of the Church of England, and that for four or five years past he had not received holy communion at his own parish church. The judgment of the court was, that Blakiston should make acknowledgment to Alvey for charging him with seven errors in one sermon, and the like acknowledgment of his non-conformity; that he should be declared excommunicate *ipso facto* in his parish church; that he should pay £100 to the king, and the costs of the court, and be committed to prison till bond was entered for the performance of these things.

Blakiston was clearly a victim of the then prevailing ecclesiastical powers; but retribution followed speedily. The battle of Newburn was fought on the 29th August, 1640, "and then," says lieutenant-colonel John Fenwick,

"there was flying indeed to purpose, the swiftest flight was the greatest honour to the *Newcastilian* new dubd knights,\* a good Boat, a paire of Oares, a good horse, (especially that would carry two men) was more worth than the valour or honour of new knighthood. Surely Vicar *Alvey* too would have given his Vicaridge for a horse, when he for haste leapt on horseback behinde a countrie-man without a cushion, his faith and qualifications failing him he might well feare to fall from grace by the *Scots* comming; we leave him in his flight to the grace of *Canterbury*, and the new dubd knights and others to the Courts grace for full twelve-moneths, until the *Scots* were gone home againe. They no sooner returned to *Newcastle*, but the first Sabbath Day after the *Scots* were gone, Vicar *Alvey* appeares in publike againe, new drest up in his pontificalitie, with Surplice and Service-booke, whereof the Churches had been purged by the *Scots* lads, and therefore now become innovations, and very offensive to many, who could digest such things before; but my wife being lesse used to have her food so drest, growing stomach-sicke, set some other weak stomachs on working, who fell upon the Vicars new dressing (the Surplice and Service-booke) which set the malignant superstitious people in such a fire as men and women fell upon my wife like wilde beasts, tore her cloaths,† and gave her at least an hundred blowes, and had slaine her, if the Maior had not stept out of his pue to rescue her, he and his officers both well beaten for their paines, such was the peoples madnesse after their Idols."

\* The "new dubd knights" were Sir John Marley, Sir Alexander Davison, and Sir Thomas Riddell the younger.

† "Nota, Some men carried away pieces of her cloaths, and made as much of them, as if they were holy reliques. This was a bold affront, the Parliament then sitting."—*Note by Fenwick.*

Elsewhere Fenwick declares that

"all the Priests and Blacke-coats fled as fast as they could, but meanelly mounted, when Vicar *Alvey* himselfe in great hast got on horse backe behind a Country man as before: the next bout if the Scots come againe, he may perhaps learne to foot it, (after my friend *Windebancke*) into *France*, and to dance and sing: *Alas poo-e Vicar, whither wilt thou goe.*"

Alvey's account of these transactions is embodied in a letter to the archbishop of Canterbury, dated 16th October, 1640, in which he says,

"I am for the present Outed of all my Spiritual Promotions, to the Yearly Value of 300*l.* and have most of my movable Goods seized upon by the Rebels; being forc'd (upon some Threatning Speeches given out by them, that they would deal more Rigorously with me than others) suddenly to Desert all, and to provide for the Safety of myself, Wife, and Seven Children, by a Speedy Flight in the Night-time. How they would have dealt with me, they have since made Evident, by their harsh Dealing with two of my Curates, whom I left to officiate for me in my Absence; who have not only been interrupted in Reading Divine Service, but Threaten'd to be Pistol'd, if they would not desist from the Execution of their Office."

Walker states that Alvey was afterwards "not only pulled out of his Pulpit by two Holy Sisters, but Imprison'd at Newcastle, at Holy Island, and at Norwich." His wife died at Easter, 1643, at the age of 34, having borne him ten children, five of whom were sons, and five daughters. In 1645 he was deprived of his livings. An ordinance of the Lords and Commons was sent to Newcastle, requiring that "Yealderd Alvey, now vicar of that towne, who is a notorious Delinquent, be displaced and removed from his vicaridge and cure there, and that Doctor Robert Jenison be viccar of the said towne in his place." Alvey died in March, 1649. Walker says his death "was hasten'd, as 'tis thought, by his Sufferings." His children "were reduc'd to great Streights, and Subsisted in good measure by Charity."

After Alvey's death the house was occupied for a time by a branch of the Newcastle family of Stote. Edward Stote, merchant, who died in December, 1648, and who is believed to have been the father of Cuthbert Stote, the intruding rector of Whickham, lived here. His widow remained in the house after his death. She was the tenant in 1651, and died in August, 1660.

From the time of the occupancy of the Stotes till the year 1720 we know nothing of the history of the old mansion. But in that year it was purchased

for the sum of £120 by George West, a wealthy Baptist, for the use of his religious associates.\* The principal room of the first floor was converted into a meeting house, and the apartments above became the minister's residence. Douglas, the historian of the Baptist churches in the north of England, supposes that the original use of the room occupied from 1720 as a chapel, was unknown, "but," he adds, "it is clear that the Corporation of Newcastle, previously to the Revolution, attended it as a place of worship, as there were affixed to the old pews two hands, for holding the sword and the mace of the corporation." Unfortunately the "hands" have not been preserved, and there is nothing to show whether the room was already pewed when the Baptists entered upon the premises. It is, however, not improbable that the house had been previously used by some section of Nonconformists. The biographer of Ambrose Barnes tells us that, after James II., "to usher in liberty to Papists," had granted religious toleration to Protestant dissenters, "both sorts opened their public meetings for worship, and the magistracy was mixt with Papists and Protestants, Conformists and Nonconformists. Men were at a loss," he continues, "to see how suddenly the world was changed, the cap, the mace, and the sword, one day carried to the church, another day to the mass-house, another day to the dissenting-meeting-house."

The early days of the Baptists of Newcastle in their new home were not prosperous. A letter from a Gateshead member of the society, written in

\* The early history of the Baptists in Newcastle is obscure. During some part of the Commonwealth they appear to have worshipped in St. Thomas's chapel at the Bridge end. The society was formed about the year 1650, and one Thomas Gower or Goare was the first minister. In 1651 a Baptist congregation was gathered together at Hexham, under the ministry of Thomas Tillam, a person of some notoriety in connection with one Ramsay, a Jesuit, who posed in Newcastle and Hexham as a "converted Jew." Tillam seems to have been a generous, open-hearted, and thoroughly guileless character, whose failings, like those of the parson in the "Deserted Village," "leaned to virtue's side." Unfortunately, however, he and his congregation became embroiled in a controversy with the society at Newcastle. The letters which passed between the two churches are still extant. One reads in them a sad lesson. A people who were then a mere handful in all the earth, hated of all men, and finding no toleration even in the tolerant days of the Commonwealth, fell to persecuting each other, or doing something very much like it. The following entries in the parish accounts of Gateshead relate, I think, to Gower :

1669. Spent at Durham, being caused to witnesse against Mr. Goore for preaching at Richard Stocktons on Sunday, July 11, 4s.

Spent at Durham by William Snarey and Thomas Wilson, being subpenaed in to witnesse against Mr. Goore and commanded to stay 5 days to attend the assize, £1 10s.



1749, laments the condition of "the poor, reduced, and distressed church of Christ, usually meeting at Tuthill-stairs." The writer, however, hopes for better things, inasmuch as "the Lord, in his providence, hath removed Mr. Durance, the great opposer of the gospel, from the place." But in 1780, one Richard Fishwick, a member of the Baptist church at Hull, settled in Newcastle, for the purpose of establishing the Elswick Lead Works. He was a devoted and liberal supporter of the cause, and from the time when he joined the congregation at Tuthill Stairs success seems to have attended their exertions.

The one most memorable name associated with the meetings of the Baptists in the old mansion is that of John Foster, the well-known essayist. He became their minister in 1792, but remained only a few months. In one of his letters he describes the meeting house.

"But *our* meeting for amplitude and elegance! I believe you never saw its equal. It is, to be sure, considerably larger than your lower school; but then so black, and so dark! It looks just like a conjuring room, and accordingly the ceiling is all covered with curious, antique figures to aid the magic. That thing which they call the *pulpit* is as black as a chimney; and, indeed, there is a chimney-piece, and very large old fire-case behind it. There is nothing by which the door of this same pulpit can be fastened, so that it remains partly open, as if to invite some good person or other to assist you when you are in straits. My friend *Pero* [a favourite dog], whom I have mentioned before, did me the honour one Sunday to attempt to enter; but, for some prudential notion, I suppose, I signified my will to the contrary by pulling to the door, and he very modestly retired. Yet I like this pulpit mightily; tis so much the reverse of that odious, priestly pomp which insults your eyes in many places. I hate priestly consequence and ecclesiastical formalities. When I order a new coat I believe it will not be black."

The Baptists continued to worship in this interesting old house till 1798, when they removed to the new chapel, which they had built on what was formerly its orchard. There they remained till 1853, in which year the chapel in Bewick Street was opened.





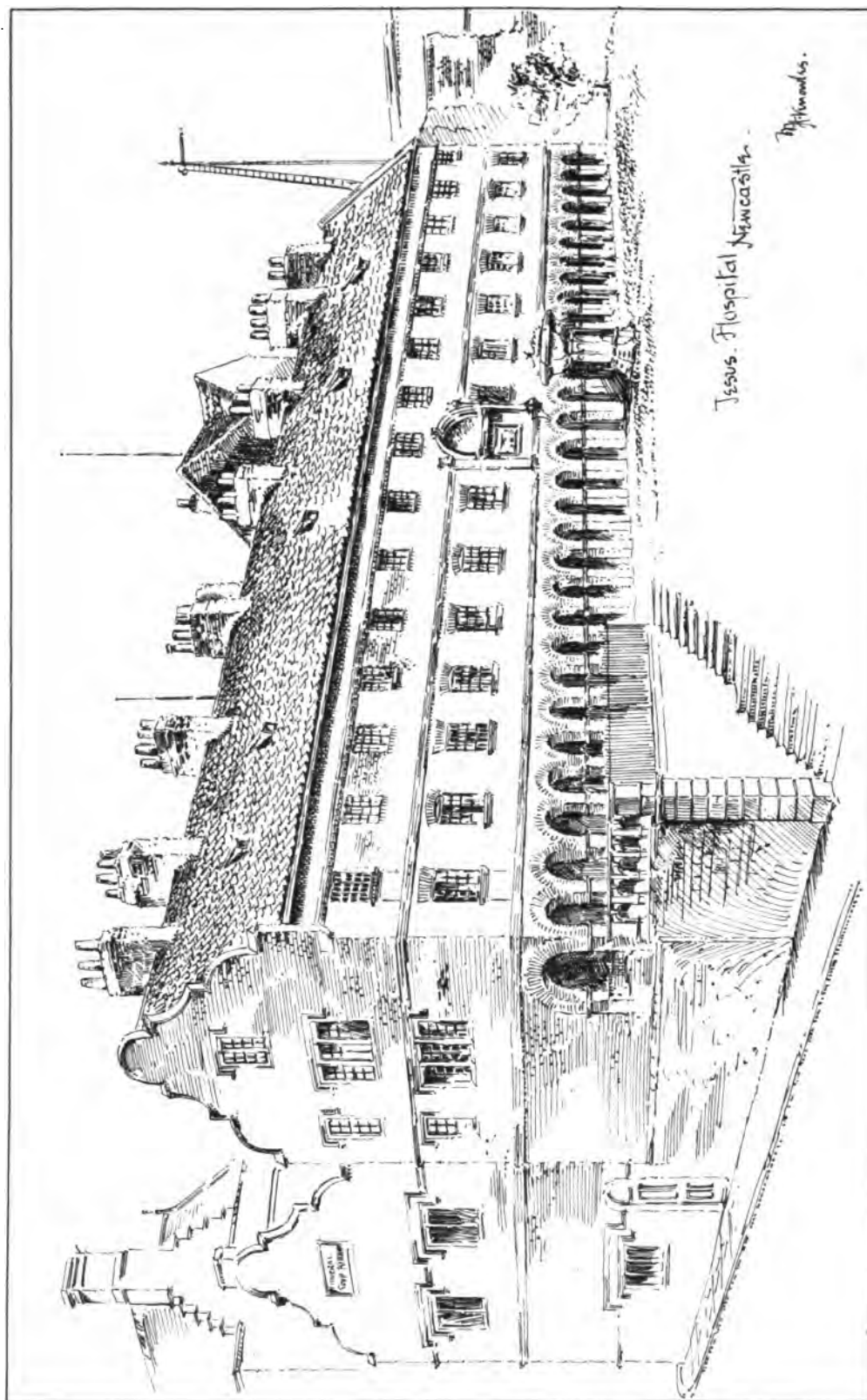


Photo Lithographed & Printed by James Akerman, 6, Queen Square, W. C.

## THE JESUS HOSPITAL.

The Jesus Hospital is not an ancient institution. It was founded and endowed by the Corporation of Newcastle in 1681, and was built on part of the Manors, a freehold which belonged to the town. It was designed as a home and refuge for aged and impoverished freemen and their widows, and also for their unmarried sons and daughters. The endowment consisted originally of a messuage, with quay and garden in the Close, the site of which was afterwards occupied by the Mansion House, and estates at Etherley in the county of Durham, and Whittle in Northumberland. These properties cost the town £3,610. At first this endowment produced only about £80 a year. But in 1717 the Corporation purchased the manor of Walker for the sum of £12,220, towards which they sold the Etherley and Whittle estates, and, in lieu of these, settled on the hospital a yearly rent charge of £185. As, however, the purchase had been made without the king's licence being obtained, the newly acquired estate, by the statute of mortmain, was forfeited to the Crown. It was not till 1723 that the king's pardon was granted to the Corporation. William Carr, who then represented Newcastle in Parliament, on bringing the good news to the town, was welcomed by the ringing of bells and every demonstration of joy.

An annual gift of a "fother" of coal to each inmate at Christmas was voted by the Corporation in 1752, and in 1769 the yearly payment to every brother and sister was raised to £6. This was the sum which was allowed till 1811, when it was advanced to £12. In 1845, in consequence of litigation, commenced in 1836 and continued for more than nine years, the Corporation increased the rent charge on the Walker estate to £800 per annum. The City Road, formed in 1882-3, passes over part of a green lawn which formerly fronted the hospital, and also cuts off access to the remaining portion. Each occupant now receives £13 3s. (of which £1 3s. is a consideration for the loss of the lawn), and four tons of coal a year.

The hospital is an interesting example of the architecture of the seventeenth century. It is three stories in height. The basement story has an open arcade extending from end to end. In the centre is an oak staircase which gives access to the first and second floors. The carvings which adorn the handrail merit the attention of the visitor. The one at the foot of the stairs represents Charity protecting orphan children. It has no claim to be regarded as a work of art. A figure of a sea-horse holding a shield charged with the town's arms, and another of a lion holding a blank shield, are admirable pieces of work. These are placed at the first and second returns of the staircase. In front of the entrance to the upper floors is a large fountain or "pant," a singular structure, which, considering the period of its erection, and the use for which it was designed, shows some evidence of taste on the part of its architect.

The front of the building presents a large stone slab, with rudely carved border. It bears the following inscription :

Ptochotrophium  
 Sumptibus Civium et  
 Burgenfum Novi Castris super  
 Tinam Anno Salutis 1683 Construc<sup>tum</sup>  
*Timothio Robson* Maiore  
*Johanne Squire* Vicecomite  
 Nunc vero manent hæc tria Fides  
 Spes Charitas maxima autem  
 harum Charitas.





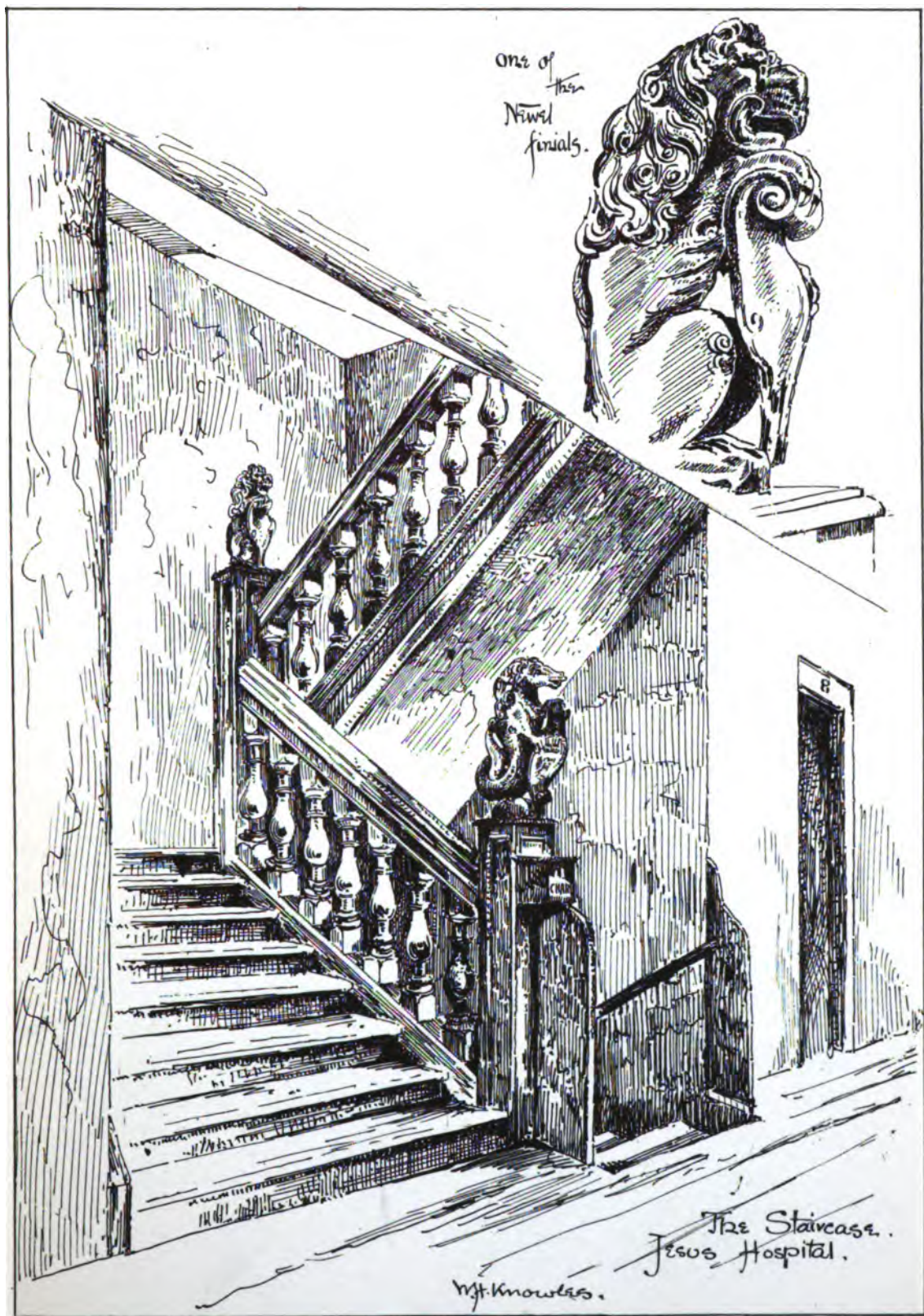
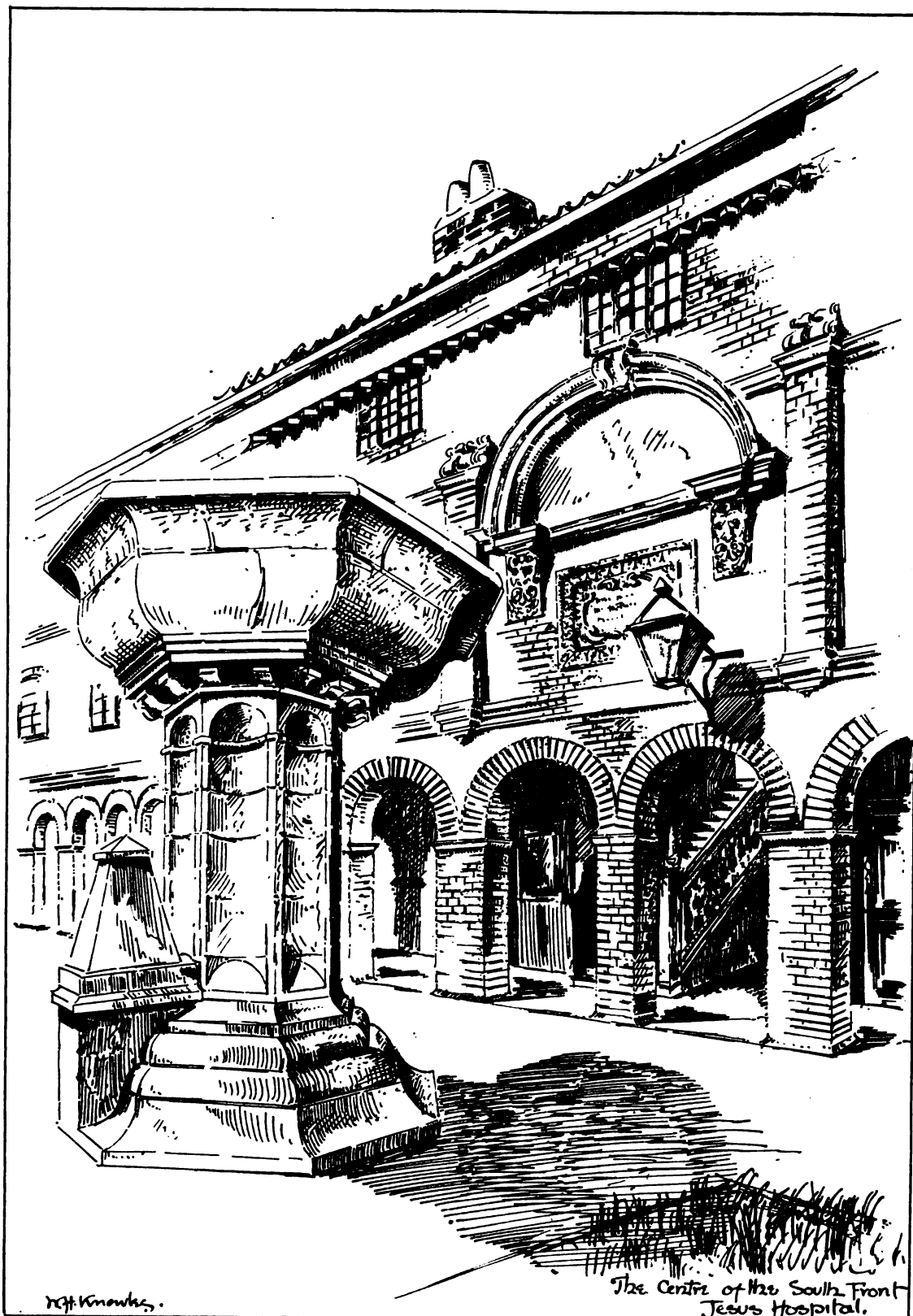


Photo Lithographed & Printed by James Akerman, 6, Queen Square, W.C.





The Centre of the South Front  
Jesus Hospital.

Photo Lithographed & Printed by James Akerman, 6, Queen Square, W.C.









## AKENSIDE HILL AND DOG BANK.

Akenside Hill is without doubt the "*vicus carnificum juxta le Ollecross*"—the street of butchers near the Ollecross—otherwise the Cail Cross, mentioned in 1336 in the foundation charter of St. Catherine's chantry in All Saints' church. In 1539 the street had acquired the name of Hallow or Allhallow Bank. In that year, amongst the possessions of the dissolved monastery of Tynemouth, a rent of 6s. from a burgage in Hallowebanke is mentioned. In the record of an inquisition, held in 1577, amongst the properties of the then lately dissolved house of Benedictine nuns in Newcastle, a waste in the street called "Allhallow Bancke" is named. At a later period this street came to be called Butcher Bank, a designation by which it was known till recent years. Bourne describes it as "a narrow Street, and a great Descent," and adds, that "It is mostly inhabited by *Butchers*, who have their Shops and Houses there." Its south side was entirely rebuilt after the great Gateshead explosion, and the thoroughfare was then considerably widened. But its "great Descent"—up and down which stage coaches and stage waggons formerly struggled on their way between Pilgrim Street and the Bridge of Tyne—still remains. The butchers, however, are gone, though at the time of Whitehead's first Directory of Newcastle—the year 1778—of the fifty-five tradesmen whose business it was to provide for the carnivorous appetites of their fellow-townsmen, not fewer than twenty-seven had their shops in Butcher Bank. Gradually, however, they moved off elsewhere. In 1811 their number had fallen to sixteen. In 1838 there were but five. Nine years later only three were left, and now there is not one.

Once more, and in honour of the one native of Newcastle who ranks amongst English poets, the name of this street has been changed. It is now Akenside Hill.

At the foot of the street is a conspicuous block of modern property known as Printing Court Buildings, wherein, it may satisfy some curious investigator

in another generation to learn, such typographic taste and skill as, I am proud to say, Newcastle now affords, have transformed the manuscript on which I have toiled into the pages in my readers' hands. These buildings occupy the site of one of the famed old inns of Newcastle, the "Nag's Head." A now almost forgotten tradition has it that this house was the abode, during one of his visits to Newcastle, of James I. Definite history of the hostelry, however, commences in the reign of his ill-fated son. The three Norwich travellers who visited Newcastle in 1634 paid at least a flying visit to this house, and commended its entertainment. "Then did wee take a view of the Market Place, the Towne Hall, the neat Crosse [the Cail Cross, that is], ouer against w<sup>ch</sup> almost is a stately, prince-like, freestone Inne, in w<sup>ch</sup> we tasted a cupp of good wine; then taking a view of the 4. churches in the Towne, and breaking o' fast in that fayre Inne (Mr. Leonard Carr's), we hasten'd to take horse." And Sir William Brereton, who passed through Newcastle in the following year, declared that "The fairest built inn in England that I have seen is Mr. Carre's, in this town." The host was a noteworthy man. In 1617 he was appointed one of the conservators of the Tyne. He was elected sheriff in 1635, and in the following year he was appointed, with William Warmouth, a deputation to endeavour to adjust a serious dispute which had arisen between the Merchants' Company of Newcastle and that of London. Though his efforts in this mission were not successful, and the quarrel remained unsettled for nearly thirty years, it deserves to be mentioned that, in the end, the merchants of Newcastle gained their cause. Carr was made an alderman in 1641, and would have risen to higher dignities save for the events of his time. He was a staunch churchman, and an unyielding Royalist, and the ascendancy of Presbyterianism, Independency and Republicanism barred his progress. He was, however, governor of the Merchants' Company in 1645, and of the Hostmen's Company in 1642 and 1653. He was a delinquent, and articles were exhibited against him. One of these was that he had "joined with Sir John Marley and others in Newcastle in lending money to the late king Charles." He was also charged with having, under Marley's directions, built a fort in Newcastle, "against the

Parliaments forces; which he performed so well, that for his merit they call'd it by his name, Carr's Battery." Summoned before the Privy Council to answer the charges, he confessed their substantial truth. In 1657 the Corporation received a letter from Cromwell and his Council, requiring the removal of "Mr. Leonard Carr from his office of Alderman of Newcastle." He died in August of the following year. Bourne has the following note on his grave-stone in the old church of All Saints:

"There is an old Stone which lies between the *Vestry* and *Quire-Door*, with its Inscription erased. It belonged to *Alderman Leonard Carr*, who gave 5*l.* yearly to the Poor of this Parish, and appointed it out of divers Houses in the *Butcher bank*. He was an Alderman of the Town before the *Rebellion*, and turned out by the *Rebels*.

"He deserves a better Monument."

There are still a few quaint old houses, with projecting upper stories, half-timbered and covered with rough-cast, in Butcher Bank. Externally, they form a picturesque group. Within, there is nothing to reward the visitor who has courage enough to enter them. One of these old buildings has a curious, lozenge-shaped panel over its entrance, on which is carved a mermaid, with one head and two bodies. The house now numbered 33, and immediately east of that just mentioned, is a modern building, which occupies the site of the poet Akenside's birthplace. He was born here on the 9th November, 1721. True to the traditions of the Bank, his father was a butcher. Akenside's life is well known, or easily may be. The only facts which need to be recorded here are that in early life he was associated with the Close Gate, afterwards the Hanover Square, congregation of dissenters, of which his father was a member, and that in his later life he was ashamed of his native town and of his humble origin.

From the head of Akenside Hill a narrow and steep street leads to the point at which Broad Chare and Cowgate meet. This is Dog Bank. How it attained its present name I do not know. At an earlier period it was known as Silver Street, and, says Brand, "Jews who dealt in silver wares have probably lived here formerly." Many of the houses in this street are quite modern, but a group at the west end of the north side are old, quaint, and

picturesque. A house on the opposite side of the road, now divided into filthy tenements, bears on the lintel of its doorway the following initials and date :

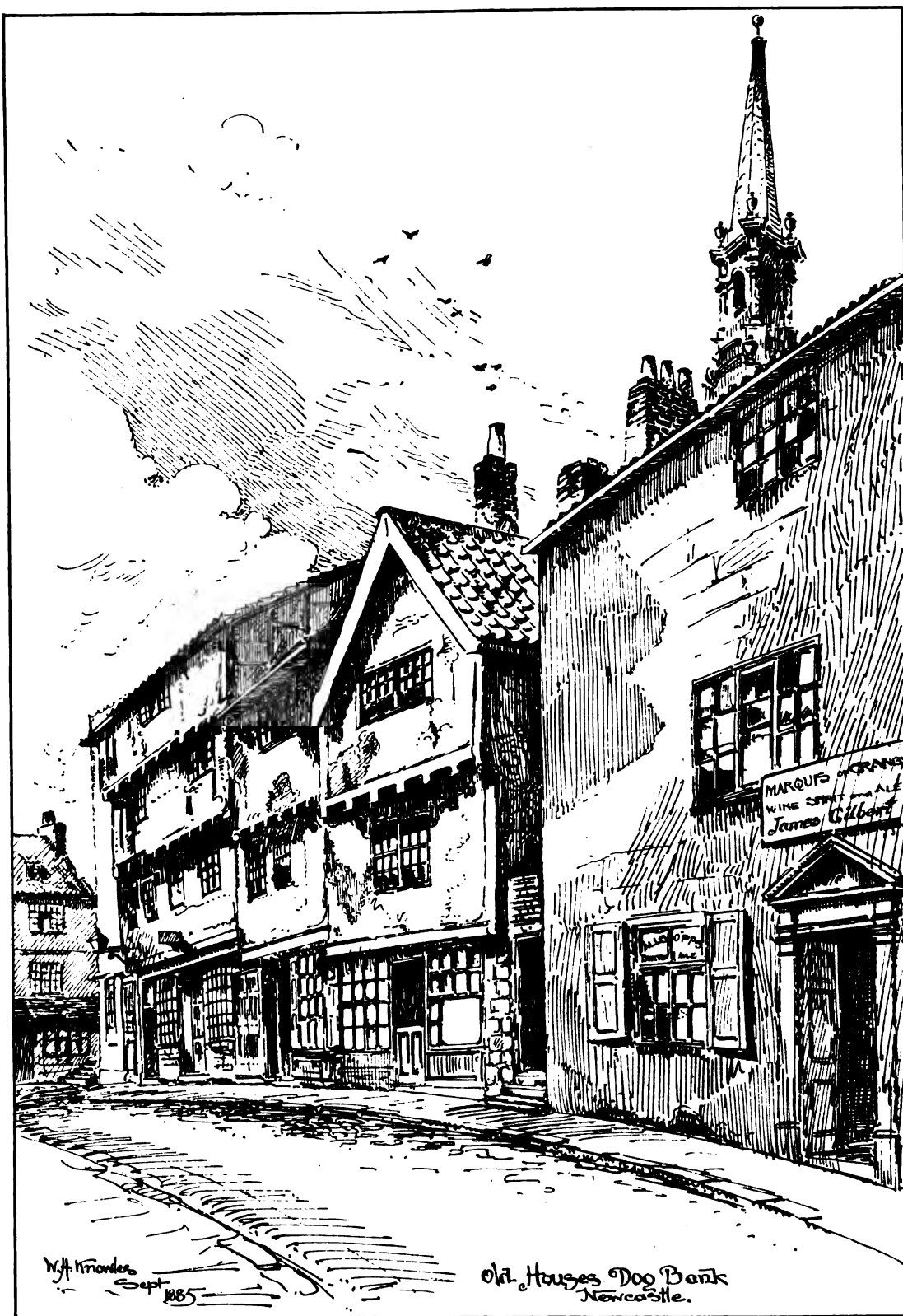
H  
M W  
1679.

It is the only house in the street which it is worth while to enter. It contains a good, though narrow, staircase, with spiral balusters. When this staircase was constructed some of the wealthy burgesses of Newcastle resided in Dog Bank.









W. H. Knowles  
Sept 1885

Old Houses Quayside  
Newcastle.

Photo-Lithographed & Printed by James Akerman, 6, Queen Square, W.C.

## ALL SAINTS' CHURCH.

What place shall be assigned, in the chronology of Newcastle, to the foundation of All Saints'? This is a question which will probably never be answered. Mr. John Hodgson Hinde indulged in learned conjecture as to the order in which our ancient churches were built. Following the parent church of St. Nicholas, he considered St. Andrew's next in order of date, then St. John's, and lastly All Saints'. But he was certainly mistaken in dating St. John's after St. Andrew's; and the only unsettled question of priority rests between the latter church and All Saints'. Unfortunately the old church was totally destroyed a little more than a century ago, and the descriptions of the fabric given by our earlier historians are too unscientific to afford us any help in ascribing dates to its various parts. The only data that can possibly assist us are afforded by a drawing, executed, whilst the old edifice was in ruins, by Ralph Waters, a local artist, to whom antiquaries at the present day are under many obligations. When we turn to his picture, our interest centres, first of all, in the western doorway. What is its date? If the artist's pencil can be trusted—and his work on subjects in which his accuracy can now be tested inspires our confidence—this doorway must be styled a Transitional Norman one, but whether early or late in that mixed style it is impossible to judge. We thus, however, acquire evidence that All Saints' was founded between 1150 and 1190.

The subsequent history of the edifice it is impossible to trace. We know that about the middle of the fourteenth century the chancel was rebuilt. John Cragg of Newcastle, making his will on the Tuesday next after the feast of St. John the Baptist (24th June), in the year 1349, directs his body to be buried in the church of All Saints', "within the new chancel (*infra novam cancellam*)."  
Waters's drawing shows us this new chancel, with its north and south arcades,

each of four arches. As an architectural achievement it far surpassed anything to be found, either of earlier or later date, in the other churches of the town.\*

The rest of the church, at the time of its demolition, was chiefly of Perpendicular character. Even the aisles of the chancel had been rebuilt during the prevalence of that style. How much of the tower walls belonged to the original structure I cannot say, but I am inclined to think that to the height of the string-course over the great west window they were of Transitional date. It is needless to add that, in this case, the arches opening into the nave and its aisles, as well as the west window, were insertions.

The best description of the old edifice is that given by Bourne, who reveals his affection for the structure with which so much of his life was associated, in many a stray sentence of the twenty pages of that section headed "Of ALL-HALLOWS CHURCH," in his quaint folio. From him I borrow the following paragraphs :

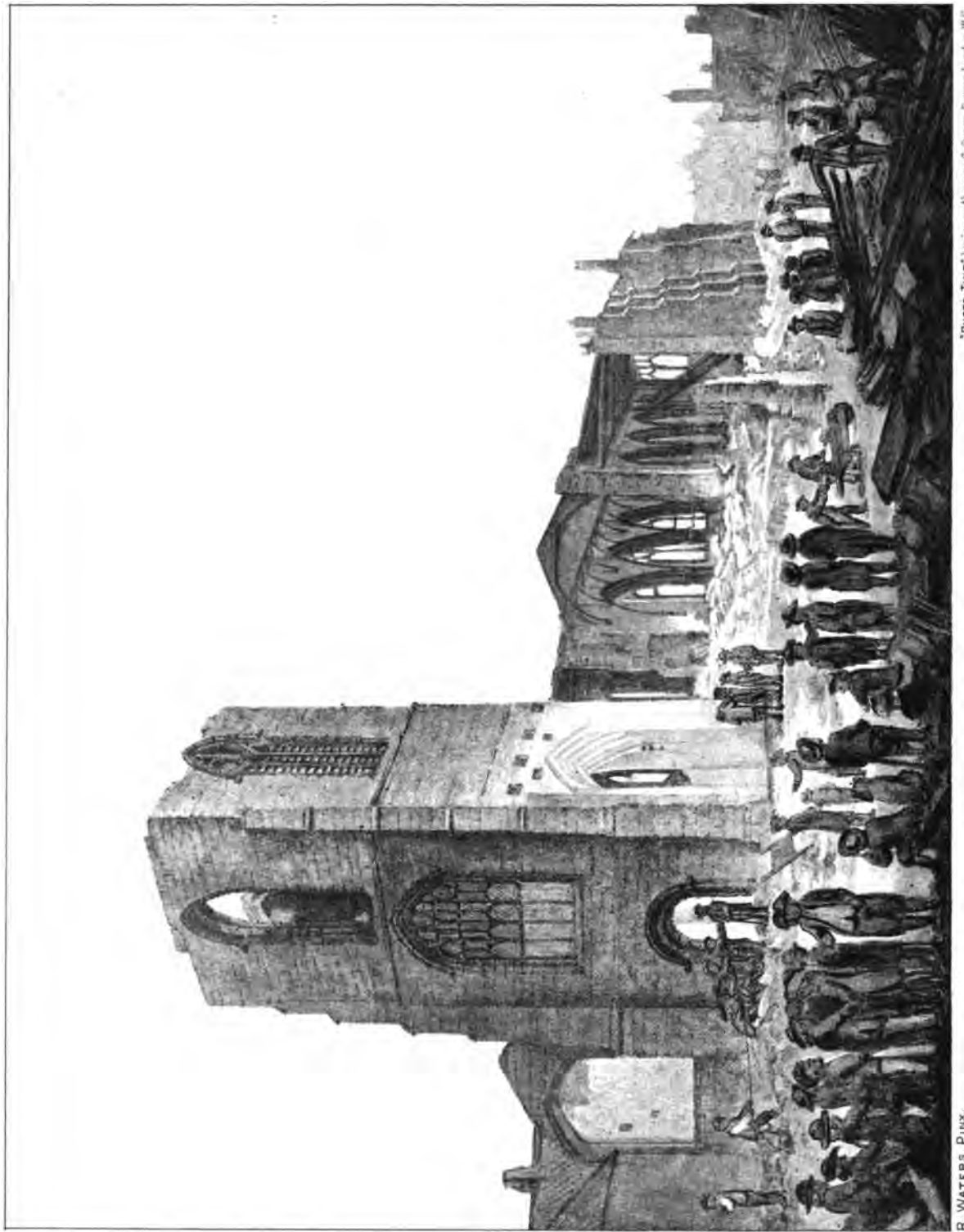
"This Church is seated upon a Hill, which is much about the same Height with the Situation of *St. Mary's in Gateshead*, and upon the same Line with it.

"It is not so long as *St. Nicholas*, being only 55 Yards, one Foot, a Quarter long; but it is broader, as being 25 Yards, two Foot broad. The *Steeple* is but of a mean Height, being a Square Tower, with only one *Spire* arising from it. The Bells belonging to this Church were founded in the Year 1696. They were cast out of the Metal of that famous *Statue* of King *James* the Second, which stood on the *Sand-Hill*. [See pages 27-28.] They were founded in the Ground belonging to *St. Austin Fryers*, in that Part of it, which is in the Back-side of the Hospital of the *Holy Jesus*. Their Sound is not so Melodious as the others in this Town, but the Note is exceedingly exact, and more tuneful than the others.†

"Whatever *Robert Rhodes* did to this *Steeple*, his name is under the Belfry of it, as at *St. Nicholas*. In one of the Registers belonging to this Church of *All-Hallows*, we have the following Account. About the *Round* where the Bells are drawn up into the

\* Whilst the above paragraphs were in type, Mr. John Gibson, of the Castle, showed me two extremely valuable pencil drawings in his possession, both of which represent the old church of All Saints' during the process of its demolition. They throw much greater light on the architectural character of the chancel than the more finished drawing by Waters. Although they leave my views of the Transitional date of the original building unchanged, they enable me to emphasise what I have said of the superior character of the later chancel. The piers of its arcades, which consisted of clustered cylindrical shafts, had beautifully moulded capitals and bases, and hood-mouldings which terminated in carvings.

† The bells were re-cast when the present church was built. The tenor bell in the old peal was inscribed, "I sound King William's deliverance from Popish conspiracy in the year 1695-6.—Christopher Hodshon made me."



"PHOTO-TINT" by James Akerman, 6, Queen Square, London, W.C.

ALL SAINTS CHURCH, NEWCASTLE, IN 1786.

R. WATERS, PIX.



Bell-house in the Steeple, there is written, *Orate pro amina Roberti Rhodes*. His *Arms* are also without, at the East-end of the Church, on the *Breast* of an *Angel*; which, as I take it, is a *Tyger*, or *Grey-hound* on a *Chief*, and *three Annulets* on the *Escutcheon*.

“Upon the East-end of the *Chancel*, in the South-east Window, there was the Picture of our Saviour at large, but in the Time of the *Rebellion* it was wholly taken away.

“Next to it, as you go up the South-side, there was the Picture of a *Boy* standing upon chequer'd Pavement, as it seemed, and on the Glass under him,

Like as the *Famen* moist and cold,  
Is full of Tempest Day by Day,  
So is one Child of ten Years old,  
Hath no Understanding, but all on Play.

“The same Authority adds, I suppose the rest of the Months were also in this Window in former Times, but I have seen it only; and it was taken away also in the Time of the *Rebellion*.

“In the Window above the South Door, which leads into the Quire, towards the Porch, were the Pictures of *Roger Thornton's* Children, *Two Men* and *Three Women* Kneeling at Altars. There remain now only *Two* of the Women.

“There are higher up this Isle, in the Windows towards the Porch some Characters, one is like an (I) with an (S) through it, and other *Three Characters*, which are the Merchants *Skin-mark*, for they are but a little Different from the *Skin-mark*, which is upon the Stone of *Christopher Elmer*. It is a Token that some Merchant was a Benefactor to the Church, and perhaps some Part of the South Wall of the Church: I take it to be the *Skin-mark* of *Roger Thornton*, for the very same is in the *Chantry* of *St. Peter*, over-against his Tomb.

“Tradition says, that from the West-end of the Vestry to the Porch, the old South Wall was taken away, and rebuilt further into the Churchyard by *Roger de Thornton*. That the old Wall was farther into the Church than the Wall now is, is plain from the Piece of it now remaining, which is on the East-end of the *Vestry*; and I think the Pictures in the Windows above-mentioned, is a good Confirmation of the Truth of the Tradition of the Builder. In that Window next the Porch Door, but one, there have been the Pictures of the *Twelve Apostles*. There are now only remaining *St. Matthew*, *St. James* the Less, *St. Andrew*, *St. Philip*, *St. James* Major, and another.

“The *Chancel* of this Church stands upon a large *Vault*, which consists of a *pretty long Entrance*, *arched at the Top*, and of a *pretty large Square Room*, with a *curious Pillar* in it, which is the grand Support of eight large *Stone Arches*. The Entrance into this *Vault* is in the *Church-yard*, on the *North-side* of it.\*

“As you enter into the *Chancel* from the *Nave* of the Church, you have on the left Hand of you, an *old Pair of Stairs*, to which are adjoining the *Stairs* of the *Butchers*

\* “June 2d, 1783, I examined this crypt underneath the chancel. The pillar was in the center. There were very observable windows in it, which had been built up, greatly below the level of the floor of the late church, which, perhaps, might have been raised by the great number of burials in it during a long course of time.”—*Brand*.

*Gallery*: These *Stairs* formerly led into the same Place, but then it was into a *Gallery* different from what the *Butchers Gallery* is now. They led into a *Loft* or *Gallery* called the *Rood Loft*.\*

\* \* \* \* \*

"A few Years ago the *Chancel* was beautified. It is pannel'd round with Wainscot. The Table is a large curious *Marble Stone*, which was given to the Church for that Use by an unknown Hand.†

\* \* \* \* \*

"On the *South-side* of the *Altar* is a *Prothesis*, or *Side-Altar*, that the Priest, according to the *Rubrick*, may more conveniently Place the Elements upon the *Altar*.

\* \* \* \* \*

"In the Book above-mentioned, belonging to the Church of *All-Hallows*, we are told, that there is at the South-East End of the Church, upon the Out-side, a fair *E* and *F*, and on each of them half a Catherine-Wheel; but what they signify no Man living knoweth. At present there is no such Thing. Whose Name the Letters were placed for, I believe it is indeed impossible for any Man living to tell: But as for the Catherine-Wheels, it is easy to conclude that they are plac'd on the South-East end of the Church to signify that St. *Catherine's* Chantry or Altar was under the South-East Window."

Bourne's description shall be supplemented by a few passages from Sopwith's "Historical and Descriptive Account of All Saints' Church."

"The principal entrance was by a door of Saxon (!) architecture, situated at the base of the west side of the steeple: \* \* \* this led into an open area or porch of considerable extent, and communicating with porches at the north and south extremities, the former leading into Silver Street, the latter projecting a few feet beyond the body of the Church, to a flagged passage which extended from thence to Pilgrim Street.

\* \* \* \* \*

"The stately groined arches which supported the belfry \* \* \* were \* \* \* entirely concealed from the floor of the porch by a bell loft.

\* I am inclined to think that the galleries which remained till 1639, "obstructing the chancel," in the churches of St. Nicholas and All Saints were the rood-lofts. In that year bishop Morton wrote to vicar Alvey that "it was required of the church-wardens of St. Nicholas, according as his Majesty hath commanded, that the gallery which obstructs the chancel should be removed: which being not done, the church-wardens of All Hallows, who were afterwards commanded the like, presumed that theirs might stand also. I pray you, therefore, to call upon the church-wardens of St. Nicholas, that they, without any longer delay, perform his Majesty's command: \* \* \* and as soon as they begin, require the same performance of the church-wardens of All Hallows for their gallery: for without further questioning both must be down." But the people of All Saints' were attached to their gallery, and the wardens paid 8s. to "John Hall and W<sup>m</sup> Robson for their necessary charges in going over to Auckland to intreat the bishop for ye standing of the Gallery." The mission of these worthies proved fruitless, and the wardens were compelled to incur a further charge of 5s., which was paid "to the Joiners for takeing downe the gallery over the Quire, by the Chanchlo<sup>r</sup> spec. directions."

† "Presented February 6th, 1684, by John Otway, merchant."—*Brand*.

\* \* \* \* \*

"From the middle of this porch an aisle extended eastward into the body of the Church, for a considerable length, and terminated in a small area, on each side of which were seats or stalls, similar to those in Cathedrals. It was here that the rood loft or gallery was formerly situated. \* \* \* [The place of the rood loft] was afterwards supplied by a new erection, which remained until the demolition of the church, and was called the Butchers' Gallery.

\* \* \* \* \*

"Immediately behind, or east of the butchers' gallery, was the chancel, not adjoining the east extremity of the church, but separated from it by a considerable space, into which there was free access from the body of the church.

\* \* \* \* \*

"The pulpit stood on the south side of the middle aisle, against one of the pillars which supported the roof, a line of these with rudely formed capitals, supporting gothic arches on each side, separated in the middle from the north and south aisles, which were furnished with pews similar to those in St. Nicholas.

\* \* \* \* \*

"Immediately above the west door of the steeple, was a large gothic window, containing several beautiful compartments. \* \* \* Above this was a belfry window, divided by a single mullion, branching to each side at the top. The corresponding windows on the north and east side were exactly similar, but that on the south side was divided by three [? two] mullions branching out into gothic compartments at the top. The tower was supported by buttresses at the corners on the west side, and terminated with [a parapet] with large embrasures. From the centre rose a small square turret, surmounted by a short spire, and terminating with a gilt vane.

\* \* \* \* \*

"The exterior of the east end of the church was formed by three gables, separated by square buttresses, and containing four large pointed windows with stone mullions, divided by arches in the middle, and branching into plain compartments at the top. Two of these windows were contained in the gable on the north side, and were also divided by a small buttress; the whole of the roof was covered with lead, and that of the middle aisle was ceiled."

The structure gradually fell into decay. In 1521 the "kirkmasters" and parishioners sold a house with its appurtenances in the Broad Chare which had been given to the church a few years before by John Coke, alderman of Newcastle, and mayor in 1477 and 1482. The purchaser was Edward Baxter, merchant, and the price paid was £66 13s. 4d., "to theym [the kirkmasters] paid in ther greate necessite, for the buyldynges and reparacions of the said

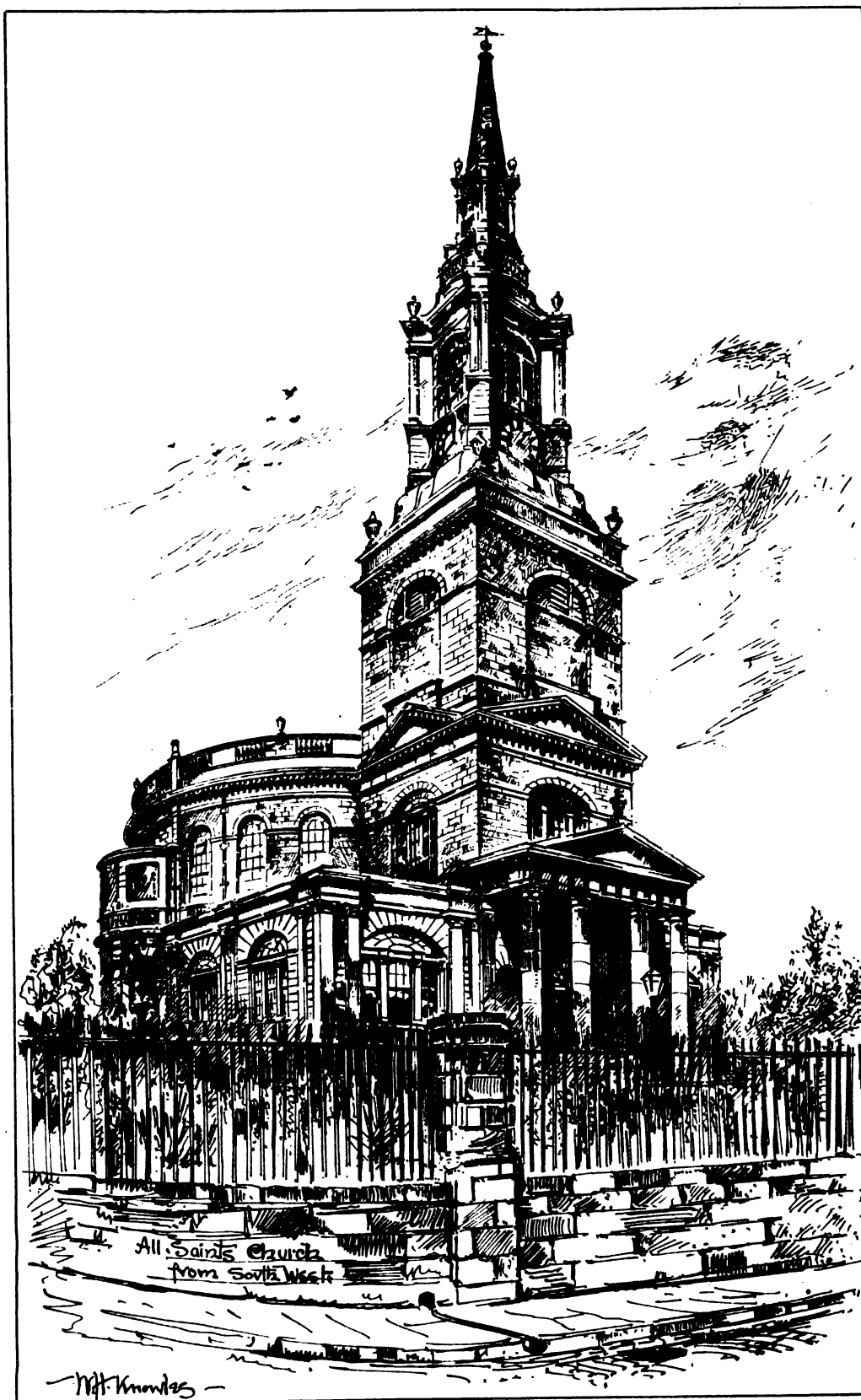


church of Alhalows, which was in greate ruyne and decaye at that tym, and without the speciall ayde and helpe of the said Edward Baxter, couthe nott at that tym have ben buylded.”\*

At a visitation held in Newcastle in 1601 the churchwardens of All Saints’ were presented “for that they have not made their account, and the chancel is not repaired.” In 1655 the wardens petitioned the Corporation for stones from the Manors, in order “to build up the east end of All-Hallows church, being now ready to fall.” “The stones of the old ruinate chapell” were granted them. In 1661 the Four and Twenty and the “Auncients of the Parish” were called together, when it was reported that the east wall and other parts of the church had become “very ruinous, and if not timely prevented would fall into utter ruine and decay.” In 1694 the church was again said to be “very ruinous.” In 1753 one of the windows above the vestry fell out, and two others were in a dangerous state. The repairs effected on these and other occasions were all insufficient to preserve the old edifice. In December, 1785, “the south pillars in the interior of the church gave way,” and shortly afterwards the south wall shrunk considerably. Reports as to the state of the edifice were prepared by three local architects. One of these reports, drawn up by William Newton, contemplated the repair of the edifice at a cost of £1,683 13s. He declared that if his plans were carried out, the church would have a handsome appearance, and might be of many years’ duration. The reports of the other architects, David Stephenson and John Dodds, deprecated any attempt to restore the building, and recommended its entire demolition, and the erection of a new edifice. Their enumeration of the defects and dangers of the structure, there can be little doubt, was, as is usual in such cases, greatly exaggerated. They both reported the extremely unsafe and ruinous state of the tower. Yet, when it was actually taken down, “the firm manner in which several parts of the tower were cemented, rendered it

\* One of the conditions of sale was that “every yere yerely forever, the said Edward [the purchaser] and his heyres upon ther propir costs and expenses shall cause to be celebrate and songen one Aniversary in the said church of Alhalowes the sixteen day of Juyn placebo and dirige with the masse of Requiem with noote, And all the belles rongen with the belman goyng aboute the towne as the maner is, And a hedemasspenny offered at the masse for the soules of John Coke, his wiffe, ther faders and moders soules, and all Cristyn soules to the some of thre shillings and seven pens.”





All Saints Church  
from South West

Photo Lithographed & Printed by James Akerman, 6, Queen Square, W.C.

necessary to have recourse to the operation of blasting with gunpowder." The counsels of Messrs. Stephenson and Dodds prevailed. In August, 1786, the demolition of the old edifice was commenced. The vestry and part of the chancel were suffered to remain till August, 1789. The new church, from designs by Stephenson, was commenced in 1786, and completed in 1796, at a cost of about £27,000. A description of its architecture would not interest the reader, and shall not be attempted. The structure has many elements of genuine grace and beauty joined to others of clumsy deformity. But it is in every respect an interesting edifice. It is an embodiment of the ecclesiastical spirit of the era in which it was built, and it serves to show how thoroughly that spirit was freed from the influence and traditions of mediævalism. There are those who will say that it belongs to a period when genuine ecclesiastical feeling had sunk to its lowest ebb. I have no right, in these pages, either to accept or deny such an assertion; but it deserves, at all events, to be said that the present church of All Saints has features of independent reality and genuineness which are absent from much of the church architecture of the present day; and that it is not, like many more recent structures, a weak and puerile attempt to imitate what cannot be imitated. It is also a final proof that many things for which there is a loud clamour in our times are not inevitably necessary in the worship of the Church of England.

#### CHANTRIES.

There were seven chantries in All Saints'. Of the foundation of each of these, following my practice in previous chapters, I give a brief account, and thereto I append the inventory of ornaments the chantries possessed at the time of their dissolution.

1.—The chantry of St. Thomas, founded about the year 1356, by John Pulhore,\* priest. Its yearly value at the dissolution of chantries was £4 8s. 4d.

\* John Pulhore, son of Alan Pulhore of Newcastle, was rector of Whickham and Whitburn, constable of Durham Castle, and receiver-general to bishop Hatfield.

"One vest of crymyson velvet, ymbroderet, one vest of tannye damaske, one of white fustian, one of grene counterfett bawdkin, with the appurtenaunces, ij. peces of olde hangings of tapestrey, one candlestyke of brasse, one olde masse boke of parchement, one litle bell, ij. alterclothes, ij. towels."

2.—The chantry of St. Mary the Virgin, founded before 1334, but by whom is not known. In that year Thomas de Carliol of Newcastle granted the presentation to this chantry to Peter, son of Peter Graper, Cecily, his wife, and their heirs, but reserving the right of presentation to himself during his life. Yearly value at the dissolution, £4 12s. 6d.

"One olde vest of rede Turkey damaske, one of white damaske, one of white chamblett, one of read sea, with the appurtenaunces, a masse boke of parchement, ij. candlesticks of brasse, ij. crewetts, vij. alterclothes and ij. feder coodes [*i.e.*, cushions stuffed with feathers]."

3.—The chantry of St. John the Evangelist, founded in 1404 by Richard Fishlake, chaplain, and (?) Richard Willeby. Yearly value, £4 16s.

"One olde vest of blew damaske, one of grene seye and one of chaungeable seye, one masse boke, ij. candlesticks, iiij. alterclothes and iiij. corpores cases."

4.—The chantry of St. Peter, founded about the year 1412 by Roger Thornton. Yearly value, £6.

"One vest of grene sylke, one old vest of sey, one old vest of fustyan, with the appurtenances, ij. pare of hangings painted, ij. pare of whyte fustyan, ij. alterclothes, ij. candlestyks and a paxe."

5.—The chantry of St. Catherine, founded in 1336 by Robert de Chirton and Mariot, his wife. Yearly value, £5 10s.

"One vest of reade damaske, one olde vest of blew worstet, with ther appurtenaunces, ij. litle candlesticks of brasse, one old masse [boke], ij. crewets of tyne and iiij. alterclothes."

6.—The chantry of St. Loy, founded in the reign of Edward III. by Richard Pykering.\* Yearly value, £3 9s. 8d.

"One vest of blewe damaske, one of whyte fustyan and one of rede sea, with the appurtenaunces, iiij. copperas cases, iiij. alterclothes, ij. crewetts, one masse boke and iiij. litle candlesticks."

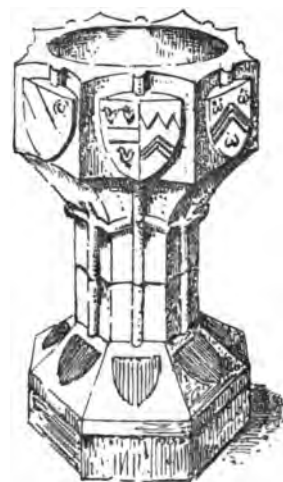
\* The name of Richard Pickering, burgess of Gateshead, occurs in 1316 as witness to the will of John Coquina.

7.—The chantry of St. John the Baptist, founded by John Warde.\* Yearly value, £7 18s. 8d. "Ornaments, &c., nil here because all the goodes and ornaments of this chauntry be charged before in the value of the goodes and ornaments of St. Loye's chauntry."

### THE FONT.

When the old church of All Saints was taken down, its ancient font was discarded. For a time it was preserved, amongst many similar ecclesiastical curiosities, in the garden behind Alderman Hugh Hornby's house in Pilgrim Street. From thence it was transferred, by some means, to the vicarage garden at Kirkharle. It is now used as the font of Kirkharle church.

This font, which must be ascribed to the end of the fifteenth, or the first quarter of the sixteenth century, is octagonal in shape, and is of Frosterly marble. Each side is deeply hollowed, and is adorned with a shield. The shields, with one exception, bear arms. In its repeated migrations the font has suffered greatly, and much of its heraldry is almost, if not quite, obliterated. As it now stands, only the basin and the upper part of the shaft are original. Fortunately we have an engraving of it in the pages of Brand, which, though pictorially very defective, is archæologically of the greatest value. In addition to this, that historian prints from the Ellison MSS., which are not now accessible, certain notes which record the blazon of the



THE OLD FONT.

\* John Ward, merchant, was sheriff of Newcastle in 1446, and mayor in 1448 and 1450. In the latter year he was elected one of the representatives of Newcastle in Parliament. He was the founder of an almshouse in Manor Chare, the site of which is indicated on Speed's map of the town. Leland states that "one John Warde a riche marchant of Newcastle made a maisun Dieu for 12 poor men and 12 poore women by [near] the Augustine-Freres in Newcastell." In a deed of 1475 it is described as "John Wardes almous hous stondyng in Cowgate nye the Frer Augustynes lately edified and belded by the said John Warde." The Milbank MS., as quoted by Bourne, states that, "The chief *Alms-house* in the Town is the *Ward's*, near the *Manour*; the *Mills* at *Pandon-gate* should give them, as I remember, 20s. *per annum*, to buy them *Coals*; but old Mr. *Brandling* pulled off the Lead, on purpose to expel the poor People, which he did. The *Mills* are now fallen into one *Homers's* Hand, and so is lost for ever. I have seen the Writings, and know it."

various shields. It is evident that in Ellison's time the shields retained much of their original tinctures. Now, it is needless to say, not a trace of colour remains. Helped by Brand's engraving and Ellison's notes, I am enabled to offer the following very imperfect explanation of the heraldry of the font. I will begin with what strikes me as the principal shield.

1. Argent, a fess gules between three popinjays vert, membered and collared of the second,\* for LUMLEY; impaling, sable, a chevron and a chief dancette, argent, for THORNTON. This is the coat of the granddaughter of the first Roger Thornton. She married George, Lord Lumley (see page 177, *note*), and impaled her own coat upon his. As occasional residents in Thornton's mansion in Broad Chare, they were parishioners of All Saints'. Lord George Lumley died 23 Henry VII.

2. . . . "a chevron sable between three water bougets gules." So Ellison, but elsewhere he gives a tincture as sable which unquestionably was gules, a consequence doubtless of a well-known process of discolouration, and this he may have done in the present case. All my efforts to identify this coat have been fruitless. A brass plate affixed to the wall of Kirkharle church, the work of some tyro in heraldry, who is probably destined to lead more than one unlucky antiquary astray for many generations to come, describes it as that of "Lilburne of Newcastle-upon-Tyne."

3. Gules, three oak trees eradicated argent, for ANDERSON of Newcastle and Bradley. This family is believed to have descended from the same stock as the Andersons of Haswell Grange, who, probably, at an early period bore the same coat, and one of whom, John Anderson, married a daughter of Thomas Lockwood, who was mayor of Newcastle in 1488. Henry Anderson, of the Bradley branch, was sheriff in 1520, and mayor in 1531.

4. Argent, an orle gules,† and in chief three martlets of the second, a mullet for difference, for ROTHERFORD, of Middleton Hall, Northumberland.

5. A merchant's mark.

\* "Collared or," Ellison.

† "An orle sable," Ellison.

6. Argent, on a bend azure\* three lozenges ermine, for DENT of Newcastle. Engraved as a bend ermine by Brand, *and put in the wrong place in his picture of the font*. This family formerly resided at Byker, "and a village on the Tyne, called Dent's Hole, had its name from a pool there, in which ships belonging to the family used to anchor" (Hodgson). Roger Dent was sheriff of Newcastle in 1510, and mayor in 1515.

7. . . . . "a chevron sable between three pellets." So Ellison, who omits the tincture of the field, and whose sable may again mean gules. I am unable to identify this shield. The aforementioned brass plate at Kirkharle gives "Beverley of the County of Derby" as the explanation.

8. Gules,† on a bend ermine three cinquefoils sable, and in the sinister chief an annulet argent, for RODDAM of Northumberland. Brand engraves *five* cinquefoils, and puts the shield in the wrong place. His artist has, in fact, transposed our 6 and 8.

#### MONUMENTS.

Amongst these the chief place must be accorded to the Thornton "brass." Except this brass, the whole of Thornton's monument was ruthlessly destroyed when the old church was taken down. Its place was in the south aisle of the chancel, at or near the east end. From an engraving in Brand we may form a fairly accurate idea of its appearance. It was an altar tomb, surmounted by a canopy. On the exposed side of the tomb, in the centres of three carved quatrefoil panels, were shields bearing arms. The first and third shields bore the arms of Wanton, and the second those of Thornton. In each spandril of the canopy was an angel standing on a corbel, and holding a shield of arms. The one on the dexter side held the arms of Wanton, and that on the sinister the arms of Thornton. Bourne seems to say that the arms of Lumley occur on the brass, but he possibly means only on some other part of the monument; and beside Brand's engraving the Lumley arms are twice depicted, though for

\* "A bend sable," Ellison.

† "Sable," Ellison.



what purpose, or in what connection, there is nothing to show. The Lumley shields are of later shape than those of Thornton and Wanton on the monument itself; and it is not unlikely that they were added to some part of the shrine not shown in Brand's engraving. Roger Thornton's granddaughter married, it must be remembered, Sir George Lumley (see page 177*n*). The brass was inlaid in "a large Stone of that kind call'd *Touch-stone*," which formed the top of the altar tomb.

The brass is of Flemish workmanship. It takes rank amongst the largest and finest monuments of the kind now existing in England.\* The accompanying plate renders detailed description unnecessary; but some of the most interesting features must be mentioned. The inscription reads:

† hic jacet domicella agnes quodam bror rogeri thornton que obiit in vigilia sancte katherine anno domini m cccc xi propicietur deus amen † hic jacet rogerus thornton m'ator noui castru super tinam qui obiit anno dñi millesimo cccc xx ix Et iij die januarij

The brass was engraved and inscribed during Thornton's life, with the exception of the words

xx ix Et iij die januarij

These words are engraved in a way very inferior to that of the remaining parts of the inscription. Space has been left for a petition for Thornton's soul, but for some reason this was never added. In the corners of the brass are the evangelistic symbols, whilst in the middle of each side is a shield charged with arms. On the dexter side is the whole coat of Wanton, and on the sinister the whole coat of Thornton. At the top and bottom of the brass the shields bear the arms of Wanton impaling those of Thornton, instead of, as we should expect, Thornton impaling Wanton.

Roger Thornton is represented as dressed in a long, loose gown, with ample sleeves and deep collar buttoned at the throat. A girdle, buckled in front,

\* The five largest Flemish brasses in England are the following:

Lynn: Adam de Walsokne and his wife. 10 ft. 0 in. by 5 ft. 7½ in.

Newark: Alan le Fleming. 9 ft. 4 in. by 5 ft. 7 in.

Lynn: Robert Braunché and his two wives. 8 ft. 8 in. by 5 ft. 5 in.

St. Alban's: Thomas de la Mare. 9 ft. 3½ in. by 4 ft. 3½ in.

Newcastle: Roger Thornton and his wife. 7 ft. 5 in. by 4 ft. 3 in.

passes round his waist, and from it hangs a sword in a chased scabbard. His feet rest on a dog gnawing a bone. His wife is attired in a long gown with wide sleeves, close collar buttoned at the throat, and with a girdle round the waist. Over the gown she wears a mantle, with high peaked collar. Her hair is done up in a caul or crespine, but it is entirely hidden by a large veil which hangs in folds by the sides of her head and falls upon her shoulders. The heads of both effigies rest on embroidered cushions, each of which is supported by two angels. Each figure rests beneath a canopy, the vault of which is bespangled with stars. Below the male effigy are figures of seven boys, and below the female effigy figures of seven girls. These represent Roger Thornton's children. It is almost certain that at the time of Thornton's death his only surviving issue was his son Roger, but we know that he had had other children, both sons and daughters. His window in St. Nicholas's (see page 93) was inscribed with the words "Pray for the soul of Roger Thornton, and for the souls of his sons and daughters." Beside and above the effigies are tiers of niches containing figures of saints, angels, etc. I venture to offer the conjecture that the figures in the niches nearest the sides of the brass, represent the inmates of Thornton's hospital of St. Catherine. The rest of the figures will be best explained by the "key" on the following page.\*

\* The mistakes of some of our local historians, in dealing with Roger Thornton's pedigree, are amazing. Bourne and Welford are the only ones who are accurate. Brand blunders hopelessly. "It appears," he says, "by the pedigree in an ancient visitation of Northumberland [Flower's of 1575] \* \* \* that one Hodgkin Thornton was the father of the *first* Roger Thornton, who married to his first wife \* \* \* the daughter of — Law, by whom he had issue John, Roger, and Gyles. \* \* \* The first Roger Thornton, to his second wife, married Elizabeth, daughter of the baron of Greystock, by whom he had a daughter, married to Ogle, \* \* \* and another married to Lumley." He further tells us that "the daughter of the Baron of Greystock was Roger Thornton's second wife, and survived him several years." On the strength of all this he adds, almost in a tone of triumph, "I have rejected Bourne's note, and account from Dugdale's Baronage, both of them being *extremely* erroneous." Now, in the first place, the Hodgkin Thornton of the visitation is none other than our Roger the first. And the Roger, one of whose wives was Elizabeth, daughter of baron Greystock, was the second Roger, our Roger's son. Moreover, the visitation to which Brand refers makes the second Roger marry Elizabeth Greystock as his *first* wife, and this was actually the case; but as Brand saw from the first Roger's monument that his wife [the first one, he thought] was not Elizabeth, but Agnes, he concluded that she must be the — Law of the visitation, and forthwith charged the heralds with "a transposal \* \* \* which the inscription on the plate enables us to correct." Next we come to Hodgson, who gives the second Roger his proper place in the pedigree, and assigns to both Rogers their own wives, but makes Hodgkin Thornton the first Roger's father, thus carrying the pedigree a generation further back than he has any authority for doing.

Of Thornton's parentage we know nothing. Leland tells us that he was "borne yn Witton," in Northumberland. Tradition affirms, or rather, used to affirm, that he was "at the fyrst very poore, and, as the People report, was a Pedlar." The rhyme which records his entrance into Newcastle at the Westgate has been printed in an early chapter (see page 12).

Emblem of St. Mark, Evangelist.	Bedeman.	Bedeman.	Bedeman.	Bedeman.	Emblem of St. John, Evangelist.
	St. Jude (with a (?) and a closed book).	St. Bartholo- mew (with knife and book).	St. Matthew (with hatchet and book).	St. Thomas St. John, Evan- St. Peter (with gelist (with cup keys and with serpent book). issuing out of it).	Bedeman.  Angel.

Dog gnawing bone.  
Seven Sons.

## Angel. ROGER THORNTON. Angel.

St. Lawrence St. Mary Mag- St. Agnes St. Barbara St. Catherine St. John Baptist St. Mary the Virgin, with the child Jesus.	St. Lawrence St. Mary Mag- St. Agnes St. Barbara St. Catherine St. John Baptist St. Mary the Virgin, with the child Jesus.
(with grid- iron and book).	(with grid- dalene (with jar of ointment and book).
	(with lamb and palm).
	(with broken wheel and sword).
	(with lamb and bannered cross on a book).

Angel holding taper.	Angel.
Prophet.	Angel with violin.
Angel holding taper.	Angel.

Angel.	Angel holding taper.
Soul borne up- ward in a sheet.	Soul in Abraham's bosom.
Angel.	Angel holding taper.

Angel holding taper.	Angel.
Prophet.	Angel with guitar
Angel holding taper.	Angel.

Emblem of  
St. Luke,  
Evangelist.

Emblem of  
St. Matthew,  
Evangelist.

Seven Daughters.

## Angel. AGNES THORNTON. Angel.

St. Mathias St. Philip St. Andrew St. James, the St. Paul (with axe). (with battle cross on staff and book).	St. Mathias St. Philip St. Andrew St. James, the St. Paul (with axe). (with battle cross on staff and book).
	(with saltire cross).
	(with pil- grim's staff and wallet, & book).

Bedeman.	Bedeman.	Bedeman.	Bedeman.
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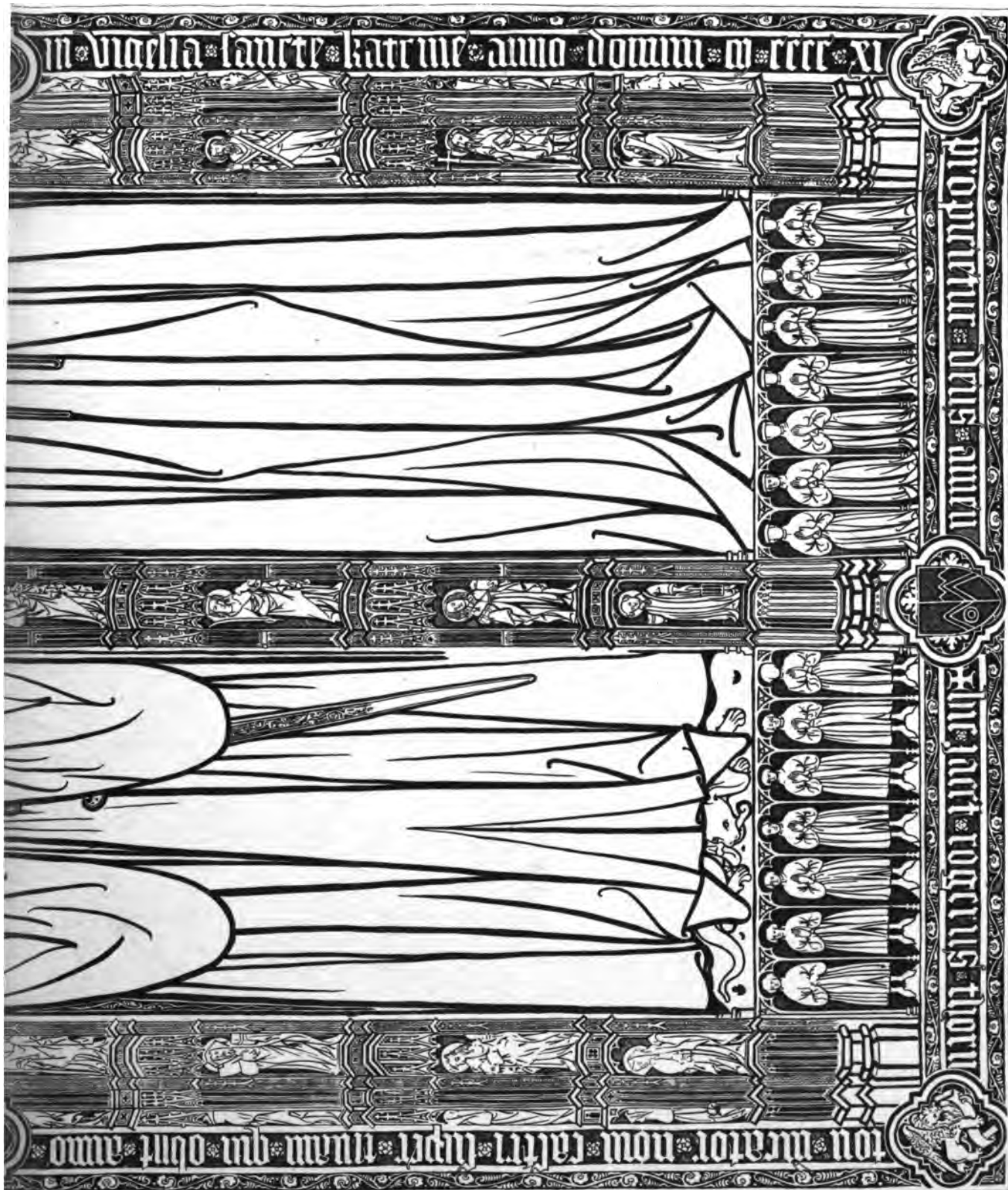




annes quodam uxor rogeri thoruton que obiit

hic lacet nouella

omnium illorum eccle et in die iudicii



Drawn by W.H. Kuwiles and R.B. Dick

SIZE OF BRASS 7' 5" x 4' 3"

Photo Lithographed & Printed by James Ackerman, 6, Queen Square, W.C.

# THE THORNTON BRASS ALL SAINTS CHURCH, NEWCASTLE.



Formerly All Saints' possessed another brass. Bourne gives the following account of it:

"There is in this Part of the Church a very large Stone, insculp'd with Brass, of which several Years ago no more could be read than *hic Tumulatus—dono dei datus mitis clero—promotor Ecclesiarum*. My Authority imagines this to be the Burial Place of Robert Rhodes. He says, the Picture upon the Stone was very like that of Roger Thornton; all the Difference is, that the Gown of this Picture is not so deep as that of Thornton's. He conjectures it to be the burial Place of Robert Rhodes; because of the

Leland describes him as "the richest Marchaunt that ever was dwelling in Newcastle," and adds elsewhere that he "died wonderful riche: Sum say by Prices of Sylver Owre taken on the Se." Hodgson has marvellously misapprehended this passage, taking Leland to mean "Silver, overtaken on the sea," whereas, "silver ore, taken on the sea" is clearly what is meant.

Roger Thornton first occurs in authentic history in 1394, and then as a shipowner. He, with Robert Gabiford, John Paulin, and Thomas de Chester, was proprietor of a Newcastle ship called "The Good Year," a vessel of two hundred tons burden, and valued, with her equipments, at £400. It appears that about Easter, in the year just named, this vessel, laden with woollen cloth, red wine, &c., to the value of 200 marks (£133 6s. 8d.) was seized by the people of Wismar and Rostock. Two of the ship's crew were killed in the attack, and the rest were detained in prison. In 1405 Sir William Esturmy and John Kington, canon of Lincoln, were deputed by the king to require satisfaction for the injuries done on this occasion.

Thornton was one of the bailiffs of Newcastle in 1397, and its mayor in 1400 and several subsequent years, though how often, in the absence of any authentic list of mayors for that period, it is not possible to say. He also represented Newcastle in the parliaments of 1399, 1411, 1417, and 1419. In 1401 he had a grant from bishop Skirlaw of a lease for twelve years of certain lead mines in Weardale. Henry IV., in 1405, granted him, for his losses and services in the late rebellion of the earl of Northumberland and others, the manors of Aclome and Kirklevington in Cleveland, and a place called the Foucher house, in Whickham, all of which had been forfeited by the earl of Northumberland and Henry Boynnton. In the same year Thomas Griffith conveyed to him, Agnes his wife and others, his manor of Witton-on-the-Water, as well as all the lands he possessed in Witton, Wyndegates, Wotton, Stanton, Horsley, Gerardlee, Stannington, Benton, Killingworth, Belsey, Shotton, Plessy, and Trenwell.

Thornton's foundation of the hospital of St. Catherine on the Sandhill has been briefly recorded in a previous chapter (see pages 12 and 13), but this seems a suitable place in which to translate the more important portions of the documents which record that foundation. In 1403 Henry IV. granted the following licence to Thornton:

"Henry by the grace of God king of England and France, and lord of Ireland, to all to whom the present letters shall come, greeting. Of our special grace, and for ten shillings which Roger Thornton, burgess of the town of New Castle upon Tyne has paid to us in the hanaper of our exchequer, we have granted and given licence for us and our heirs, as much as in us is, to the same Roger, that he may be able to give and assign, to the mayor, sheriff and aldermen of the town aforesaid, one hundred feet of land in length and twenty-four feet of land in breadth, with the appurtenances, in the same town, which are held of us in burgage as it is called, to have and to hold to themselves and their successors, in order to provide certain poor persons with food and clothing in a certain Domus Dei, to be built by the said Roger on the land aforesaid, who shall for ever pray on every day for our healthful estate and that of the mayor, sheriff and aldermen aforesaid, and of the commonalty of the town aforesaid, and of the said Roger, whilst we live, and for our souls when we shall depart from the light of this world; as well as for the souls of the father and mother of the said Roger, and for the souls of all the benefactors of the same house, according to the appointment of the said Roger, to be made on this behalf. \* \* \* Witnessed by myself at Westminster, the twelfth day of February in the fourth year of our reign."

In 1412 Thornton had the following licence from the king to found his hospital of St. Catherine and his chantry of St. Peter:

"The King, &c. Know ye that of our special grace, and in consideration of a certain sum of money recently paid into our treasury, by our beloved Roger, we have granted and given licence, &c., to the aforesaid

B B



Words *Promotor Ecclesiarum*, lib. *All-Hall*'. The words *Promotor Ecclesiarum* are not now to be found. However, had they been there still, I think they are but a weak Argument to prove that *Robert Rhodes* was buried here, when it is considered that he founded a Chantry in St. *Nicholas*, that his own Soul, and his Wife's might be prayed for. For People were generally buried in the same Church, and near the very Place, where they erected a Chantry or an Altar."

[I may interpolate Bourne in order to say that Rodes's residence in Newcastle was within the parish of All Saints'; that from 1530 to 1534 the prior and convent of Durham maintained a chantry for Robert and Agnes Rodes; and that the non-existence of a chantry founded by himself in that church, is re

Roger, that he may be able to make anew, create, found and establish in perpetuity a certain hospital in honour of St. Catherine, in his certain messuage recently in part built by the said Roger, in a certain place called *Le Sandhill*, in our town of Newcastle upon Tyne, containing 100 feet in length, [and] 40 feet in breadth, for one chaplain to celebrate every day divine service within the hospital aforesaid, for the healthful estate of the said Roger whilst he lives, and for his soul when he shall depart from the light of this world, and for the souls of the father and mother of the said Roger, and of Agnes lately his wife; as well as [for the souls] of their ancestors and children, and of all the faithful dead; and for nine poor men and four poor women, constantly residing in the same hospital, according to the appointment of the said Roger, or his executors, to be made on this behalf. Also that that hospital shall exist in perpetuity by itself, private and incorporate, and also that the chaplain of the aforesaid hospital, for the time being, shall be the master of the said hospital; and that the same chaplain and the aforesaid men and women shall be called the master, brethren and sisters of the hospital of St. Catherine, called *Thornton's Hospital* in Newcastle upon Tyne; and that the master, brethren and sisters, and their successors, by the name of master, brethren and sisters of the Hospital of St. Catherine, called *Thornton's Hospital* in Newcastle upon Tyne, shall be persons capable and able to acquire, take and receive, and hold to themselves and their successors, keepers, brethren and sisters of the hospital aforesaid in perpetuity, all manner of lands, tenements, rents and services and other possessions whatsoever, from any persons whomsoever, the royal licence therein being first obtained. And also that the same master, &c., may be persons able to implead others, and to be impleaded by others, and to defend themselves in all manner of pleadings and disputes, by the name of master, brethren and sisters of the hospital of St. Catherine, called *Thornton's Hospital* in Newcastle upon Tyne. And it is permitted that they shall have a common seal to serve in perpetuity for the transactions and actions of the same hospital. And further, &c., we give licence, &c., to the aforesaid Roger, namely, that he shall be able to make, found and establish in perpetuity, a certain chantry for one chaplain to celebrate divine service every day, at the altar of the Blessed Peter, in the chapel of All Saints in the town aforesaid, for the estate and souls aforesaid, according to the appointment of the said Roger or his executors on this behalf to be made. We have granted also, &c., to the aforesaid Roger that he shall be able to give and assign, to the aforesaid master, brethren and sisters of the hospital aforesaid, his messuage aforesaid, with the appurtenances, which he holds of us in burgage, after the aforesaid hospital shall be so made, founded and established, to have and to hold to themselves and their successors, both for their inhabitation and in aid of their maintenance in perpetuity. We have granted, moreover, &c., to the same Roger, that he, his heirs, assigns or executors may acquire to themselves lands, tenements and rents, with the appurtenances, to the value of £10 per annum, either such as are held of us in burgage, or such as are not held of us, and shall be able proportionately to give, assign and grant them to the aforesaid master, brethren and sisters of the aforesaid hospital, and to the chaplain of the aforesaid chantry, when it shall be so founded and established, divided according to his discretion and limitation; to have, &c., in perpetuity, &c. Witnessed by the king at Westminster, the 10th day of June."

The endowment does not seem to have been effected till 1424, and consisted of "ten messuages and ten tofts with their appurtenances in Newcastle upon Tyne."

garded by so good an authority as Mr. Longstaffe as "not conclusive" that Rodes was buried elsewhere.]

"But whoever it is, this I think may be safely concluded from the Grandeur of the *Grave Stone*, that he was some wealthy Person; and from his being *Promotor Ecclesiarum*, that he was also Religious.

"The *Effigies* is very Tall, and is surrounded with very curious Pictures of the Saints, and some other Things; but the Brass is now tearing off, and going very fast into Ruin. It is a pity it should not have more care taken of it, as it is an Ornament to the Church, and the Monument of it's Benefactor. The *Promoters of Churches* should be always remember'd with the most grateful Respect, that they may be shining Lights to the most distant Ages."

Thornton's wife was Agnes Wanton, apparently an heiress, but of what family is not known. Her arms were, *argent, a chevron and in base an annulet sable*. A family of the same name in Essex bore, *argent, a chevron sable*; and another family of Wantons in Huntingdonshire bore, *argent, a chevron and in dexter chief point an annulet sable*. The only incident in her life which has come down to our times is recorded in the following passage from Jacob's "History of Faversham":

"It is recorded in the red book of Faversham, that on Wednesday after the feast of St. Alphage, 2 Hen. IV. A.D. 1401, William Clerk, hosier, fled to the church of St. Saviour, of Faversham, for sanctuary, and desired the coroner. On which W. Ledys, ma<sup>r</sup> and coroner of the Lord the King for that purpose, went to the aforesaid place, and before him, on the day and place abovesaid, he acknowledged himself a felon of the Lord the King, and confessed that, on Sunday, on the feast of St. Stephen in that said year of our Lord the King, he feloniously stole from Agnes Thornton, of Newcastle upon Tyne, one pair of beads, value two shillings, and desired, according to the law and custom of England, he might be delivered from the church; on which being led to the door of the church, he abjured the King of England before the said coroner, who assigned him the port of Dover for his passage out of it."

Leland ascribes the erection of "the Towne Hauille" of Newcastle to Thornton, and the martyrology of Newminster states that he built the castle of Witton. If tradition may be trusted, he was also the builder of the West Gate.

Thornton died on the 3rd January, 1430. The inquisitions held after his death show that he was possessed of property in London, in Yorkshire, and in the counties of Northumberland and Durham. His possessions in Newcastle were very extensive. All these are enumerated by Mr. Welford in his "History of Newcastle" (i. pp. 284-287), by whom, also, in the same volume, Thornton's interesting will is printed (pp. 281-284).



## ST. MARY'S CHAPEL, JESMOND.

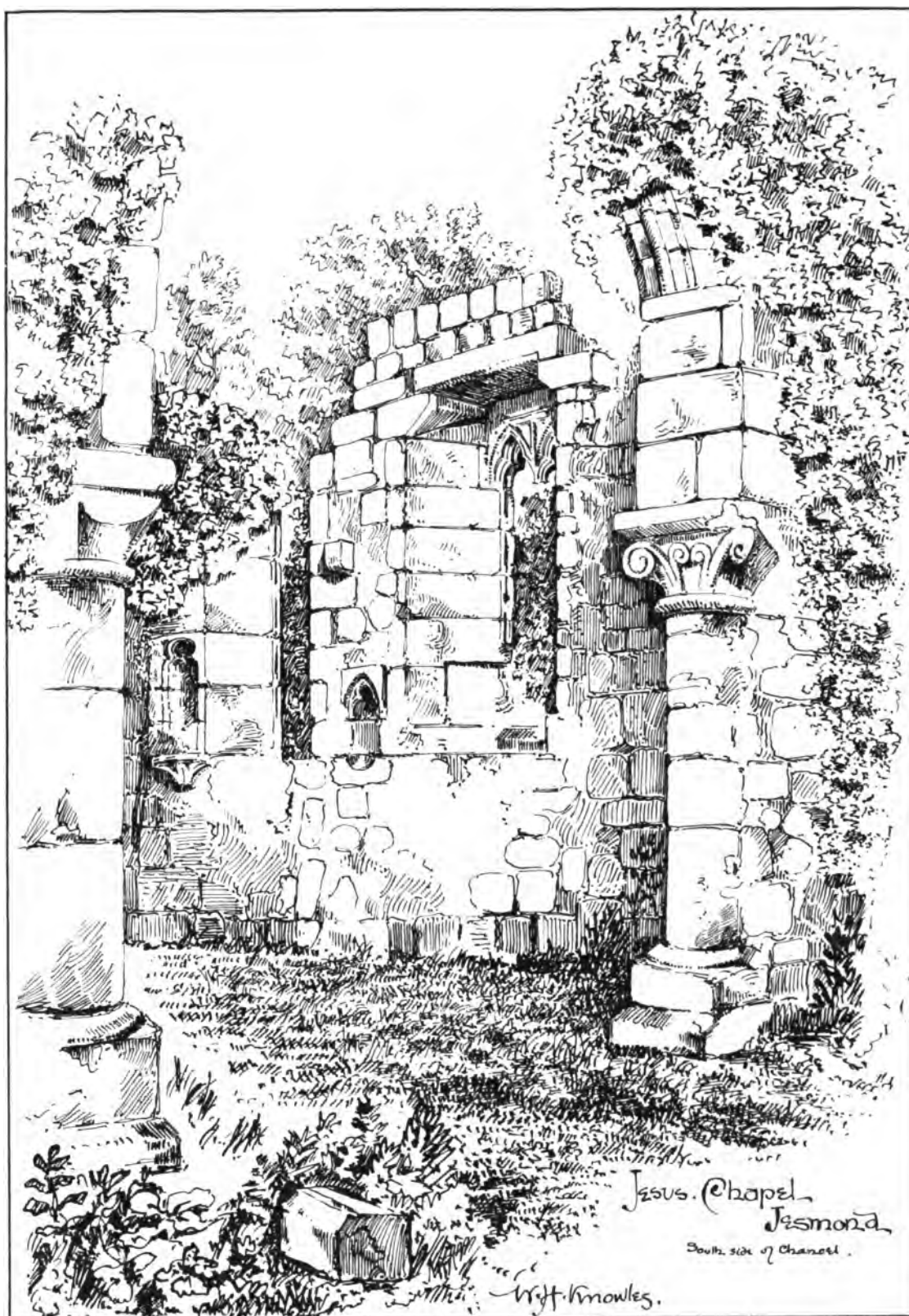
Jesmond is the Kensington of our northern metropolis. But Jesmond has what Kensington has not. It has a glorious "dene." Poets have sung its sylvan charms. Artists never tire of depicting its delightful scenery. It is at once a park, a garden, and a secluded rural vale. And yet, so near is it to our city, that children from the crowded streets know and find their way thither, and the breeze which rustles amongst the trees carries the hum of a great population's industry.

The word *Jesmond*, like all other place names, has changed as the centuries have passed by. And it has grown more euphonious, until now its very sound seems to suggest all that is sweet and soft of nature's tints and melodies. But it is a name which has been strangely misunderstood. The writer of Murray's "Handbook to Durham and Northumberland" mentions the pilgrims who formerly came "to Jesus Mount, now Jesmond (Jesu munde)." \* The error is an old one ; but as long ago as 1827, John Hodgson, the historian of Northumberland, pointed out that Jesmond, anciently called *Jesemuthe*, means simply the mouth of the *Ews-* or *Ouse-burn*.

Besides its dene, Jesmond has its holy-well, its ancient mill, and its "Free Chapel of the Blessed Virgin." Of the well, Bourne tells almost all that we authentically know. Writing about 1730, he says,

"St. Mary's Well in this Village, which is said to have had as many Steps down to it, as there are Articles in the Creed, was lately inclos'd by Mr. Coulson for a Bathing-Place ; which was no sooner done than the Water left it. This occasioned strange Whispers in the Village and the adjacent Places. The Well was always esteemed of more Sanctity than common Wells, and therefore the Failing of the Water could be looked upon as nothing less than a just Revenge for so great a Prophanation. But alas ! the Miracle's at an End, for the Water returned a-while ago in as great Abundance as ever."

\* Brand says, "There is said to have been an artificial mount at or near this village, on which a cross or some image of Christ stood, from whence the place is thought to have derived its name." He wisely adds, however, "Sed quære."



Jesus Chapel  
Jasmund  
South side of Chancel.

Photo Lithographed & Printed by James Abberman, 6, Queen Square, W.C.



A mill existed at this place as early as the seventh year of the reign of king John (1205-6), when William de Bikere paid five marks for his share of the mill of Gesemue. A water mill existed here in 1396.

But the chapel of the Blessed Virgin Mary is our present subject. It is an ivy-clad ruin, near the famed "holy well." It is left, to a large extent, to reveal its own history, for its written records are extremely scanty. When we carefully examine the existing parts of the edifice, we find that they exhibit work of three periods. The oldest portions are of Norman date, and were built about the middle of the twelfth century. The jambs of the chancel arch, and part of the south wall of both nave and chancel, are of this period. On the north side the arch sprung from a massive cushioned capital, whilst the capital on the south side bears a rude and early form of the volute. The voussoirs of the arch, of which only two or three now remain, were adorned with roll and chevron mouldings. High up in the south wall of the chancel, and near its west end, one jamb of an original Norman window still remains. The nave is almost totally destroyed, but excavation would probably reveal its foundations. During the prevalence of the Decorated style, the chancel at least was almost entirely rebuilt, and the whole of the chapel on its north side is also of this period; but whether the Norman chancel had a northern chapel, we cannot say. At the same time the chancel arch underwent a singular transformation. The arch itself was taken down, five courses of new masonry were raised upon the original capitals, and on this later masonry the arch was re-erected. The east window, of three lights, and the two-light window in the south wall, nearest the east end, are of the same date. After this the chapel remained unaltered, except that during the Perpendicular period several new windows were inserted.

At an early date the manor of Jesmond seems to have been divided into three parts, and the owner of each portion held also a third part of the advowson of the chapel. The first mention of the chapel in written history occurs in the register of bishop Hatfield, who, on the 12th June, 1351, instituted William de Heighington into the chaplaincy of "the free chapel of Jesmuth, within the parish of Newcastle," on the presentation of Sir Alexander Hilton, and his wife

Margaret. Heighington's title, or that of his patrons, seems to have been disputed, for, on the 27th of the following month, he renounced "all right and every kind of authority which he had in or to the said chapel, or which he might have in the future, declaring that he had not, and never had at any time, any title in this matter." In 1369 Sir Alexander Hilton died, seized, conjointly with his wife, of a third part of the manor and a third part of the advowson of the chapel of Jesmond. From various *Inquisitiones post mortem* we learn that at one time or other the Stryvelyns, the Middletons, the Monbouchers, the Harbottles, and the Askes had similar rights in the manor and chapel. Beyond these slight notices, and the records of the institution of two or three chaplains, we know nothing of the history of Jesmond chapel till the time of the dissolution of chantries. The last chaplain, William Weldon, or Welton, was instituted on the 21st April, 1526. In the "Certificate of the Names of all the late Chauntryes, Stipendaryes, Salarys, Perpetuytes, Freechapels, Gyldes, Brotherheddes, Obytes, Lyghtes, and suche other, wythin the seyd countye of Northumberland," dated 14th February, 1548, we find the following account of this chapel:

"The Free Chappell of Our Lady of Jesmonde within the sayd Parishe of Seint Androwe. — Welton, Incumbent, who is not resident there, nor no Devyne service used, being in distance from the parishe churche ij. myles and more. Noe landes, nor tenements solde sithe xxij. daye of November, in the xxxviiij<sup>th</sup> yere of the reygne of our late Sovereign Lorde King Henry the viii<sup>th</sup>. \* \* \* Plate, none. Goodes, none."

In 1549, Edward VI. granted the free chapel of the Blessed Mary of Jesmond, with all its walls, stones, timber, and lead to the mayor and burgesses of Newcastle, from whom, fortunately, it soon passed into private hands. In Brand's time the body of the edifice was used as a barn, and the chapel on the north of the chancel was turned into a stable.

It is a singular fact, considered in connection with the tripartite division of the manor and advowson of the chapel, that in the walls of the existing ruin there are still three piscinas. Each piscina, of course, implies a distinct altar, and the suggestion occurs to my mind that each lord of the divided manor probably maintained a chantry.

That the chapel of Jesmond was a shrine resorted to by pilgrims is certain. William Ecopp, the rector of Heslarton, in Yorkshire, made his will on the 6th September, 1472, wherein he provides that immediately after his burial, one or more pilgrims shall set out to visit various shrines, at each of which the sum of one groat was to be offered on behalf of the testator's soul. The will enumerates the shrines whereunto the pilgrims were to bend their steps, and amongst the rest is that of the Blessed Mary of Jesmownt.





## THE HOSPITALS OF GATESHEAD.\*

### THE HOSPITAL OF THE HOLY TRINITY.

About the end of the twelfth century a chapel and hospital, dedicated to the Holy Trinity, existed at Gateshead. The date of its foundation is unknown, as is also the name of the founder. It was afterwards united with the hospital of St. Edmund, Bishop and Confessor. All that we know of the history of the older house we learn from three or four grants of land to it. Of these the following paragraphs are abstracts.

\* The one subject on which our local historians have pre-eminently blundered is that of the hospitals of Gateshead. Two distinct and independent foundations have, in their pages, been rolled into one. The confusion which has arisen from documents and events which relate to different establishments being ascribed to one institution is perplexing and appalling beyond description. Hutchinson, whose account of the Gateshead hospitals is as confused as it would be easily possible for anything to be, hazarded the conjecture that "from all the uncertainties noted in the account of St. Edmund's, it is probable \* \* \* that there were two hospitals, one dedicated to St. Edmund the Bishop, and the other to St. Edmund, King and Martyr, in distinct and distant situations;" and he adds presently that "there is an irreconcilable confusion in this subject, and we are apt to believe there were two religious foundations here, dedicated as before noted." But he makes no attempt to clear up the difficulty, and declares that, "not having other records to refer to in support of the idea, we leave the conjectures for the reader's application." Brand's account of the hospitals is as confused as Hutchinson's, but he naively ignores the confusion. Surtees is scarcely in advance of his predecessors. He says, however, that "either Hutchinson's supposition must be admitted, that there existed two contemporary foundations, \* \* \* or else it must be conjectured, *perhaps with more probability*, that at the dissolution some small portion of the endowment of St. Edmund's was suffered to retain its original destination, for the support of a chantry or hospital." Mackenzie, whose design and resources were incompatible with original research, and whose capacity seems to have been incompatible with an original idea, merely paraphrases Surtees. Even Mr. Welford, whose acumen in the analysis of facts and documents is evident in every page of his volumes, leaves this question exactly where he found it. Mr. Longstaffe alone, in sundry brief footnotes to a paper by Mr. W. H. Brockett in the sixth volume of "*Archæologia Æliana*," and in his edition of "*Ambrose Barnes*," places the matter in a correct light. It falls to my lot to sketch, for the first time, the separate history of the Gateshead hospitals of St. Edmund, *Bishop and Confessor*, and St. Edmund, *King and Martyr*.

That the two hospitals existed contemporaneously there has always been abundant evidence. In bishop Hatfield's Survey, under the head of Gateshead, we read, "the master of the hospital of St. Edmund *the King* holds one place in order to have a certain way-leave from the hospital to Frergos, through the lord's park there, and pays at equal terms, 4d.;" and, a few lines below, "the keeper of the chantry of the Holy Trinity in the hospital of St. Edmund *the Confessor* holds two messuages, at one time Alan Preste's, and pays per annum, 2s. 6d." And in a list of the persons who attended a synod in the Galilee of Durham Cathedral on the 4th October, 1507, both "the master of the hospital of St. Edmund *the Bishop* in Gateshead," and "the master of the hospital of St. Edmund *the King* in the same place," are mentioned. But the most convincing fact, though it has been strangely overlooked, is the perfect distinction between the endowments. The whole of the possessions of the dissolved hospital of St. Edmund *the Bishop* are enumerated amongst those of the Benedictine nunnery of Newcastle, and *no part of these has ever been held by the existing hospital of St. Edmund the King*. And no part of the endowment of the latter hospital, as enumerated in James the First's charter of re-foundation, or as now actually possessed, is ever mentioned in connection with the hospital of St. Edmund *the Bishop*. But, besides all this, until the year 1811, the chapels of the two hospitals, both structures of the thirteenth century, were still in existence.

Osmund, the son of Hamon of Gatesheude, gave to the chapel of the Holy Trinity of Gateshead four acres of cultivated land in the Harleia,\* on the south side, near to the wood of Benchehelm, being part of the farm (cultura) which he had received from bishop Philip in exchange for Hulkestan (Ouston). Philip de Pictavia was bishop of Durham from 1197 to 1208, and it was during this period that Osmund's grant was made. Gerard, son of Geve, spoken of in the next grant as procurator of the hospital, is one of the witnesses to Osmund's charter.

About the same time Baldwin with the Head (*Baldewinus cum Capite*) gave to the hospital of the Holy Trinity of Gateshead, and to Gerard, the son of Geve, master (procurator) of that hospital, and to the other brethren serving God therein, seventeen acres of land, lying on the south side of the farm which is called Alrisburne, paying yearly for the same for ever eight pence to the bridge of Tyne, namely, four pence at the feast of St. Martin and four pence at Pentecost. The first witness to this grant is Osmund, son of Hamon.

The estate of Baldwin *cum Capite* passed to two daughters, his co-heiresses, who also were benefactors to the hospital. Alice de Quicham (Whickham), one of these daughters, in her widowhood, gave to the hospital of the Holy Trinity in the borough of Gateshead, all the land in the territory of Quicham which belonged to her by hereditary right, and which had previously formed part of the tenement of Baldwin with the Head, her father, except three acres of land in the same tenement, which she had previously given to her sister, Alienor, and which the said Alienor, in her widowhood, and with her consent, had given to the said hospital. The charter goes on to say that the donor made this gift in consideration of four marks of silver, which the executors of Adam de Merley had given her, in the time of her necessity, in accordance with the will of the said Adam.

Baldwin's other daughter, Alienor, formerly the wife of Symon de Lamford, makes a grant similar to that of Alice, but gives, in addition, the three

\* I am inclined to consider the Harleia of Osmund's charter as probably identical with the Harles of Redheugh which are mentioned at a much later date. In the parish accounts of Gateshead for the year 1626, I find: "Recaved of Mr. Thomas Ledelle for the Harles beloninge to the Redhuth, 6s. 8d."

acres which she had received from her sister, and does all this in consideration of five marks of silver, which, in the time of her *great* necessity, she had received from the executors of Adam de Merley, in accordance with his will. The charters of the two sisters are witnessed by the same persons, and were evidently executed at the same time.

Bishop Richard de Marisco, in 1222, confirmed the gift of the vill of Kyhov (Kyo in the parish of Lanchester) to the hospital of the Holy Trinity of Gatesheued, a gift which had been made by Henry de Ferlinton. The establishment at that time consisted of a chaplain and three poor men.

#### THE HOSPITAL OF ST. EDMUND, BISHOP AND CONFESSOR.

Bishop Nicholas de Farnham was the founder of this hospital. The foundation charter was confirmed by prior Bertram de Middleton, who was elected to the priorate in 1244; and, as Farnham resigned the see in 1249, it was during the interval between these dates that the hospital was founded. Of this charter the following are the most important clauses:

"To all the faithful people of Christ who shall see or hear the present charter, Nicholas, by the grace of God, bishop of Durham, sends greeting in the Lord. Know ye that we with the consent of our chapter have granted, given, and, by this our charter, confirmed, to God, and to the blessed Edmund the Confessor, and to the four chaplains in the chapel which we have built (construximus) at Gateshead in his honour, serving God there for ever, all the vill of Ulkistan (Ouston), both in lordships and in services, with the villans and their goods, with the wood and the mill, with suit and soc, and with all other its appurtenances, without any retention. We give also and grant to the same chaplains and their successors for ever, all the old lordship of Gatesheved, with all its appurtenances, and with the wood which is called Benchelm containing 43 acres, by these bounds, namely, between the arable land of the Holy Trinity and the way which leads to Farnacres, to be held as meadow. We give and grant to the same chaplains and their successors for ever 29 acres of land of our escheats, with their appurtenances in Aluresacyres, to have and hold to God and to the blessed Edmund the Confessor, and to the said chaplains and their successors for ever of us and our successors, in free, pure and perpetual charity, as any charity may be freely and quietly given or held."

Farnham's charter of ordination of the hospital throws considerable light on its internal life, and is altogether a document of the highest interest. I translate the principal portions:

"To all the sons of holy mother church to whom the present writing shall come, Nicholas by Divine grace bishop of Durham sends greeting in the Lord everlasting. \* \* \* We decree and ordain that in the chapel which, at Gateshead, to the honour of our Lord Jesus Christ, in the name of the Blessed Edmund the Confessor and of the glorious bishop Cuthbert we have founded, dedicated and endowed, for the salvation of our soul [and of the souls] of our predecessors and successors, there may be at all times four priests of good life and honest conversation ministering, namely, a presbyter to whom we commit the custody of the chapel aforesaid and of all things belonging thereto whilst he shall live, with three other priests associated with the same presbyter, but with the additional condition, that on all days, for ever, they sing matins and other canonical hours at the same time; and four masses shall be celebrated every day, by one priest [the mass] of God, by another [the mass] of the Blessed Virgin, by the third that of the blessed confessors Edmund and Cuthbert, and by the fourth [the mass] for our soul [and for the souls] of our predecessors and successors and of all the faithful dead, with Commendation, Placebo and Dirge. And the aforesaid four priests shall eat at the same table, and sleep in the same chamber, except some disease at any time will not permit a sick brother to remain amongst them. And the aforesaid three priests shall be obedient to the aforesaid master of the house and his successors, and shall each one, besides an honourable board, receive from him yearly twenty shillings in order to provide himself with vestments and other necessities. If any one of them, by diabolic instinct, shall be given to incontinently wandering about, or living in any other disorderly way, and, being admonished by the Master for the time being, shall persist in his wickedness,\* he shall be removed by the same Master without the requisition of the superior, and in his place without further cost another priest shall be substituted. Besides this, as there is a certain chapel of the Trinity, and to its maintenance, a sustenance had been assigned which was poor and meagre, so that the inmates lived neither secularly nor religiously, that it may be understood how good and how pleasant it is for brethren to dwell together in unity, with the consent of the prior and convent of Durham, and of those who have been accustomed to live in the aforesaid chapel, we have consolidated the aforesaid chapel, with its appurtenances, by the aforesaid authority, with the aforesaid chapel which we have founded.

"We also ordain and decree that the bishops of Durham for the time being shall be the patrons, advocates and defenders of the aforesaid place, and of all things belonging thereto, and that by them the masters shall be at all times instituted, that is, the

\* *In malitia perduraverit.* Brand had the misfortune to misprint "*mlitia*" for "*malitia*," and this slip, for it could be nothing else, gave Surtees occasion for one of those charming notes which brighten his pages, as the pages of no other English topographer are brightened.

Surtees loquitur. "'Si quis, diabolico instinctu incontinens, *vagabundus*, &c., in sua malitia perduraverit,' &c. For obvious reasons, no offence which a monastic could commit was held more scandalous than that of deserting his convent (an act which was indeed very likely to lead to every other irregularity); but for *mlitia* (Brand, p. 467, note, line 6,) read *malitia*; for though the monk who had cleared the pales of his convent, and was scampering like a stray deer through the mingled sweet briars and quicksets of the secular world, might be well said to persist *in militia sua*, in the service in which he had engaged, 'under the sooty flag of Acheron,' or not less expressively, according to the Scotch divine, 'under the brode banner of Black Sanctus,' yet the metaphor is generally applied by divines, ancient and modern, in *maliozem partem*, [to] the Christian warfare, the church militant, &c.; and the stray monk is therefore rather represented as hardening his heart, and persisting *in malitia sua*, with obstinate endurance and *malice aforethought*."

presbyters residing under his oversight in the place aforesaid. But if any master instituted to the government of the house shall be negligent, or shall otherwise become useless, he shall be removed by the bishop of Durham for the time being, and one who is worthy shall be preferred to the government of the house without delay. But if it shall happen to any keeper who praiseworthy had before governed the aforesaid house to fall into such debility through disease or age that, on account of his infirmity, another is preferred to the same place, the one so removed from government for honourable reasons shall be sustained in the necessities of life out of the goods of the house, if he cannot be sustained by any other means, and the same shall be observed with the priests, to whom the aforesaid cases shall happen."

An early benefactor to the consolidated hospital was John de Coquina, or, as Surtees calls him, John of the Kitchen, a burgess of Gateshead who gave land in Gateshead, opposite "the vennel which is called Waldeschere," "to God and the blessed Edmund the Confessor of Gatisheved and to Hugh de Segrave keeper of the chapel of the said blessed Edmund." He was probably the John de Coquina who witnessed the charters of the daughters of Baldwin with the Head. On the 19th September, 1316, the will of another John de Coquina, a priest, was proved in the chapel of St. Edmund the Confessor of Gateshead. In this will was the clause, "I give and bequeath to the house of the Holy Trinity and of St. Edmund the Confessor, half a mark of yearly rent." John de Denton was then master.

Denton died about the end of the year 1325, and on the 1st February in the following year the domestic and ecclesiastical chattels of the hospital were handed over to his successor. The document which records this event is of too great interest to be abridged. I translate from the pages of bishop Kellaw's register.

"This tripartite indenture testifies, that on the vigil of the Purification of the Blessed Virgin Mary, in the year of our lord [M] ccc<sup>mo</sup>. twenty five, the following gifts were delivered to the reverend father, Sir Rouland, archbishop of Armagh, keeper of the hospital of St. Edmund the Confessor, in Gatisheved, by Sir John de Pollowe and John de Derlington, executors of the will of Sir John de Denton, recently keeper of the same hospital, deceased, in the presence of Sir Peter de Mainford, then the sequestrator general of the lord bishop of Durham, and of Mr. ——— Blaykiston, then his sequestrator. In primis, in the chapel, two gilded chalices, four vestments, of which one is better, with a tunic and a dalmatic, the gift of Sir John de Denton, and three other vestments, [and] a chasuble greatly worn. Item, one alb by itself, with a stole and a maniple, the gift of the same

Sir John, four ——— and a dalmatic, [and] two copes of silk. In the choir, two missals, of which the better is the gift of Sir John, one manual, three antiphonars, two gradales, and a third one (good), the gift of the same Sir John, one legenda, two collectaria, one ordinal, two psalters, a third, the gift of the same Sir John, six consecrated towels (tuealia benedicta), of which the two better ones are the gift of the same Sir John, one frontal of carpet (de chaloniis), four surplices greatly worn, one thurible of tin, two metal candlesticks, four phials. In the buttery, four worn napkins, one long towel, three worn napkins (savenapes), seven silver spoons, of which three are broken and worn, six tubs, one large tub, one brass saltsellar, two hempen napkins for boys, and two chests. In the hall, one lavatory, with a foot bath, two tables. In the kitchen, two small cracked pots, a vessel containing four flagons (una patella continens quatuor lagenas), a gridiron, a trivet, with three stone mortars. In the brew-house, two leaden cauldrons fixed in the earth, one large vat for brewing, with six smaller ones. In the bakehouse, two hand mills, a trough, with cover and vat. In the granary, twenty-two quarters and seven bushels of grain in sheaf by estimation, ten quarters of pease, four quarters of barley, twenty quarters of oats by estimation as before. In the byre, sixteen oxen and three beasts of burden (afri), each worth 13s. 4d. In the pig-sty, eight pigs, each worth 2s. In the court, two carts shod with iron, two waggons not shod. In the field, 72 acres of land sown with grain. Item, legacies to the aforesaid hospital [bequeathed] by the said Sir John de Denton, deceased.—Imprimis, one baudekin of silk, one vestment, two large brass pots, one great mazer cup, six silver spoons, one good breviary (portiforium), and one missal. Item, there was delivered to the lord archbishop aforesaid, the following writings—namely, a certain writing concerning the ordination of the chapel of the Blessed Edmund.”\*

For more than a hundred years the records of the hospital contain nothing beyond the appointment of masters and a few transactions in reference to the lands of the house. In 1448, however, bishop Neville appropriated the hospital, with all its possessions, to the nunnery of St. Bartholomew in Newcastle. The charter by which this appropriation was effected, dated 7th October, in the year just named, sets forth that the bishop had received a petition from the prioress and nuns, in which it was stated that the income of their house, by reason of fire “and other misfortunes of the world,” and especially by the non-payment of an annual pension of two marks, formerly received from the rectory of Washington, was insufficient to support the nuns and their servants, to maintain their accustomed hospitality, and to keep their houses and buildings in repair. It was true that the bishop had assigned an equal pension from the church of Ryton in lieu of the lost income from Washington, but this, in consequence of the litigious proceedings of the curate, the nuns had never received.

\* This document terminates abruptly, and is evidently incomplete.

For these reasons, the bishop, with the consent of the prior and chapter of Durham, annexed, united, and incorporated the chapel of St. Edmund the Bishop in Gateshead with the monastery of St. Bartholomew in Newcastle. So soon as the master or keeper of the chapel should leave, remove, resign, or be removed, the prioress and convent were to enter upon real possession thereof. The claim to the pension from Ryton was to be abandoned. The prioress and convent at their own costs were to find two chaplains of good life and honest conversation to say mass and other divine offices every day in all future time in the same chapel of St. Edmund, for the souls of its founders. The nuns were also to maintain the chapel and other buildings belonging thereto in sufficient repair, and to discharge all ordinary and extraordinary burdens incumbent on the chapel. Lastly, they were in all future times to pay a yearly pension of 6s. 8d. to the bishop of Durham, and a pension of 3s. 4d. to the prior and convent.

On the 20th October, in the same year, the prioress executed a deed of obligation to pay the required pension to the prior and convent of Durham. She would also execute a similar deed on the bishop's behalf.

On the 1st May, 1449, an indenture was made "between William Hilderskelfe, perpetual chaplain, keeper or master of the free chapel or hospital of St. Edmund the Bishop in Gateshead in the county of Durham, of the one part, and Margaret Hawkeswell, prioress of the house and Church of St. Bartholomew the Apostle, in the town of Newcastle upon Tyne and the convent of the same place, of the other part," by which the master confirmed to the nuns all that the bishop had previously granted, but required them to find a suitable presbyter or chaplain to celebrate divine service every day in the said chapel or hospital for the souls of its founders and benefactors, and for the souls of their ancestors and heirs, and also for the good estate of Robert, bishop of Durham, whilst he lived, and for his soul after his death, as well as for the souls of all the bishop's predecessors and successors, of all their benefactors, and of all the faithful dead. The nuns were also required to find, either after the death of the said Hilderskelfe or after his promotion to some ecclesiastical

benefice of the value of £10 a year, a second suitable presbyter to celebrate divine services every day, for the estate and souls aforesaid, in the said church of St. Bartholomew, in the presence of the nuns of that house. The bishop confirmed this indenture on the 7th October, 1449, and on the 16th November, 1458, the pope issued a bull endorsing with his approval the whole of these transactions, and threatening all who should infringe upon the privileges of the prioress and her nuns with the indignation of Almighty God and of the blessed apostles Peter and Paul.

On the 3rd January, 1540, the nunnery of St. Bartholomew, with all its possessions, was surrendered into the king's hands by Agnes Lawson, the last prioress, who was allowed to reside for the rest of her life in the hospital of St. Edmund. She died there in 1565. In a valuation of the lands of the nunnery, those of the hospital are included. The latter are given as follows :

Item, the Hospytall of Sanct Edmund the Busshop and Confessor, by yer, £12.

It' a tenure and clos in the hands of Henry Anderson, by yer, 6s. 8d.

It' a tenyre in the hands of the Prests of Farnacres, by yer, 13s. 4d.

It' in Whikham, a tenire in the hands of Thomas Pendraat and his falo, by yer, 6s.

It' a tenire in Usworth, in the hands of Thomas Harle, by yer, 8s. 4d.

It' a tenire in Kyo, in the hands of Robart Marlay and Wyllm Lawes, by yer, £2. 1s.

It' Ulston, by yer, £6. 13s. 4d.

On the 9th March, 1544, John Hochonson, or Hutchinson, was appointed priest of the chantry of the Holy Trinity in St. Edmund's chapel, and the bailiff and burgesses of Gateshead were declared to be the true patrons of the chantry. Hutchinson also held the chantry of the Holy Trinity in St. Mary's.

The subsequent history of the lands of the hospital, especially of those portions known in later times as the Town Fields and the Windmill Hill, is of absorbing and almost romantic interest, even down to very recent years ; but this subject does not fall within the scope of this chapter, and is reserved for another place.

Of this hospital the chapel still exists. There is no evidence that it was used for the purposes of religious worship after the suppression of the nunnery of Newcastle. It appears to have gradually fallen into decay, and engravings of the last and early part of this century, represent it as a roofless ruin. In the



year 1837 it was "restored." Mr. Cuthbert Ellison, of Hebburn Hall, to whom it belonged, gave it to the rector and churchwardens of Gateshead, on the express condition that it should not at any future time be altered or enlarged. Its entire demolition was threatened a few years ago, in order to make way for the new edifice of a "church extension" movement. This project was successfully resisted, but it is now intended to take away the north wall and turn the present chapel into the south aisle of a new church,—a proceeding, it need scarcely be said, which will totally destroy its character.

The whole chapel is of one date, and was undoubtedly built by bishop Farnham. The west front has a deeply recessed central doorway, flanked by two tiers or arcades, whilst over these is an upper arcade, the alternate recesses of which are pierced by lancet lights. The whole front, though it presents in a marked degree the hardness of the restorer's work, is of the most striking and effective character, and, whilst exquisitely beautiful in the simplicity of its general design, possesses details, especially in its mouldings, of the richest description. The side walls have each five tall lancet windows, with nook shafts at the external angles. In the north wall are two closed up doorways, which formerly, no doubt, communicated with the domestic buildings of the hospital. The east gable is lighted by a triplet of lancets. The only ancient memorial of the departed which now exists here, is a large stone slab, which has once been inlaid with brass. It is fixed to the wall on the south side of the yard in front of the chapel.

#### THE HOSPITAL OF ST. EDMUND, KING AND MARTYR.

This hospital, like that of St. Edmund the Confessor, appears to have been founded by the bishops of Durham. Of the period of its foundation we know nothing. The earliest reference to it which I have seen occurs in the register of bishop Kellaw, who, on the 11th of June, 1315, appointed Hugh de Lokington, priest, to the custody and mastership of "the hospital of St. Edmund, King and Martyr, situate in our town of Gatesheved." I have met with no further appointment till 1353, when bishop Hatfield instituted John de Apilby

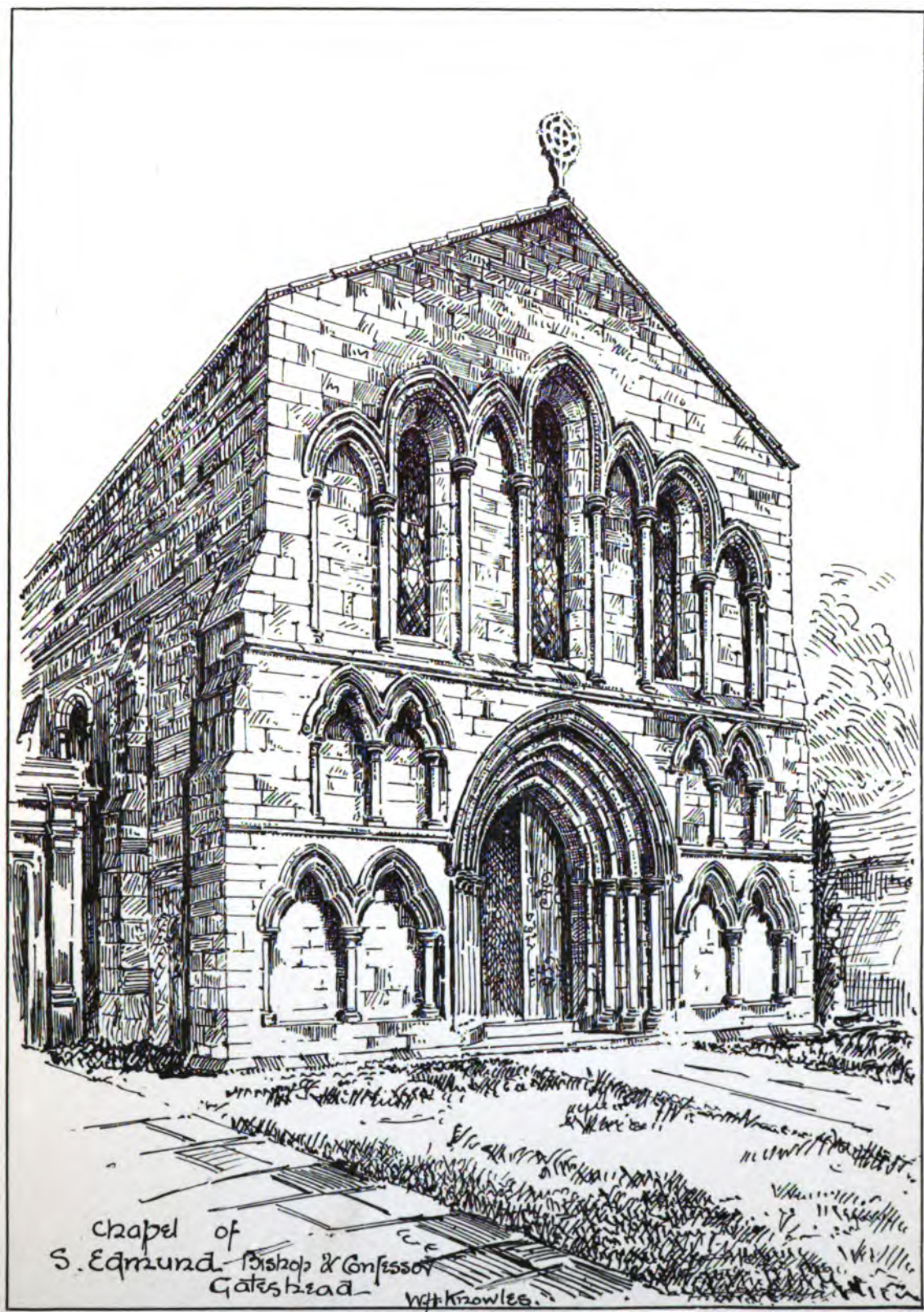


Photo Lithographed & Framed by James Alderman, 6, Queen Square, W.C.



as master, rector, and keeper of this hospital. Eight years afterwards Apilby occurs as paying 10s. at the Halmot Court held at Chester-le-Street for a right of road from the manor of Freregose\* through the bishop's park at Gateshead to his hospital. This payment was to cover the right for the whole of Apilby's life. His successors, as we learn from Hatfield's Survey, paid 4d. a year for the same privilege.

In 1378, bishop Hatfield gave to William de Brantyngham, keeper of the hospital of St. Edmund the King at Gateshead, and to his successors, three cottages, within the soil of the said hospital, two of which had previously belonged to Julian de Jarowe, and the third to John de Abirforth. These cottages were to be held "in pure and perpetual charity to the aforesaid William, keeper of the hospital aforesaid, and to his successors, the brethren, *sisters*, and poor people of the hospital aforesaid," who were required for ever "to make, celebrate, and pray, for us and our predecessors, the founders of the hospital aforesaid, and also for our successors, the masses, prayers and other Divine services, used before this time, and appointed to be offered according to the ordination of the founders of the hospital aforesaid." The document from which I quote thus offers early evidence that the bishops of Durham were the actual founders of this second hospital of St. Edmund, and that, at least during the episcopacy of Hatfield, women were included in the establishment.

\* Friar's Goose still forms part of the hospital endowment. As to the origin of this singular field name, I can only offer the conjecture, which I think exceedingly probable, of my friend, Mr. R. O. Heslop. In a letter to me he says :

"I have only a guess to make in attempting to solve the curious name, Friar's Goose. I suppose some word has been dropped. The original name in full would thus read—'Friar's Goose [Croft]' or 'Friar's Goose [fields].' In colloquial use this would readily suffer attrition and be spoken 'Friar's Goose;' and, presently, so written.

"That such conjecture is not improbable, I may illustrate by the fact that in the ancient town fields of Corbridge a 'Goose-croft' existed. When the common fields were divided, this portion was put down in the survey as measuring 8a. 2r. 11p.—no inconsiderable place.

"Portions of land suitable for feeding geese are necessarily rare. Conditions of watering and of pasture are required, which are only found in specially favoured localities. These conditions are so marked as to impress an enduring place-name on the particular spot. To this day 'Goscroft lane' at Corbridge perpetuates the ancient Goose-croft.

"This may have been the case at Friar's Goose. If you can recall the former conditions of the place, before the days of alkali works, you can imagine the 'Nest House' looked down on the little stream and on the goose fields of the brethren. To a late period such a spot was likely to preserve a distinctive character, and with that its name.

"It is always called familiarly 'The Geyus' (The Goose) on Tyneside, and this has invariably suggested, when I have heard it, some word understood—say, 'The Geyus *Croft*.'"

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After this, except the appointment, in 1399, of Reginald Porter, rector of Pittington, as master, on the express condition that "the nature or foundation of the said hospital should be in no way changed," I find no record of its history till we reach the reign of Henry VIII. In 1544, Anthony Bellassis, a great pluralist, was master. In 1546, the following account of this hospital occurs amongst the certificates of colleges and chantries in the counties of Northumberland and Durham :

"The hospitalle of St. Edmund, in the parish of Gatishedde, was founded by the predecessors of the bushoppes of Durham by reporte, but to what intent or purpose we know not, for we have not sene the foundation therof. Yerely value 109s. 4d.—value accordyng to this survey 8l. as apereth by a rentall, wherof is paid out of the Kinge's majesties tenthes 12s. 3d. and remayneth clerly 7l. 7s. 9d. which Doctor Bellases, now master of the same, hath towardes hys lyvyng, and giveth out of the same four marks by the year to a prieste, to say masse there twyse in the weke, for the commoditie and easement of the parishioners that do dwelle farr from the parishe church.—It standeth about halfe a myle distant from the parishe church of Gatishedde aforesaid—value of ornaments, &c. nil.—for ther be neither goods, catalls, ne ornaments appertaining to the same to our knowlege.—Ther were no other landes nor yerely profitts &c."

The unfortunate incumbent, under Anthony Bellassis, was one Robert Lynsey. In the certificate of chantries, etc., in the county of Durham, in 1548, we have the following entry :

"The service of one preste within the Ospitall of SAINCTE EDMONDE, for terme of xcix. yeres, as appereth by indent., dat. xij. Aug. a<sup>o</sup> xxix H. VIII. Incumbent, Robt. Lynsey. The yerelie revenue, iiij<sup>l</sup>. xiijs. iiij<sup>d</sup>. Stocke, &c. none. Leade upon the same chapell, conteyninge clx. square yerds of good webe, ponderis by est., after the rate of lxxvij. li. in every yerde, iiij. ff. iij. qr. ff. dim. c<sup>th</sup> and xxiiij. li."

In 1552, on the death of Bellassis, Robert Claxton was appointed to the mastership by bishop Tunstall. He was succeeded, in 1579, by John Woodfall. But in the preceding year bishop Barnes had granted a lease of the manors of Gateshead and Whickham to the queen, for the term of seventy-nine years. This lease was superseded, in 1582, by a new one, usually described as the "grand lease," for ninety-nine years. The queen, in 1583, assigned the lease to Henry Anderson and William Selby, merchants of Newcastle. In 1587,

Woodfall resigned the mastership of the hospital, probably for a substantial consideration, and Anderson and Selby claimed to present his successor. This claim the bishop allowed, though he is careful to record in his register that they were patrons "for this turn only." The state of the hospital a few years later may be gathered from the report of an inquisition held in 1594, in obedience to a royal commission "to enquire of charitable uses of all colleges, hospitals, almshouses, rooms, and other places for relief of poor, aged, and impotent people within the bishoprick of Durham." The jurors declare that,

"Concerninge THE HOSPITALL OF SANCTE EDMUND NIGHE GATESHEADE, they finde that the same hospitall standeth att the upper end of Gatesheade. \* \* \* The maisters and governors therof have bene clergie men and spirituall persons, and [it] is said to have bene founded by one of the Bushoppes of Durham : But in what tyme or by which of the said Bushoppes, or by what name of fundacion or incorporacion, or whether there haith bene any chainge frome the first fundacion they cannot finde.

"The poor of the Hospitall or Free Chappell of Sanct Edmundes, nigh Gateshead, are and have bene indifferently of both kindes as men and women. But whether sicke or wholl, lepers or way fairinge, so they be poore, needie, and indigente, is note respected.

"There belongeth to the same a demaine lyeinge att the said hospitall, and a parcell of grounde called Shotley Bridge, all which amount to noe more then the valewe of 10<sup>l</sup>. of aunciente rente, wherof 13<sup>s</sup>. yearly is assigned for the reliefe of everie poore Brother and Sister there, and the residewe to the mainteynance of the said Maister and reparacions of houses belonginge unto them. As for other rentes, revenewes, somes of money, leases, goodes, and chattalles, ther is none, and therfor noe allowance att all eyther for diett to the said Brethren and Sisters, or to the said Maister, or for mendinge of bridges or highwaies, or for exhibicions to schollars or the like. The revenewes and profittes wherof have for theise ten yeares last past, bene taken upp by Mr. Richard Hodgshon and Mr. William Riddell of Newcastle upon Tyne, merchant, and there assignes, by vertue of a lease to them made by John Wodfall, clerke, lait Maister of the same Hospitall or Free Chappell, and the Brethren and Sisters then of the same, who have imployed the same quarterly (as haith bene accustomed) to the maynteynance and relief of the said Maister and Brethren and Sisters. The staite, propertie, possession, and occupation of which premises by vertewe of the aforsaid lease, doth as yett remayne in the handes of the aforsaid Richard Hodgson and William Riddell, or ther assignes.

"There be three poore persons mainteyned and releived in or about the said Hospitall or Free Chappell of St. Edmundes, whose names and aiges are as followinge, Johne Dunninge, about the age of 70 yeares, Robert Pawlinge, about the aige of 76 yeares, and Aliche Pickeringe, about the aige of 56, who are daylie and continually resident and abideinge in and about the said hospitall, havinge no allowance nor reversion of any allmes-rome in any other colledge, hospitall, or house for the poore.



"John Wodfall, clerke, lait Maister of Sanct Edmundes Hospitall aforesaid, about seaven yeares ago was putt in truste with the kepinge and custodie of the charters, deedes, evidences, and writings, both of the erection and fundacion of the landes, revenewes, and possessions of the said hospitall or free chapell, who deceased about the said tyme in London or therabout (where he then had his abode), since which tyme what became of the said charters, deedes, and evidences, cannot be known."

In 1599 the "grand lease" was assigned to the mayor and burgesses of Newcastle, and on this ground the corporation claimed the hospital of St. Edmund's. In March, 1611, the common council determined to apply for letters patent refounding the hospitals "belonging this saide towne," amongst which "the hospitall of Sainte Edmonds in Gateshead" is included. But throughout the whole of these transactions it seems to have been forgotten that the bishop's patronage of the hospital could not possibly be transferred by the "grand lease," since it was vested in him, not as lord of the manor of Gateshead, but as bishop of Durham.

King James's charter of re-foundation is a lengthy document, filling fourteen pages of Allan's *Collectanea*. I can only give the briefest possible abstract of its contents. It sets forth that in the town of Gateside an hospital exists, commonly known as the Hospital or Free Chapel of St. Edmund, King and Martyr, whereof the founder is not known, and that it consists of a master and three brethren; that the charter and letters patent of the foundation and endowment of the said hospital, by accident, or the negligence of some of the masters, are lost, or by long usage or age are worn away, consumed or rotted; and that certain persons are endeavouring to pervert the estate of the hospital, and to transfer its lands, tenements, and possessions to their own private use. For these reasons, the king declares that the hospital shall remain for ever an hospital of poor people in Gateside, for their sustenance, relief, and maintenance; that it shall consist of a master and three poor men; that it shall for ever henceforth be called the Hospital of King James; that the rector of Gateshead for the time being shall be the master; that therein there shall be for ever three poor and indigent men, celibates, or widowers, and of advanced age, who shall be called the brethren of the Hospital of King James. The hospital was to

have the usual powers of a corporate body to acquire lands and other possessions, to have a common seal,\* and to plead and be impleaded in actions of law. On the death or removal of a master, the bishop of Durham was to appoint the succeeding rector of Gateshead to the mastership. On the death or removal of one of the brethren, the master was to elect another suitable person in his place within the ensuing fourteen days. The bishops of Durham for the time being were to be the true and indubitable patrons of the hospital, and to have the presentation, nomination, and institution of the masters. The bishop of Durham for the time being was also from time to time to revise, examine, and enquire into the ancient statutes, laws, ordinances, and constitutions of the hospital, and also to make and constitute other good, suitable, and wholesome statutes, laws, ordinances, and constitutions in writing, both concerning the celebration of Divine service in honour of God from day to day in the said hospital, and concerning the government and direction of the master and brethren of the hospital. The then master was to pay each brother £3 6s. 8d. a year; but future masters were to have themselves one-third part of the clear income of the hospital, and to divide the remaining two-thirds amongst the brethren.

Subsequent rectors of Gateshead have been the masters of the hospital down to the present time. In 1731 "there were standing in the Chapel-Garth a chapel wherein duty was performed by the master, a mansion-house for the master, with a dove-cote, stables, and other conveniences, and three houses for the bedemen, wherein they lived at that time." In 1733 William Lambe was instituted to the rectory of Gateshead and the mastership of the hospital. By him the chapel "was disused as to public service being performed in it." To this procedure some of the parishioners very justly took objection, but "this rector compromised the matter in dispute \* \* \* by preaching in lieu thereof a sermon every Sunday afternoon in the parish church." But Mr.

\* The seal of the hospital is still preserved. It is an oval, measuring  $2\frac{1}{2}$  inches by 2 inches. The centre bears a representation of the master and the three brethren, all in the costume of the time of James I. In the distance is a building which may be intended to depict the hospital itself. The margin bears the following inscription:

THE · M<sup>r</sup> · AND · THREE · BRE · OF · K · JAMES · HIS · HOSPITAL · IN · GATESHEAD.



Lambe went further. "The same rector, after allowing a small yearly income to the brethren to find them lodgings, pulled down their respective houses, which stood very near the chapel." Andrew Wood, who became rector in 1769, compelled his predecessor's widow to pay him £300 for her husband's dilapidations of the hospital. Dr. Fawcett, who was rector from 1772 to 1782, repaired the chapel and covered it with red tiles. Brand, writing about the year 1788, says, "On a late visit to this desecrated place, I found cocks and hens roosting on the sides of the pulpit. On the north wall there was a board put up, inscribed, 'The Shipwright's Pew in Newcastle.' One of the ornaments of the altar-piece has been converted to a very whimsical purpose : the present tenant's wife makes use of the truly frightful figure of a mutilated cherub to frighten her unruly children into order and good behaviour ; the sight of this piece of sculpture, which she calls 'The awd angel,' never failing to procure an instantaneous silence." In Brand's time the sites of the houses of the master and brethren were overgrown with grass.

In 1810 a new chapel was built on a site a little south of that of the old one. In the following year three cottages were built for the brethren. At the same time Shute Barrington, then bishop of Durham, in accordance with the powers vested in him by the charter of James I., framed new "Statutes and Ordinances" for the government of the hospital. He provided for the addition of ten younger brethren ; for the payment of £25 a year to each of the ancient brethren, and £40 a year to a chaplain ; and for the division of the balance of the income of the hospital amongst the ten younger brethren, to none of whom, however, was more than £25 a year to be paid. At the present time each of the elder brethren receives £27 12s. per annum, and a new suit of clothes every year, and is plentifully supplied with coal. The younger brethren receive £26 12s. a year each, and new clothes every second year.\*

\* One of the *elder* brethren of this hospital deserves to be remembered. I quote from the *Newcastle Chronicle* of 23rd January, 1824 :

"Mr. Thomas Gustard, one of the ancient brethren of St. Edmund's Hospital, Gateshead, having attained the 100th year of his age on Saturday last, the Rev. John Collinson [worthy, tender-hearted rector Collinson, loved by all men !] resolved on celebrating the event. A dinner was in consequence provided at the rectory for both the ancient and the younger brethren, the old man sitting at the head of the table, and Mr. Collinson honouring them with his

The ancient chapel was taken down in 1811. There is an engraved sketch of it in Brand's "History." Mr. Longstaffe possesses a large sepia drawing, which adds very materially to our knowledge of the architecture of the edifice. It consisted of a nave and chancel. In the south wall of the chancel were two lancet lights, whilst at the east end was a window of three lancets enclosed in a single arch. There were doors and windows of Jacobean date in the south wall of nave and chancel, and the west gable was crowned by a bell cot. But it was clearly a building of Early English character, erected in the thirteenth century.



CHAPEL OF ST. EDMUND THE KING.

presence. Nothing, we are told, could exceed the hospitality and urbanity of the worthy donor; and the party, after drinking to the health of their patriarchal brother, &c., in the juice of the grape, departed highly gratified with the entertainment they had received."

Thomas Gustard died on the 23rd March, 1828, aged 104 years.



## ST. LAWRENCE'S CHAPEL.

Less than a stone's throw from the landing stage of the Tyne Steam Ferry Company, at Mushroom, are the meagre ruins, hastening rapidly towards total obliteration, of an ancient chapel. They are the ruins of the chapel of St. Lawrence, a building from which the neighbouring district has acquired the name by which it is now known. Bourne had the misfortune to say that this chapel "was dependent upon the Priory of St. *John's* of Jerusalem"—a statement totally without foundation, but, nevertheless, accepted, or rather copied, unhesitatingly by more than one later writer. Neither can it have been built, as Bourne declares it *is said to have been*, "by one of the Earls of Northumberland." That it was founded by one of the ancient Percies there is no reason to doubt, but its architecture is more than a century earlier than the time of the first Percy who was earl of Northumberland.

The first reference to this chapel which I have found in written history occurs in the pages of bishop Bury's register, under date the 3rd August, 1340. There had been a dispute between William Burdon, vicar of Newcastle, and Peter de Haukeswell, the priest who ministered at the altar of this chapel. They at length came to an agreement, the nature of which the bishop places on record.

The dispute had reference to the offerings pertaining to the chapel, and it was agreed that its priests should in all future time receive all the oblations made in the chantry of the chapel, as well as tithes of hens, geese, . . . pigeons, and sucking pigs, fed and bred within the boundary and precinct of the glebe, farm, and territory of that place, . . . and of the garden plot; the real tithes being reserved to the vicars of Newcastle. The priests of the chapel were also required on each St. Bartholomew's day to pay to the vicar the sum of 6s. 8d. in silver.

On the 20th June, 1373, at an inquisition held at Corbridge, the jurors found that "the ancestors of the lord of Byker had founded a chantry in the chapel of St. Lawrence of Byker, to which chantry they gave various tenements and lands to provide a chaplain to celebrate Divine service there, which chantry had been lately done away by Joan, formerly the wife of John de Coupland; and the lands were worth £4 per annum, inasmuch as they were leased for that amount by the said Joan."

In the Certificates of Chantries, etc. (A.D. 1345), the following account of this chapel is given :

"The fre chappell of Saynt Laurence, in the lordshippe of Bycar, within the parishe of Saynt Nicholas, in the towne of Newcastle upon Tyne. The said fre chapell was founded by the auncesters of the late erle of Northumberland, toward the fyndyng of a prieste to pray for their sowles, and all christen sowls, and also to herbour such [? sicke] persons and wayfayryng men, in time of nede as it is reported.

"The yerely value 6os.—Value by this survey the same, as appereth by a rentall, whereof is paid to the Kinge's majestie for the yerelie tenths therof 6s. and remayneth clerely 54s. which one Leonarde Myers hath to his owne use, for the term of his lyfe, by force of a graunt to hym, made by the late earle of Northumberland, by hys letters patent, under hys seale of armes, bering date the 12th day of Auguste, in the 25th yere of the Kynge's majestie's reigne [1533], in consideracion of the good service done by the said Leonard heretofore; which graunte is confirmed by a decree under the seale of the Kinge's courte of augmentations, bearing date the 12 daie of Februarie, in the 33d yere of the reigne of our soveraigne lord Kinge Henry the 8th [1542]. The said fre chapel is within the parishe of Saynt Nicholas aforsaid, and about halfe a myle distant from the parishe churche by reporte.

"Ornaments, &c. nil. For ther be neither goodes, catalls ne ornaments belongyng to the same by reporte. Ther wer no other landes nor yerelie profitts apperteyning to the sayd fre chappell, sith the 4 daie of Februarie in the 27 yere of the King's majestie's reigne [1536] more than is before mencioned."

The Certificate of Chantries in Northumberland, drawn up in 1548, gives us the information that Leonard Myers was then still the incumbent of this chapel and was "of the age of fifty yeres"; and also that there was "no Devyne service to the honour of God kepte in the same."

Brand gives the following account of a visit he paid to the ruins of St. Lawrence's chapel on the 5th September, 1782 :

"I found it converted into a lumber-room to an adjoining glass-house. I traced where the eastern window had been. It is now built up with brick, except where there

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is an entrance to a loft. The western door, too, may be seen from within. Rubbish thrown around it has filled up the south wall on the outside, almost to the roof, so that it resembles a cellar. The neighbouring workpeople talk of treasure as being buried in a vault somewhere near it, and, with their usual superstition, suppose it to be haunted by apparitions."

A visit to these ruins can scarcely be described as an inviting expedition.



EAST GABLE OF ST. LAWRENCE'S.

There is in truth little to be seen, and what is yet left is fast disappearing. The plan of the chapel can, however, be easily traced, and its east and west gables are comparatively entire. There is a round-headed doorway in the west wall a little on one side of the centre, and there is a walled-up, square-headed window in the same gable. There is a second doorway in the north wall. The east window consists of three lancets under one arch.

The structure may be ascribed to the early part of the thirteenth century.



## THE CLOSE.

Riverside Newcastle was anciently cut into two distinctly marked halves by Tyne Bridge. Below the bridge the river shore was a quay, and was consequently only built upon on its inner side. Above the bridge vessels of any considerable size could not pass, and so the water-side roadway came to be built upon on both sides. The street thus formed is the Close, which must have been occupied on both sides from a very early period, for there is no evidence that any mural defence to the town ever existed, between the tower in the immediate vicinity of the Close Gate, and the end of Tyne Bridge. The houses which occupied the entire space formed, indeed, a sufficient defence; but we can scarcely believe that the wall would have been omitted here had the ground been vacant when the town was being immured.

In bygone centuries the Close was the principal residence of the grandees of Newcastle. Here in the days of Edward the third lived the Bertrams, the Lumleys, and the Frismersks. In the times of the fourth, fifth, and sixth Henries it was the home of the Hebburns and the Cliffords. When we come to the reign of Elizabeth we find, amongst the wealthy occupants of the Close, the great mercantile families of Anderson, Carr, and Brandling. The Claverings appear amongst the residents early in the following century. The reader has only, with these names in his mind, to look down the calendars of Newcastle's sheriffs, mayors, and burgesses in parliament, and into the pedigrees of the county families of Northumberland and Durham, to realize the high social status of the Close in bygone times. Bourne continues the legend of the rank and dignity of the people of this ancient street:

"It was formerly that Part of the Town where the principal Inhabitants liv'd, Sir *John Marly*, Sir *William Blacket*, Sir *Mark Milbank*; and the Houses of many other Gentlemen of Figure are still remembered by the ancient Inhabitants. And indeed however the Street itself may be, however mean the Fronts of the Houses are, within they speak Magnificence and Grandeur, the Rooms being very large and stately, and for the most Part adorn'd with curious Carving. \* \* \* Of late years these Houses have been forsaken, and their wealthier Inhabitants have chosen the higher Parts of the Town."

One of the seventeenth century inhabitants of the Close must not be forgotten. I allude to Ambrose Barnes, the famed dissenting alderman of Newcastle, in whose house a conventicle of co-religionists was accustomed to be held, after the restoration of Charles II. When Sir George Jeffries, afterwards Lord Chief Justice, travelled the northern circuit, and sat in the assizes at Newcastle, a list of the more prominent non-conforming inhabitants was furnished him. Barnes's name occurred amongst the rest. "Jeffries in private enquired what part of the town he lived in? They told him his house stood in the Close. Jeffries, having already had an odd representation of him, cries out, 'I even thought so; some close or field for that rebel to train and muster his men in.'"

As we enter the Close at the Tyne Bridge end the first building that attracts our attention is the Duke of Cumberland inn, formerly known as the "Yellow Doors." Not more than half the building is now standing. The masonry of its lower portions is of ancient date, and is possibly as early as the fifteenth century. It has, however, been considerably altered in Jacobean times, and the higher stories are of a still later day. It is said to have been a fortified building—a statement which I do not believe.

Almost opposite the Duke of Cumberland was a now obliterated roadway down to the river-side, known as Bower Chare. West of this stood the ancient mansion of the earls of Northumberland. It is first mentioned in an *Inquisition post mortem* on the death of John Duke of Bedford, who, in 14 Henry VI. (1435-6), died seized of a messuage which stood here, and which was called the "Earl's Inn." Brand prints a deed, dated 10th April, 1482, by which Henry, then earl of Northumberland, grants this mansion to a servant, George Byrde, for a yearly rent of 13s. 4d. It is described as "a tenement with the appurtenaunce, latly called ye Erles In, within the town of Newcastle upon Tyne, in ye stret called ye Close, bitwixt a tenement pertayning unto ye Hospitall of Saynt Katarine ye Virgin upon ye Sand-Hille of ye sayd town, late in the haldyng of William Byrd, upon the west syde, and a vennell called Bower-Chare upon the est syde, and extends from the King's highway before





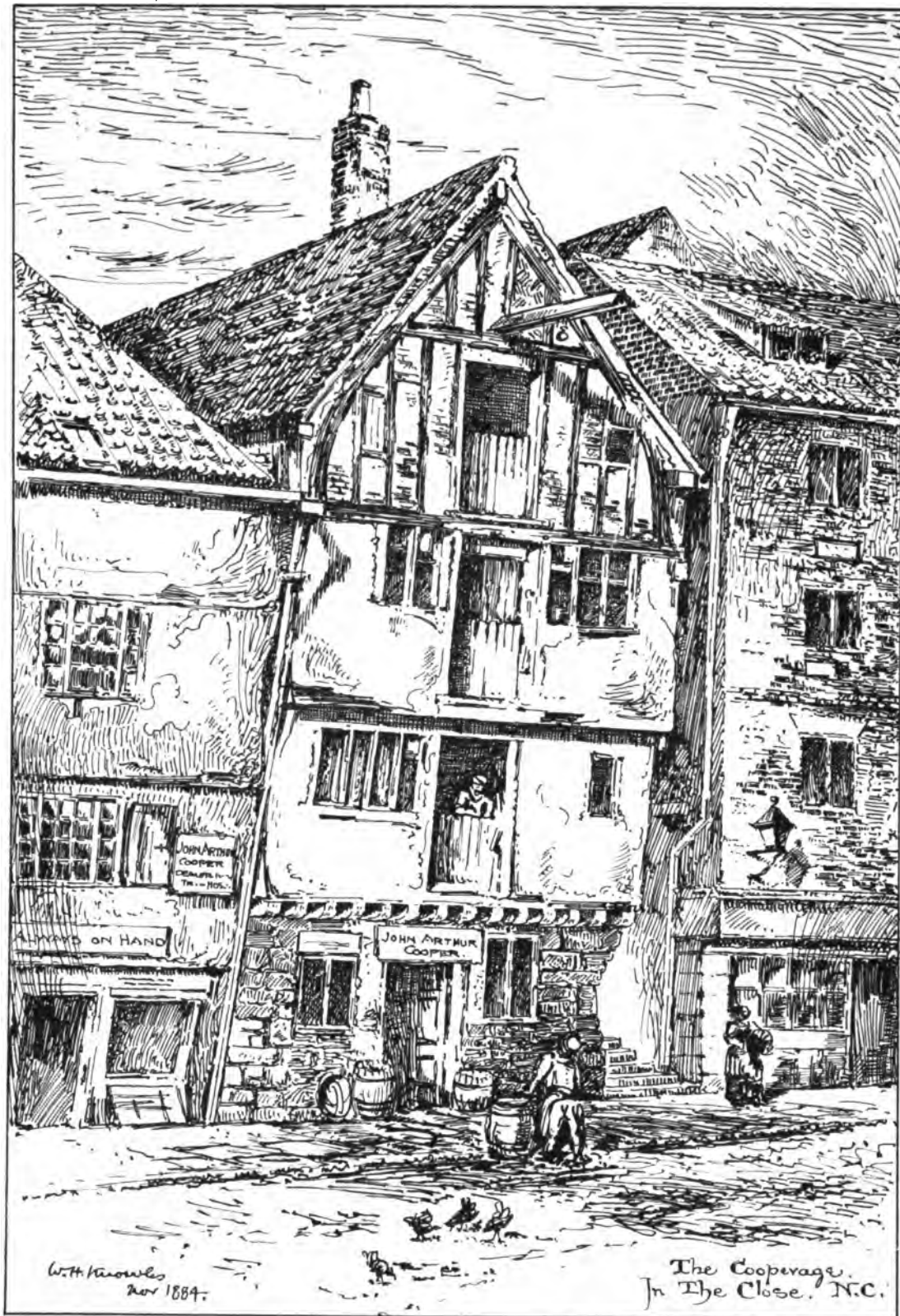


Photo Lithographed & Printed by James Akerman, 6, Queen Square, W.C.

anent the north, unto the ground ebbe of the water of Tyne behynde forgaynst the south." Bourne tells us that the Earl's Inn "was that House which has at its Entrance a great Gate, besides which there is a large round Ball of Stone [which said ball gave to an adjoining passage the name of 'Round Stone Entry']. In the lower Part of this Building, towards the Water, are very manifest Tokens of its Antiquity." Part of the old house was brought to light, in 1846, during the removal of old buildings to make way for one of the piers of the High Level Bridge.

A little way further, on the same side of the street, we come to the end of a narrow lane which leads to the river, and which enjoys the singular name of Javel Group—a name which has given rise to much curious speculation on the part of local antiquaries.

On the opposite side of the street, and at the foot of the aptly-named Long Stairs, is a most picturesque block of old buildings, now occupied as the cooperage of Mr. John Arthur.

Behind some of the warehouses and other modern buildings, on the south side of the street, are several blocks of buildings of early date, which will well repay examination. In the yard of Messrs. John Dove and Company we find a structure of the sixteenth century; whilst between the yard and the river is a quaint old house with pantiled roof. In Messrs. Johnson Brothers' yard there are remains of buildings of Tudor date, and towards the river a half-timbered edifice probably of the seventeenth century. Then on the east side of Messrs. Locke, Blackett, and Company's lead wharf we have another group of old buildings.

We now reach the well-known Mansion House. It is a great square brick building, totally destitute of architectural beauty. Yet its walls once enclosed a magnificent establishment. It was built in 1691-2, at a cost of £6,000, and occupies the site of an earlier edifice which was devoted to the same purposes. Bourne says, "It is a Building grand and stately; and considering the Place it stands in, is very ornamental." The Mansion House was formerly the official residence of the mayors of Newcastle during their year of office. The chief

magistrate of Newcastle, we are told by one who held the position in last century, "lived in his Mansion House with more state than any in that office in England, except the lord mayor of London. The certain allowance for the year was £1,200, a sum much short of the expenses in some years. He had the corporation coach [and] several servants in livery attending in his constant manner of living and appearance; but his stated public entertainments exceeded any of the same kind, with the above exception. These were given on the guild days, the common council days, the king's birthday, the anniversary of



MANSION HOUSE AND THE CLOSE, FROM THE RIVER.

his accession, the 5th of November, the 29th of May, and many other occasions." Here he entertained the judges of assize. Besides a state-coach, a barge was provided for his use at the town's cost. But after the passing of the Municipal Reform Act the fate of the Mansion House was soon sealed. The council, in 1836, resolved that the establishment should be discontinued and that its furniture, plate, linen, library, etc., should be sold by auction. The sale took place in January, 1837, and occupied fifteen days. The port wine, of which there were about 370 dozens, was sold in August of the same year. The silver plate weighed nearly 3,000 ounces. Since the period of its dismantlement the Mansion House has been devoted to the purposes of commerce, and now every trace of its former splendour has vanished. The

interior is almost gutted, and the stately rooms, and the staircase of black oak, which, Mackenzie tells us, was "singularly commodious and magnificent," are to be numbered amongst the things of the past. The oak room, "used as the dancing-room at balls," and which was "a very grand apartment," contained a "noble carved chimney piece," which had been taken from the Bee Hive inn on the Sandhill. This is now preserved in the great hall of the Castle.

A little way beyond the Mansion House, an inscribed slab, inserted in the wall by the footpath side, informs us that we have reached the site of the Close Gate. It was taken down in 1797. Behind the present wall and north of the street, some fragments of the town wall may yet be traced. The steps, however, 140 in number, by which it was surmounted, fitly called from the steepness of the hill side which they mounted, "the Break Neck Stairs," have long ago disappeared.

\* \* \* \* \*

In the preceding pages, you, patient reader, and I have traversed the old towns of Newcastle and Gateshead, and our artist has given us permanent memorials of much that we have seen. My task as guide and cicerone has been to me a pleasant one. I trust I have not tired you, kind reader, either with the length of our perambulations or the tedium of my stories. But our wanderings and our enquiries are at last at an end, for here, in this chapter, after walking through the ancient streets, after lingering in the venerable churches, after invading the privacy of many an olden mansion, I have brought you, indulgent reader, to

## THE CLOSE.



# INDEX.

- ABERDEEN, college tower, 111.  
 Abirforth, John de, 305.  
 Accliffe, Andrew, 167.  
 Aclome, 289*n*.  
 Acton, Lawrence, 54*n*.  
 Acton, William de, 54, 184.  
 "Adam Main's Diligence," 129*n*.  
 Adam the Glover, 241.  
 Adamson, Rev. E. H., 178.  
 Ad Caprae Caput, 137, 225*n*.  
 Adda, 137.  
 Ad Murum, 137, 180, and *n*.  
 Aidan, 137.  
 Airy, J., 38.  
 Akenside Hill, 134, 172*n*, 174, 271-273.  
 Akenside, Mark, 273.  
 Akewelgate. See *Oakwellgate*.  
 Albemarle, Stephen de, 43.  
 Aldepark, Gateshead, 248.  
 "Algiers, battle of," painting representing, 216.  
 Allan's *Collectanea*, 308.  
 Allason, Matthew, 38.  
 Allen, Andrew, 226*n*.  
 All Hallow Gate, 178.  
 All Hallows' Bank, 172*n*, 271.  
 All Hallows' Church. See *All Saints' Church*.  
 Allot, J., 38.  
 All Saints' Church, 30, 100, 102, 164, 170, 171, 178, 192*n*, 264, 273, 275-291; date of foundation, 275; chancel rebuilt, 277; tower, 276, 278, 279; bells, 28, 276; stained glass, 277; crypt, 277; Butcher's gallery, 277, 279; rood-loft, 278, 279; credence table, 278; nave, 279; chancel, 279; falls into decay, 279, 280; tower blown up with gunpowder, 280, 281; taken down, 281; new church erected, 281; chantry of St. Thomas, 281; chantry of St. Mary, 282; chantry of St. John the Evangelist, 282; chantry of St. Peter, 13, 277, 282, 290*n*; chantry of St. Catherine, 271, 278, 282; chantry of St. Loy, 282; chantry of St. John the Baptist, 283; Trinity House chantry, 199, 200, 207, 208, 209; Trinity gallery, 209; font, 163, 283-285; Rodes's brass, 95*n*, 289.  
 Alnwick, 49, 60.  
 Alnwick Castle, 44, 47.  
 Alnwick, John de, 51.  
 Alrisburne, 297.  
 Aluresacres, 298.  
 Alvey, Yeldred, 101, 210, 263, 264, 265, 266, 278*n*.  
 Alvey's Island, 181.  
 Amen Corner, 28.  
 Amport, window at, 108*n*.  
 Ancaster, window at, 108*n*.  
 Anchor, old, at Trinity House, 217.  
 Anchorites, 93, 142, 160.  
 Anderson, —, 221*n*.  
 Anderson, arms of, 284.  
 Anderson, Bertram, 199.  
 Anderson, family of, 315.  
 Anderson, George, 121, 126*n*, 151*n*, 152*n*.  
 Anderson, Henry, 262, 263, 284, 303, 306, 307.  
 Anderson, John, 284.  
 Anderson, Mr., 199*n*.  
 Anderson Place, 126, 189.  
 Anderson, Robert, 126*n*.  
 Anderson, Sir Francis, 126*n*.  
 Andrew Tower, 254*n*.  
 Angiport, Gateshead, 228.  
 Angirton, Robert de, 93.  
 Angus and Co., 182, 262.  
 Anne, queen, portrait of, 216.  
 Antiquaries, Society of, of Newcastle, 28, 64, 65, 68, 96*n*, 227*n*, 259.  
 Antonio, Marcus, 230*n*.  
 Apilby, John de, 304, 305.  
 Apothecary's Lonnin, 240.  
 Appleby Castle, 48, 49.  
 Apprentices, regulations respecting, 17-20.  
 "Archæologia" Æliana, mentioned, 27*n* 41*n*, 115*n*, 142*n*, 296*n*.  
 Armagh, Sir Rowland, archbishop of, 300.  
 Armourer's Chare, 174.  
 Armourers' Company, 174.  
 Armstrong Park, 34.  
 Arrowsmith, Elizabeth, 141*n*.  
 Arrowsmith, John, 144.  
 Arrowsmith, Robert, 143, 144*n*.  
 Arrowsmith, Thomas, monument of, 143; account of, 144; will of, 144*n*; mentioned, 236*n*.  
 Arthur, John, 317.  
 Aske, family of, 294.  
 Askew, family of, 244.  
 Assizes held in St. Nicholas's, 98.  
 Athol, Aymer de, 257, 260*n*.  
 Athol, Isabella de, 260*n*.  
 Athol, Lady Mary de, 257, 258.  
 Athol, Mary de, 260*n*.  
 Athol, Sir Aymer de, 135, 256, 257, 258; brass of, 258, 259; arms of, 259.  
 Atkinshawe, William, 167.  
 Aubone, William, 148.  
 Auckland, 278*n*.  
 Audland, John, 29.  
 Aurea Valle, Richard de, 91.  
 Austin Chare, 172*n*.  
 Austin Friars, 131, 172*n*, 189, 243*n*, 276, 280, 283*n*; stones from carried to North Shields, 200*n*; granted for repair of All Saints', 280.  
 Ayer, Launcelot, 148.  
 Aynewik. See *Alnwick*.  
 BACK Lane, 175.  
 Back Loaning, Gateshead, 228.  
 Back Row, 1, 66, 152*n*, 165.  
 Backhuysen, painting by, 216.  
 Bailey Chare, Gateshead, 173*n*, 226, 227*n*, 228, 229.  
 Bailey Gate, 72, 73.  
 Bailiff Chare, Gateshead, 173*n*, 226, 227.

- Baillie, Lieut.-General, 253<sup>n</sup>, 254<sup>n</sup>.  
 Baillif, Robert, 209, 214.  
 Baily, Joseph, 246<sup>n</sup>.  
 Bainbrigge, arms of, 113, 114.  
 Bainbrigge, Richard, 95<sup>n</sup>, 114.  
 Baiteman, George, 29, 30<sup>n</sup>.  
 Baker, Sir George, 171.  
 Bakers and Brewers, Company of, 195.  
 Bakers and Brewers' Hall, 197.  
 Baldwin with the Head, 297, 300.  
 Baliol, barony of, 52.  
 Baliol, Bernard de, 49.  
 Baliol, Edward, 191.  
 Baliol, John, 50.  
 Bamburgh, 236.  
 Bamburgh Castle, 43, 44, 46, 83, 84.  
 Bankes, William, 224.  
 Bankwell Lane, Gateshead, 244.  
 Bannockburn, battle of, 52, 53.  
 Banquet in the Castle, 64.  
 Baptist chapel on Tuthill Stairs, the  
   new, 261, 268; the old, 267, 268;  
   chapel in Bewick Street, 268.  
 Barber, Joseph, 28.  
 Barbican of the Castle, 57, 58, 66.  
 Barford, William de, 244.  
 Barker, Robert, 119.  
 Barnard Castle, 95<sup>n</sup>.  
 Barnard Castle, John of, 245.  
 Barnes, Ambrose, 24, 25, 316; memoir  
   of, quoted, 163<sup>n</sup>, 172<sup>n</sup>, 256, 267,  
   316; mentioned, 296<sup>n</sup>.  
 Barnes, bishop, 227<sup>n</sup>, 306, 307.  
 Barrington, bishop, 310.  
 Barrow on Humber, 121<sup>n</sup>.  
 Barton, Conan, 242.  
 Basire, Dr., 89.  
 Basire, Isaac, 38.  
 Bates, Andrew, 163, 164.  
 Bates, arms of, 163.  
 Bates, C. J., 180<sup>n</sup>.  
 Bates, Matthew, 247.  
*Bawdkin*, 103<sup>n</sup>.  
 Baumburgh, John de, 244.  
 Baxter, Edward, 279, 280.  
 Baxter, Peter, 99, 100.  
 Baxter's "Glossarium," 180<sup>n</sup>.  
 Beacon Hill, Gateshead, 241.  
 Beadfolk, 208.  
 Beck, bishop, 184, 242.  
 Bede, quoted, 137, 180, 225<sup>n</sup>.  
 Bedford, Agnes, 94<sup>n</sup>.  
 Bedford, John, 94<sup>n</sup>, 225<sup>n</sup>.  
 Bedford, John Duke of, 316.  
 "Bee Hive" Inn, 319.  
 Bee, Jacob, "His Booke," quoted,  
   227<sup>n</sup>.  
 "Beehive of the Romish Church,"  
   quoted, 163<sup>n</sup>.  
*Beer* (a kind of barley), 16<sup>n</sup>.  
 Beer Market, 16<sup>n</sup>.  
 Bell, George, 254<sup>n</sup>.  
 Bell, John, 27<sup>n</sup>.  
 "Bell of the Hoop," inn sign, Gates-  
   head, 225<sup>n</sup>.  
 Bell, Peter, 148.  
 Bellassis, Anthony, 306.  
 Bellassys, Sir Henry, 231<sup>n</sup>.  
 Bells of the Exchange, 25.  
 Belsey, 289<sup>n</sup>.  
 Belton, Lincolnshire, 245.  
 Bensham, wood of, 297, 298.  
 Benridge, 136.  
 Benton, 289<sup>n</sup>.  
 Benwell, 151<sup>n</sup>, 180<sup>n</sup>.  
 Benwell, colliers of, 87.  
 Benwell Hall, 152<sup>n</sup>.  
 Bertram, arms of, 109<sup>n</sup>.  
 Bertram de Middleton, prior, 298.  
 Bertram, family of, 315.  
 Bertram, John, 163.  
 Bertram, Roger, 136.  
 Berwick, 101, 102, 184, 236, 238.  
 Bethel Lane, 188.  
 Betti, 137.  
 Beverley, arms of (?), 285.  
 Beverley Chare, 174.  
 Bewick, arms of, 15<sup>n</sup>.  
 Bewick, family of, 107.  
 Bewick, Robert, 15<sup>n</sup>.  
 Bewick Street, 268.  
 Bewick, William, 120<sup>n</sup>.  
 Bickers, Christopher, 38, 39.  
 Bickley, Mr., pressmaster, 203.  
*Bigg* (a kind of barley), 16<sup>n</sup>.  
 Bigg Market, 16<sup>n</sup>, 126, 129<sup>n</sup>, 130<sup>n</sup>, 160.  
 Biggs, Thomas, 125.  
 Bikere, William de, 293. See *Byker*.  
 Bilton, Williams, and Co., 11<sup>n</sup>.  
 Binks, John, 214.  
 Birch, —, publican, 228<sup>n</sup>.  
 Birchfield, 121<sup>n</sup>.  
 "Bird in Bush," 132.  
 Bishop Auckland, 173<sup>n</sup>. See *Auck-*  
   *land*.  
 Bishop Wearmouth, 166.  
 Black Bessie's Tower, 254<sup>n</sup>.  
 Black Boy Chare, 174.  
 Black Gate, 64, 65, 165; built, 50;  
   described, 66-68, 84.  
 Black Gate Museum, 259.  
 Black Sanctus, broad banner of, 299.  
 Blackbeard, the pirate, 217.  
 Blackett, Christopher, 97.  
 Blackett, Sir Thomas, 126<sup>n</sup>.  
 Blackett, Sir Walter, 8, 9, 166.  
 Blackett, Sir William, 126<sup>n</sup>, 315.  
 Blackett, William, 20<sup>n</sup>.  
 Blackfriars, 189-197, 243<sup>n</sup>.  
 Blackshields, 10.  
 Blagdon, 6.  
 Blair, Robert, quoted, 142<sup>n</sup>, 164.  
 Blakiston, John, 264, 265.  
 Blaykiston, —, 300.  
 Blida or Blitha, William, 184.  
 Blind Chare (Percy Street), 172<sup>n</sup>.  
 Blind Chare (Quayside), 175.  
 Blindman's Chare, 172<sup>n</sup>.  
 Blindman's Lonnin, 150.  
 Blount, Edmund, 149.  
 Bloxham, M. H., mentioned, 142<sup>n</sup>.  
 Blue Anchor Chare, 173.  
 "Blue Bell," Gateshead, 225.  
 "Blue Posts," 132.  
 Blue Quarry Spring, Gateshead, 142<sup>n</sup>.  
 Blue Stone, 33, 218, 223.  
 Blyth, 202.  
 Blythman, Robert, 205.  
 Blyth's Nook, 181, 184.  
 Boazman and Co., 175.  
 Bolbeck, barony of, 52.  
 Boldon Buke, mentioned, 218, 248.  
 Bome, William, 122.  
 Bonfires at Midsummer, 212.  
 Bonner, Thomas, 11, 21, 201<sup>n</sup>.  
 Booth, bishop, 95<sup>n</sup>.  
 Boroughdon, Gilbert de, 53.  
 Bothal, 192.  
 Bothal, barony of, 52.  
*Bottle*, the word as a place name, 223.  
 Bottle Bank, 223-227.  
 Boundary stones, 88.  
 Bourne, Eleanor, 178.

- Bourne, Henry, quoted, 1, 4*n*, 6, 7, 12, 22, 54, 61, 63, 87, 89, 91*n*, 94, 95, 121, 122, 124*n*, 125, 126*n*, 129, 130, 139*n*, 148, 150, 155, 162, 163, 169, 171, 172*n*, 174, 181, 182, 186, 190, 197, 250, 256, 258, 261, 271, 273, 276-278, 283*n*, 289, 292, 312, 315, 317; notice of, 178; mentioned, 76, 172*n*, 184, 285, 287*n*.
- Bower Chare, 172*n*, 316.
- Bowes, crest of family of, 101*n*.
- Bowes, Henry, 20*n*.
- Bowes, Margery, 101*n*.
- Bowes, Mrs., 101*n*.
- Bowes, Richard, 101*n*.
- Bowes, Sir Francis, 120*n*.
- Bowes, Sir George, 101*n*.
- Bowring and Angier, 11.
- Boy-bishop, ceremonies of, 136.
- Boynton, Henry, 289*n*.
- Bradley, 284.
- Bramham Moor, 162*n*.
- Brancepeth, 142.
- Brancepeth, castle and manor of, 230*n*, 231*n*.
- Brand, John, quoted, 6, 62, 66*n*, 76, 82, 119*n*, 124*n*, 125, 126*n*, 130, 150, 153*n*, 158*n*, 162, 184, 247, 255, 273, 277*n*, 278*n*, 287*n*, 292*n*, 310, 313, 316; mentioned, 34, 63, 96*n*, 116, 117, 122, 141*n*, 164, 175*n*, 180*n*, 197*n*, 198*n*, 258, 283, 284, 285, 294, 296, 299*n*.
- Brand's "Popular Antiquities," quoted, 90*n*, 123; mentioned, 136*n*.
- Brandling, family of, 315.
- Brandling, Henry, 177.
- Brandling, Mr., 283*n*.
- Brandling, Sir Robert, 101, 169, 177.
- Brantyngham, William de, 305.
- Brasses, Flemish, the largest in England, 286*n*.
- Break Neck Stairs, 319.
- Brereton, Sir William, 168, 272.
- Bridge before the Castle, 51.
- Bridge-Foot, 89*n*.
- "Bridge" Inn, 169.
- Bridge, Mr., 212.
- Bridge, the Roman, at Newcastle, 40.
- Bridlington, 166, 205.
- Brighton, Roger de, 51.
- Brinkelaw, John de, 59.
- Britby, William de, 55, 56.
- Broad Chare, 169, 176, 177, 179, 185, 198, 203, 207, 213, 217, 273, 279, 284.
- Broad Garth, 175.
- Brockett, J. T., quoted, 88*n*, 173*n*.
- Brockett, W. H., 296*n*.
- Brontë, Charlotte, 249.
- Brough-under-Stainmore, 48, 49.
- Brown Chare, 172*n*.
- Browne, George, 236*n*.
- Browne, Joseph, 144.
- Browne, Mr., innkeeper, 199*n*.
- Bruce, David, king of Scotland, 54.
- Bruce, Dr., quoted, 4, 41, 154*n*, 217; mentioned, 64, 151*n*.
- Bruce, John, 151*n*, 152*n*.
- Bruce, Robert, 242, 259*n*.
- Brygham, John, 194.
- Buck's "Prospect of Newcastle," 168.
- Bulkley, Stephen, 2*n*, 30*n*, 31*n*, 245.
- Bulks, open, 4.
- Bull Ring, 213*n*.
- Bulls baited on the Sandhill, 8.
- Burcestre, lady Elizabeth, 95*n*.
- Burdon, Nicholas, 214.
- Burdon, William, 312.
- Burgh, Matilda, 99.
- Burn Bank, 185, 186.
- Burwell, Thomas, 146.
- Bury, bishop, 242.
- Bury's (bishop) Register, 312.
- Busy Burn, 240.
- Butcher Bank, 6, 129*n*, 172*n*, 174, 271, 273.
- Butchers, Company of, 195.
- Butchers' Hall, 196.
- Butlery of the Castle, 53.
- Byker, 285, 313.
- Byker Chare, 186.
- Byker, John de, 183.
- Byker, Ladararie de, 179.
- Byker, lordship of, 179.
- Byker, Robert de, 53, 179.
- Byrd, William, 316.
- Byrde, George, 316.
- CADIZ, expedition to, 119, 120*n*.
- Cail and Sons, 175.
- Cail, Richard, 105*n*.
- Cail, William, 166*n*.
- Calamy, Edmund, quoted, 172*n*.
- Cale Cross, 6, 271, 272.
- Calendar, earl of, 61, 71, 87, 235*n*.
- Calvert, Nicholas, 147*n*.
- Camden, William, 180*n*.
- Camer Dykes, 240.
- Camera, Catherine de, 92.
- Camera, John de, 92, 93.
- "Cannon" ale house, 240.
- Cant, Andrew, 102.
- Canterbury, archbishop of, 53.
- Capheaton Hall, 226*n*.
- Carew, John, 238.
- Carleton, Walter de, 184.
- Carloli Croft, 125.
- Carlols, 125, 126.
- Carloli, Thomas de, 182, 282.
- Carlisle, bishop of, 50.
- Carlisle, bishop and prior of, 93, 108.
- Carlisle Castle, 44, 48, 49.
- Carlisle, church of, 91.
- Carlisle, prior and convent of, 91.
- Carmelites. See *White Friars*.
- Carmichael, painting by, 216.
- Carpenters' Tower, 183.
- Carr, arms of, 11*n*, 15*n*.
- Carr, Barbara, 263.
- Carr, Catherine, 117*n*.
- Carr, Cuthbert, 254*n*.
- Carr, Edward, 155.
- Carr, family of, 315.
- Carr, George, 105, 116, 117*n*, 187*n*.
- Carr, James, 263.
- Carr, Jane, 11.
- Carr, Leonard, 15*n*, 199*n*, 212, 272, 273.
- Carr monument, 116, 187*n*.
- Carr MS., mentioned, 122, 132*n*.
- Carr, Ralph, 11.
- Carr, Thomas, 105.
- Carr, William, 117*n*, 187*n*, 269.
- Carr's Battery, 273.
- Carr's Hill, 240.
- Carter, George, 20*n*.
- Castell, Robert, 105.
- Castle, 40-85, 95*n*, 97, 160*n*, 161, 165, 197.
- Castle Chare (Durham), 173*n*.
- Castle Garth, 63, 64*n*, 69, 70.
- Castle-guard rent, 52.
- Castle Heugh, 54.
- Castle Leazes, 3, 150.



- Castle Rising, Norman keep at, 83.  
 Castle Stairs, 71.  
 Castle Ward, 52.  
 Castle Yard, 37.  
 Castro, William de, 55, 56, 57, 58.  
 Cathedral, 4<sup>n</sup>, 10, 24, 30, 91-124, 187, 192, 250, 275; bells, 121, 122, 123; Bewick Porch, 107, 115; chantry of St. John, 94<sup>n</sup>, 103; chantry of St. Catherine, 103, 104, 108; chantry of St. Peter and St. Paul, 104; chantry of St. Thomas, 104; chantry of St. Mary, 104, 105, 107, 116; chantry of St. Margaret, 104, 107; chantry of St. Cuthbert, 105; chantry of St. Eloi, 105; choir, 92, 93, 108; churchyard, 4, 152<sup>n</sup>; clerestory, 105, 109; crypt, 106, 107, 108; description, 105-114; east window, 93, 109; font and cover, 113, 114, 163; grave covers, 114, 115; library, 171; monuments, 114-121; nave, 92, 105, 106; north door, 91<sup>n</sup>; north porch, 98; old pulpit, 96, 97; rood-screen, 96, 97, 109; rood-loft, 278<sup>n</sup>; roof, 109; St. George's porch, 108, 124<sup>n</sup>; St. Mary's porch, 107; scene at, 264; south porch, 98; stained glass, 124; stalls, 96, 97; Thornton's window, 287; tower and spire, 93, 95, 97, 98, 110, 111, 112, 113; transepts, 92, 105, 107; vestry, Commissioners of England and Scotland meet in, 100; vicar, 91, 93, 99.  
 Catherine's, St., Hospital. See *Hospital of St. Catherine*.  
 Catholic Chapel, Gateshead, 232.  
 Catterick Church, 116<sup>n</sup>.  
 Caugy, barony of, 52.  
 Caunton, John de, 53.  
 Cavendish, William, 205.  
 Cedd, 137.  
 Chambre. See *Camera*.  
 Chantry within the Castle, 85.  
 Chapel in the Keep, 76, 78, 116.  
 Chapels in the Castle, 52, 53, 63, 64, 84.  
 Chapman Chare, 172<sup>n</sup>.  
 Chapman, Henry, 262.  
 Chapman, Oswald, 262.  
 Chapman, Rebecca, 263.  
 Chapman's "Revenge of Bussey d'Ambois," quoted, 154<sup>n</sup>.  
 Chare Ends (Holy Island), 173<sup>n</sup>.  
 Chare, meaning of the word, 173<sup>n</sup>.  
 Charles I., at St. Nicholas's, 102; entertained at dinner, 118; prisoner in Newcastle, 126<sup>n</sup>, 171, 175; at Newcastle and Tynemouth, 203; portrait of, 216; passes through Gateshead, 224; at Newcastle, 263; mentioned, 272.  
 Charles II., 187<sup>n</sup>; portrait of, 22, 216; statue of, 25; charter of, 207.  
 Charleton, R. J., quoted, 185.  
 Chauncellar, William, 219.  
 Cheeseburn Grange, 263.  
 Chequer House. See *Exchequer House*.  
 Chester-le-Street, 239, 305.  
 Chester, Thomas de, 289<sup>n</sup>.  
 Chicken, Edward, 165.  
 Chicken, Edward, junior, 166.  
 Chicken, Robert, 165.  
 Chill-well, 239.  
 Chirton, 187<sup>n</sup>.  
 Chirton, Mariot de, 282.  
 Chirton, Robert de, 282.  
 "Chorographia," 2<sup>n</sup>.  
 Christ's College, Cambridge, 178.  
 "Chronicle of Lanercost," quoted, 186.  
 Church Chare (Whalton), 173<sup>n</sup>.  
 Church Stairs, Gateshead, 233.  
 Church Street, Gateshead, 173<sup>n</sup>, 223, 224.  
 Church Walk, Gateshead, 173<sup>n</sup>.  
 City Road, 179, 269.  
 Civil Wars, 61.  
 Clark, G. T., quoted, 73, 74, 76, 80, 82; mentioned, 79.  
 Clark, Richard, 208.  
 Clarkson, George, 203.  
 Clavering, arms of, 15<sup>n</sup>.  
 Clavering, Colonel, 236<sup>n</sup>.  
 Clavering, family of, 315.  
 Clavering, John, 15<sup>n</sup>.  
 Claverings of Calaley, 235, 237.  
 Clavering Place, 41<sup>n</sup>, 97, 189, 261.  
 Clavering, Sir James, 30.  
 Clavering Street, 237.  
 Claxton, Robert, 306.  
 Claxton, William, 219.  
 Clayton, Nathaniel, 125, 126<sup>n</sup>.  
 Clayton, Snow, 9.  
 Clennell, Thomas, 125.  
 Clephan, James, quoted, 149, 160<sup>n</sup>, 223, 227<sup>n</sup>, 229, 233, 259.  
 Clerk, William, 291<sup>n</sup>.  
 Clifford, family of, 315.  
 Close Gate, 148, 315, 319.  
 Close Gate meeting-house, 273.  
 Close House, 107, 120<sup>n</sup>.  
 Close, The, 168, 172<sup>n</sup>, 261, 269, 315-319.  
 Coaches, 2, 128, 128<sup>n</sup>, 129<sup>n</sup>, 130<sup>n</sup>.  
 Coal-trade, 169.  
 Coatsworth, William, 33, 248.  
 Cock and Anchor Chare, 172<sup>n</sup>.  
 Cock, Ann, 10, 187<sup>n</sup>.  
 Cock, arms of, 11<sup>n</sup>, 120<sup>n</sup>.  
 Cock, Barbara, 187<sup>n</sup>.  
 Cock, Dorothy, 187<sup>n</sup>.  
 "Cock" Inn, 2, 128, 129<sup>n</sup>.  
 Cock, Jane, 120<sup>n</sup>, 187<sup>n</sup>.  
 Cock, Ralph, 10, 120<sup>n</sup>, 186.  
 Cocken, 117<sup>n</sup>.  
 "Cock's Canny Hinnies," 187.  
 Cock's Chare, 187.  
 Coglestan, 243<sup>n</sup>.  
 Coke, John, 279, 280<sup>n</sup>.  
 Colchester, 122.  
 Cole, Anne, 147<sup>n</sup>.  
 Cole, arms of, 147<sup>n</sup>.  
 Cole, Elizabeth, 231<sup>n</sup>.  
 Cole, family of, 147, 229<sup>n</sup>, 247.  
 Cole, James, 229, 230<sup>n</sup>, 231<sup>n</sup>.  
 Cole, John, 147<sup>n</sup>.  
 Cole, Nicholas, 230<sup>n</sup>, 231<sup>n</sup>.  
 Cole, Ralph, 144, 147<sup>n</sup>, 204, 230<sup>n</sup>, 231<sup>n</sup>, 235.  
 Cole, Richard, 230<sup>n</sup>.  
 Cole, Sir Mark, 231<sup>n</sup>.  
 Cole, Thomas, 230<sup>n</sup>.  
 Cole, William, 30.  
 Coles, mansion of the, 229.  
 Colevill, Hugh de, 51.  
 Collier Chare, 172<sup>n</sup>.  
 Collier Chare, Gateshead, 173<sup>n</sup>, 228, 240.  
 "Collier's Wedding," 166.  
 Collingwood, Edward, 125, 130<sup>n</sup>.  
 Collingwood, George, 130<sup>n</sup>.  
 Collingwood, Henry, 144.  
 Collingwood, lord, birthplace of, 3.

Collingwood Street, 130*n*.  
 Collinson, John, 310*n*.  
 Collman Chare, 172*n*.  
 Colvin's Chare, 172*n*, 174.  
 Common Chare, 172*n*.  
 Companies, Incorporated, of Newcastle, 195.  
 Conyers, Elizabeth, 235.  
 Conyers, Sir John, 147, 235.  
 Cook, or Koc, Robert, 56, 57.  
 Cook, William, 203.  
 Copper Chare (Morpeth), 173*n*.  
 Coquina, John de, 300.  
 Corbet, Captain, 254*n*.  
 Corbridge, 87, 313.  
 Corbridge, church of, 92.  
 Corbridge's Map of Newcastle, 175*n*, 217.  
 Cordwainers, Company of, 195.  
 Cordwainers' Hall, 196, 197.  
 Corner Tower, 179.  
 Corporation accounts, quoted, 89, 122, 239*n*.  
 Corporation of Newcastle, 3, 64, 65, 69, 70, 87, 90, 95*n*, 97, 122*n*, 126*n*, 154, 186, 267, 269, 273, 280, 294, 308.  
 Corpus Christi College, Oxford, 8.  
 Cosin, bishop, 145, 220, 226, 227*n*, 230*n*.  
 Cospatrick, earl of Northumberland, 44*n*.  
 Cosyn, arms of, 170, 171*n*.  
 Cosyn, John, 170, 171.  
 Cosyn's house, Quayside, 170.  
 Cosyn, Rebecca, 171*n*.  
 Coulson, Elizabeth, 153.  
 Coulson, Mr., 292.  
 Council of the North, 101.  
 Coupland, Joan de, 313.  
 Coupland, John de, 54, 313.  
 Courts held in St. Nicholas's, 98.  
 Couyngtre, Walter de, 51.  
 Cowdale, Mr., pressmaster, 203.  
 Cowen, Joseph, 166.  
 Cowgate, 177, 179, 181, 184, 273, 283*n*.  
 Cragg, John, 275.  
 Cragge, Eda, 244.  
 Cramlington, 136, 173*n*.  
 Crepping, Robert de, 84.  
 Crewe, bishop, 131, 227*n*, 233, 248.  
 Croft, Robert, 100.

Cromwell, in Newcastle, 12; charter from, 145.  
 Crosswellgate, 183, 184, 185.  
 "Crown and Anchor" Inn, 129*n*.  
 "Crown and Thistle" Inn, 129*n*, 130*n*.  
 Cumberland, Duke of, 8, 237.  
 Cumin, Joan, 259*n*.  
 Cumin, John, 259*n*.  
 Cunningham, John, 166.  
 Curthose, Robert, 42.  
 Cushion Dance, 90.  
 Custom House, 175.  
 Custom House, the old, 169, 173, 199*n*.  
 Custom House Yard, 175.  
 Cuthbert the priest, 243*n*.  
 Cut-throat Lonnin, 240.  
 Cutt's "Scenes and Characters," mentioned, 142*n*.

DACKHAM, Thomas, 240. See *Deckham*.  
 Dacre, Elizabeth, 176*n*.  
 Dacre, lord John, 176*n*.  
 Dalton, Agnes, 94*n*.  
 Dalton, Joan, 198.  
 Dalton, John, 167, 198, 199.  
 Dalton Place, 198.  
 Dalton, Richard, 94*n*, 198.  
 Dark Chare, 172, 173, 174, 175.  
 Dark Chare, Gateshead, 227, 228.  
 Dark Lane, Gateshead, 228.  
*Darnex*, 104*n*.  
 Darreynes, Robert, 53.  
*Daubyngstours*, 59*n*.  
 Davell, Robert, 194.  
 Davell, William, 194.  
 David, king of Scotland, 44, 45, 46, 250*n*.  
 Davidson, John, 2.  
 Davison, arms of, 11*n*, 15*n*.  
 Davison, Barbara, 263.  
 Davison, Sir Alexander, 15*n*, 101, 263, 265*n*.  
 Davison, Thomas, 10, 15*n*, 187*n*.  
 Dawe, William, 122.  
 Dean Street, 4, 127, 129*n*, 133.  
 Deckham Hall, 240.  
 Defoe, Daniel, 246.  
 Delaval (hamlet of), 151*n*.  
 De la Vale, barony of, 52.  
 Dent, arms of, 285.  
 Dent, Roger, 285.

Denton Chare, 1, 2, 35, 172*n*.  
 Denton (co. Durham), 120*n*, 147.  
 Denton, John de, 51, 300, 301.  
 Dent's Chare, 172*n*.  
 Dent's Hole, 285.  
 Deptford Strand, Trinity House of, 203.  
 Derlington, John de, 300.  
 "Desolation of Eyam," 117*n*.  
 D'Estuteville, Roger, 48, 49.  
 Devestune, Robert de, 46.  
 Devilstone, barony of, 52.  
 Deynes Chare, 172*n*.  
 Dibden, T. F., quoted, 15, 110.  
 Dickinson, W. O., 2.  
 "Dictionnaire de la Noblesse de France," quoted, 149.  
 Didron's "Christian Iconography" mentioned, 143*n*.  
 Directories, old, 128*n*, 129*n*, 130*n*, 225, 226*n*, 271.  
 Diuna, 137.  
 Dixon, Mr., 204.  
 Dobson, John, 64.  
 Dodds, John, 280, 281.  
 Dog Bank, 134, 175, 178, 273.  
 Dog Leap Stairs, 70.  
 Dolphanby, Alice, 242.  
 Dolphanby, family of, 241.  
 Dolphanby, Joan, 242.  
 Dolphanby, John, 141, 242, 245.  
 Dolphanby, Robert, 141*n*, 242.  
 Douay, 239.  
 Doubleday, John, 34*n*, 36.  
 Douglas, David, quoted, 267.  
 Dove (John) & Co., 317.  
 Dover, 291*n*.  
 Dover Castle, 75, 81.  
 Draper, —, 120*n*.  
 Drapers' Company, arms of, 170.  
 Draw bridges of the Castle, 66, 69.  
 Dublin, archbishop of, 50.  
 Duck Hill, 185.  
 "Duke of Cumberland" Inn, 316.  
 Dukesfield, Agnes de, 92.  
 Dukesfield, Gilbert de, 92.  
 Dumfries, Church of the Friars Minors at, 259*n*.  
 Dunbar, battle of, 102, 206.  
 "Dun Cow," Gateshead, 231.  
 Dungeon of the Castle, 60, 61.

- Dunkirk, 238.  
Dunninge, John, 307.  
Durance (? Durant), Mr., "the great opposer of the Gospel," 268.  
Durant, James, 152.  
Durant, Jane, 152.  
Durant, John, 152.  
Durant, William, 30, 152.  
Durham, 12, 94*n*, 102, 103, 173*n*, 191, 231*n*, 234*n*, 236*n*, 239, 267*n*.  
Durham, Adam of, 167.  
Durham, Alan, 103.  
Durham, bishop of, 8, 99, 142, 218, 219, 239, 240, 242.  
Durham Cathedral, 99, 100, 243*n*; synod in the Galilee of, 296*n*.  
Durham, dean and chapter of, 130; High Commission Court, 263; pillory at, 227*n*; prior and convent of, 94*n*, 173*n*, 218, 219, 241, 242, 243*n*, 290; St. Giles's Church, 230*n*; St. Margaret's churchyard, 231*n*; St. Nicholas's Church, 99.  
Durham Way, Gateshead, 228.  
Dykes, Cuthbert, 87.
- EANFLEDA, 137.  
"Earl's" Inn, 316.  
East Burnham, Berkshire, 9.  
East postern of the Castle, 70.  
East Raw, Gateshead, 224.  
Ebor, Richard de, 53.  
Ebor, William de, 53.  
Ecopp, William, 295.  
Edinburgh, St. Giles's, tower of, 111.  
Edward I., 50; action against the bishop and prior of Carlisle, 92; grant of, 123*n*, 179, 184, 190; at Heaton, 136.  
Edward II., grant of, 103*n*, 191; pay for mass and cloth of gold for Peter le Mareshal, 115.  
Edward III., letters patent of, 103*n*; license of, 104; at Newcastle, 191, 192.  
Edward IV., 177*n*.  
Edward VI., charter of, 201, 262.  
Edwin, 137.  
Eglingham, 171*n*, 263.  
**EIKON BASILAIKE**, 102*n*.  
"Eldon House," 133.
- Elfleda, 137.  
Elger, Robert, cook, 203.  
Elizabeth, Queen, 306; charter of, 61, 201, 262.  
Ellergill, 119.  
Ellerker, John, 104.  
Ellerker, Nicholas, 104.  
Ellingham, barony of, 136.  
Ellison, arms of, 15*n*.  
Ellison, Cuthbert, 304.  
Ellison, family of, 248.  
Ellison, Henry, 248.  
Ellison MSS., mentioned, 91, 92, 96*n*, 105, 158*n*, 283, 284, 285.  
Ellison, Nathaniel, 124.  
Ellison, Robert, 15*n*, 142*n*.  
Elmer, Christopher, 277.  
Elswick, colliers of, 87.  
Elswick Lead Works, 268.  
Embleton, Dr., 176*n*.  
Emeldon, Richard de, 103.  
Emerson, William, 152*n*.  
"Encænæia of St. Ann's Chappel in Sandgate," 89*n*.  
England, arms of, 162*n*, 215.  
Erick Burn, 125.  
Errington Chare, 172*n*.  
Errington, Lancelot, 236.  
Errington, Mark, 236.  
*Estlandbord*, 56*n*.  
Esturmy, Sir William, 289*n*.  
Etherley, 269.  
Etton, Henry de, 141*n*.  
Eure, Ralph de, 219.  
Eure, Sir Ralph, 259*n*, 260*n*.  
Evans, John, 98*n*.  
*Evesyngbord*, 58*n*.  
Ewbank, Margaret, 34.  
Ewbank, Richard, 33, 34, 34*n*.  
Exchequer House of the Castle, 51, 53.  
Exciseman, the first in Newcastle, 171.  
Exeter Cathedral, window at, 108*n*.  
Eyam, 117*n*.  
"Eye of the North," 168.  
Eyre, Rev. Monsignore, 259.
- FADER, Robert, 243.  
Faim, Francis, 151*n*.  
Fairs, 123, 124*n*, 256.  
Fairs, proclamation of, 124*n*.  
Falkirk, 237.
- Fandon, John de, 53.  
Fantosme, Jordan, quoted, 47, 48.  
Farnacres, 298, 303.  
Farnham, bishop, 298, 299.  
Fasten or Fasting Eve, 208.  
Faversham, sanctuary sought at, 291*n*.  
Fawcett, Dr., 310.  
Featherstonhaugh, Matthew, 25.  
Felton, 60, 259*n*, 263.  
Felton, Eleanor, 260*n*.  
Felton, Sir Robert, 260*n*.  
Felton, William de, 52.  
*Femoral*, 58*n*.  
Fenham, 121*n*, 235.  
Fenrother, Adam, 104.  
Fenwick, arms of, 15*n*.  
Fenwick, Colonel John, 102, 265.  
Fenwick, Cuthbert, 174.  
Fenwick, Nicholas, 15*n*, 125.  
Fenwick, Robert, 15*n*.  
Fenwick, Thomas, 60.  
Fenwick's Entry, 172*n*, 174.  
Fenwyk, John de, 53.  
Ferlinton, Henry de, 298.  
Festivals, musical, held in St. Nicholas's, 98*n*.  
fflendhachet, John, 59.  
Fife, John, 63.  
Finan, bishop, 137, 180.  
Findern, lord, 8.  
Finlay, David, 254*n*.  
Fish, symbolism of, 143.  
Fishergate, 183.  
Fishlake, Richard, 282.  
Fishwick, Richard, 268.  
Fittler's print of the Guildhall, 22, 25.  
Fitz Eve, Robert, 46.  
Fitz Richard, Roger, 47.  
Flamborough, 166.  
"Fleece" tavern, 169, 171 and *n*.  
Fleetwood, Sir William, 221.  
Flemish brasses, the largest in England, 286*n*.  
Flesh Market, 4*n*, 124*n*, 151*n*.  
Flower's Visitation of Northumberland, 287*n*.  
Folly, 87.  
Fordham, bishop, 257.  
Fordyce, W., 128*n*.  
Forebuilding of the Keep, 75, 82.  
Forster, Alderman, 64, 97.

Forster, the curate, 264.  
 Foster, John, quoted, 268.  
 Foster, Ralph, 199*n*.  
 Foucher House, 289*n*.  
 "Foudroyant," ship, 166.  
 Forth Banks, 88*n*.  
 Fotheringhay Church, 116*n*.  
 Foulis, Catherine, 231*n*.  
 Foulis, Sir Henry, 231*n*.  
 "Fountain" Inn, 31, 32, 244.  
 Fournays, Thomas, 243.  
 Fourstones, 240.  
 Fowler, William, 124*n*.  
 "Fox and Lamb," 132.  
 Fox, George, 29.  
 Foxe, John, quoted, 194*n*.  
 Foxton's Chare, 172*n*.  
 Freeman, E. A., quoted, 108, 111*n*;  
   mentioned, 110.  
 Friar's Goose, 296*n*, 305.  
 Friars of the Sac, 184, 189.  
 Friary, 189.  
 Frismersk, family of, 315.  
 Fryer, Mr., 63.  
 Fullers and Dyers, Company of, 195.  
 Fulthorpe, Roger, 259*n*.

GABIFORD, Robert, 289*n*.  
 Gahagen, 152*n*.  
 Gaille, Thomas, 229*n*.  
 Gallery in the Keep, 81.  
 Gallow-Gate (near the Castle), 66*n*,  
   165.  
 Gallowgate (outside New Gate), 151*n*.  
 Gallows in the Castle, 59.  
 Galway Chare, 172*n*.  
 Gamblin, Humphrey, 211.  
 Gaol at Newcastle, 46.  
 Gaol of the Castle, 47, 83, 84.  
 Gaolegrip. See *Javell Group*.  
 Gaoler's house, 72.  
 Garden on the walls of the Castle  
   Keep, 62.  
 Garderobes of the Castle Keep, 75, 79,  
   81.  
 Gardner's "England's Grievance,"  
   mentioned, 4, 183*n*, 203, 233*n*.  
 Garners in the Castle, 52.  
 Garth, 69.  
 Garth Heads Meeting House, 153.  
 Gategang, Alan, 242, 243*n*.

Gategang, family of, 227, 241.  
 Gategang, Gilbert, 241, 242.  
 Gategang, Henry, 245.  
 Gategang, James, 243*n*.  
 Gategang, John, 242, 245, 248.  
 Gategang, Nicholas, 242.  
 Gategang, Sibilla, 242.  
 Gategang, William, 240, 242.  
 Gates of the town, 162*n*.  
 Gateshead, 2*n*, 61, 120*n*, 121*n*, 168,  
   172*n*, 173*n*, 218-249; manor of, 306.  
 Gateshead, Alan of, 141.  
 Gateshead annexed to Newcastle, 220;  
   attempted second annexation, 221,  
   222.  
 Gateshead, arms of, 148.  
 Gateshead, bailiff of, 221, 227, 241.  
 Gateshead, beadle of, 224*n*.  
 Gateshead, bellman of, 224*n*.  
 Gateshead, explosion at, 140, 172, 246,  
   271.  
 Gateshead, fair at, 219, 222, 223.  
 Gateshead Fell, 3, 105*n*, 236*n*, 238,  
   240.  
 Gateshead, fisheries of, 218, 219.  
 Gateshead, head of, 237, 238; cross at,  
   237.  
 Gateshead, hospitals of, 296-311.  
 Gateshead House, 234, 236, 237, 238.  
 Gateshead, Incorporated Company of  
   Drapers, etc., 145; of Freemasons,  
   etc., 225; other companies, 227*n*,  
   233.  
 Gateshead, market at, 219, 222, 223.  
 Gateshead, market cross at, 222.  
 Gateshead moor or town fields, 222,  
   224*n*, 236*n*, 303.  
 Gateshead, old rectory, 139*n*, 247.  
 Gateshead, pants in, 222, 229, 240.  
 Gateshead pinfold, 240.  
 Gateshead, Scotch army at, 235, 236*n*.  
 Gateshead, the piper of, 224.  
 Gateshead, toll booth at. See *Toll  
   Booth*.  
 Gateshead, Twenty-four of, 142*n*, 144,  
   145, 224, 225*n*, 231*n*, 234.  
 Gatesheved, 137*n*.  
 Gaunless Chare (Bishop Auckland),  
   173*n*.  
 Gee, Robert, 36.  
 "George" Inn, 129*n*, 130*n*.

"George" Inn, Gateshead, 225.  
 Gerard, son of Geve, 297.  
 Gerardlee, 289*n*.  
 Gesemuth, Adam de, 135, 190.  
 Gibson, Alexander, 153.  
 Gibson, Edmund, 178.  
 Gibson, John, 276*n*.  
 Gilbert, 138, 139.  
 Gilbertleeze (parish of Boldon), 230*n*.  
 Gildeford, John de, 242.  
 Gilpin and Co., 131.  
 Gilpin, Dr., 163*n*, 171*n*.  
 Gilpin, John, 245*n*.  
 Glanville, Ranulph de, 49, 50.  
 Glasshouses, 34, 87, 148.  
 Glaziers, arms of the Incorporated  
   Company of, 226.  
 Goat's Head, 224*n*, 225*n*.  
 "Goat" Inn, Gateshead, 225, 232.  
 Goekell. See *Jekell*.  
 "Golden Lion" Inn, 169, 177.  
 Goldsmiths, Plumbers, etc., Company  
   of, 164*n*, 176*n*.  
 "Good Year," ship so called, 289*n*.  
 Googe, Barnabe, quoted, 163*n*, 212*n*.  
 Gor Chare, 172*n*.  
 Gosforth, 117.  
 Goudy Raw, 188.  
 Govis Chare, 172*n*.  
 Gower, Thomas, 267*n*.  
 Gowerley Chare, 188.  
 Gowler Row, 188.  
 Grainger Street, 160, 189.  
 Grammar School, 8, 178.  
 "Grand Lease," 306, 308.  
 Grape Lane (York), 172*n*.  
 Graper, Cecily, 282.  
 Graper, Peter, 282.  
 Gray, Rebecca, 120*n*.  
 Gray, William, quoted, 1, 2, 6, 7, 72,  
   93, 125, 126*n*, 130, 172*n*, 174, 179,  
   180, 181, 182, 186, 256, 258; men-  
   tioned, 180*n*, 188.  
 Grazebrook, Sydney H., 149.  
 Great Hall of the Keep, 80.  
 Great Hall of the king in the Castle,  
   50, 51, 53.  
 Great pit, prison of the, 55, 69.  
 Great tower in the Castle. See *Keep*.  
 Great Yarmouth, 27*n*.  
 Great Yeldham, Essex, 13*n*.

Green, John, 97.  
 Greene, John, 225.  
 Greenwell, Canon, quoted, 173*n*.  
 Greenwell, Thomas, 96*n*.  
 Gregory, Dr. Olinthus, 151*n*.  
 Grey, arms of, 15*n*, 117.  
 Grey, Edward, 121*n*, 155.  
 Grey Friar Chare, 126.  
 Grey Friars in Newcastle, 125, 126, 189, 243*n*.  
 "Grey Horse" Inn, 173.  
 Grey, Mary, 121*n*.  
 Grey, Ralph, 15*n*.  
 Grey Street, 126, 127.  
 Grey, Thomas, 162.  
 Greystock, arms of, 109*n*.  
 Greystock (the parish of), 172*n*.  
 Griffith, Thomas, 289*n*.  
 Grindon Chare, 173.  
 Grindon, Thomas, 173.  
 Groat Market, 16*n*, 129*n*.  
 Grindon Chare. See *Grindon Chare*.  
 Grype Chare, 172*n*, 173*n*.  
 Guard room of the Castle Keep, 63, 77.  
 Guildhall, 12-26, 122*n*, 272, 291*n*.  
 Guilds of Newcastle, 69.  
 Gullerow Green, 188.  
 Gustard, Thomas, 310*n*.

HACKNEY coaches, 130*n*.  
 Half-Moon Battery, 44, 61, 70, 71, 84.  
 "Half-Moon" Inn (Bigg Market), 130*n*.  
 "Half-Moon" Inn, Gateshead, 225, 228*n*.  
 "Half-Moon" Inn (Swirle), 89.  
 Half-Moon Lane, 88.  
 Half-Moon Lane, Gateshead, 173*n*, 226, 227, 228*n*, 230.  
 Halhead, Miles, 29.  
 Haliwarkfolk, 218.  
 Hall, arms of, 119*n*, 120*n*, 147*n*.  
 Hall, Jane, 120*n*.  
 Hall, John, 278*n*.  
 Hall, Matthew, 2.  
 Hall monument, 120.  
 Hall, Nicholas, 120*n*.  
 Hall, Sir Alexander, 119, 120, 147.  
 Hall, William, 118, 120.  
 Hallow Bank, 271.  
 Halnaby, 187*n*.

Hammond, Samuel, 30, 33.  
 Hamon of Gateshead, 297.  
 Hanover Square chapel, 273.  
 Harbottle, 224.  
 Harbottle, family of, 294.  
 Harding, arms of, 109*n*.  
 Hardwick in Sedgfield, 94*n*.  
 Hardyng, dame, 200.  
 Hardyng, John, quoted, 42, 43.  
 Hardyng, Rowland, 194, 195.  
 Harl, Edward, 125.  
 Harle, Thomas, 303.  
 Harleia, or Harles, 297.  
 Harleston, John de, 53.  
 Harrigand, Richard, 212.  
 Harrigate, Robert, 176*n*, 212.  
 Harrington, Thomas, 105.  
 Harrison, James, 121*n*.  
 Harrison, John, the chronometer maker, 121*n*.  
 Harrison, John, 39.  
 Hartcla, Andrew de, 85.  
 Hartlepool, 61, 173*n*, 189, 202, 235*n*.  
 Harvey, Messrs., 3.  
 Haslerigg, Sir Arthur, 30, 102, 183*n*.  
 Haswell Grange, 284.  
 Hatfield, bishop, 293, 304, 305; grant of, 92, 192.  
 Hatfield's Survey, mentioned, 218, 242, 248, 296, 305.  
 Haukeswell, Peter de, 312.  
 Hawkeswell, Margaret, 302.  
 Hawks, Crawshay, and Sons, 225*n*.  
 Hawks, Sir R. S., 97, 121*n*, 225*n*.  
 Hawks, William, 225.  
 Hawkswell, John de, 189.  
 Hawyck, Joan, 94*n*.  
 Hawyck, Walter, 94*n*.  
 Hayward's Chare, 172*n*.  
 Headlam's coffee house, 27*n*.  
 Heaton, ancient chapel at, 136.  
 Heaton, high, 151*n*.  
 Heaton Park, 135.  
 Hebburn, family of, 315.  
 Hebburn, George, 199.  
 Hebburn Hall, 304.  
 Hebburn, John, 199.  
 Hebburn, Ralph, 198, 199.  
 Hebburn, Thomas, 199, 200, 207.  
 Heddou-on-the-Wall, 107, 180*n*.  
 Hedley and Co., Messrs., 229.

Hedley, John, 38.  
 Hedwin Streams, 218.  
 Heighington, William de, 293.  
 Hellgate. See *Hillgate*.  
 Helton, Robert de, 141*n*.  
 Henderson, Alexander, 102.  
 Hennezel. See *Hensell*.  
 Hennezes. See *Hensell*.  
 Henrietta Maria, queen, 204.  
 Henry, prince, 47.  
 Henry I., grant of, 91, 156, 157.  
 Henry II., 46, 47, 49.  
 Henry III., 189, 190.  
 Henry IV., charter of, 59; license of, 104, 162*n*; grant by, 289*n*.  
 Henry V., 162*n*.  
 Henry VI., license of, 94*n*, 103.  
 Henry VII., grant of, 124*n*.  
 Henry VIII., 193.  
 Henry, son of David king of Scotland, 44, 45, 46.  
 Hensell, Annanias, 149.  
 Hensell, arms of, 149.  
 Hensell, Balthazar, 148.  
 Hensell, Catherine, 149.  
 Hensell, C. W., 149.  
 Hensell, Didier de, 149.  
 Hensell, family of, 148-149.  
 Hensell, John, 149.  
 Hensell, Joshua, 149.  
 Hensell, Thomas, 148.  
 Hepburn, Robert, 254*n*.  
 Hermitage, Sheriff Hill, 126*n*.  
 Heronpit, 51, 56, 57, 58, 68, 69, 73.  
 Hervey, Mr., 247.  
 Heslarton, 295.  
 Heslop, R. O., quoted, 173*n*, 305*n*.  
 Hette, William, 208.  
*Hough*, 54.  
 Hewbanke, John, 214.  
 Heworth, 8, 188, 242.  
 Heworth Chare, 172*n*.  
 Heworth Church, 142*n*.  
 Hexham, 173*n*, 245*n*, 267.  
 Hexham, battle of, 8.  
 Hexham Bible, 124.  
 Hexham, priory of, 124.  
 Hexham, Thomas de, 53.  
 Hextildesham. See *Hexham*.  
 Heyford, Colonel, 27*n*.  
 Heyron, barony of, 52.

- High Bridge, 125, 126, 127, 128*n*.  
 High Castle, 60.  
 High Church Chare, Gateshead, 172*n*.  
 High Friar Chare, 126, 172*n*.  
 High Friar Street, 126, 172*n*.  
 High Level Bridge, 1, 41, 66, 72, 317.  
 High Street, Gateshead, 34, 173*n*, 223-240.  
 Hildeley, Sir John de, 51.  
 Hilderskelfe, William, 302.  
 Hillcoat, Mr., 25.  
 Hillgate, 224, 225, 244-247.  
 Hilton, Alan, 104.  
 Hilton, baron of, 95*n*.  
 Hilton Chapel, 95*n*.  
 Hilton, Margaret, 294.  
 Hilton, Sir Alexander, 293, 294.  
 Hilton, William, 129*n*, 246, 247.  
 Hinde, John Hodgson, mentioned, 42*n*, 180, 275; quoted, 130*n*, 250*n*.  
 Hinkster, George, 181.  
 "History of the Renowned Prince Arthur," quoted, 160*n*.  
 Hodges, C. C., 115*n*.  
 Hodgson, John, mentioned, 40, 41*n*, 260*n*, 287*n*, 289*n*, 292; quoted, 139*n*, 285.  
 Hodgson, Messrs., 166.  
 Hodgson, Richard, 307.  
 Hodshon, Christopher, 276*n*.  
 Holborn, John, 209.  
 Holchare, Gateshead, 172*n*, 228.  
 "Hole in the Wall," 182.  
 Holmes, Mr., 204.  
 Holy Island, 173*n*, 207, 266; castle, capture of, 236.  
 Home, John, 254*n*.  
 Home, Lieut.-Colonel, 254*n*.  
 Homer, "one," 283*n*.  
 Homildon, Cecilia, 93.  
 Hone's "Table Book," mentioned, 90*n*; "Ancient Mysteries," mentioned, 136*n*; reprints of Murray's works, 128*n*.  
 Hornby, Hugh, 117, 130, 283.  
 Hornsby's Chare, 174.  
 Hornsea, 166.  
 Horseley's engraving of St. Nicholas's, 100*n*.  
 Horsley, 289*n*.  
 Horsley, George, 171*n*.  
 Horsley, Peter, 171*n*.  
 Hospital, St. Catherine's, 12, 13, 16, 287, 316; licences of foundation and endowment, 289*n*.  
 Hospital of the Holy Trinity, Gateshead, 296-298, 299.  
 Hospital of St. Edmund's, bishop and confessor, Gateshead, 296*n*, 298-304; charter of foundation, 298; charter of ordination, 299; inventory of the goods of, 300; appropriation of, 301; chapel described, 303; chantry of the Holy Trinity in, 296*n*, 299, 300, 303.  
 Hospital of St. Edmund, king and martyr, Gateshead, 296*n*, 304-311.  
 Hospital of the Virgin Mary, 194.  
 Hostmen's Company, 154, 155, 262, 272.  
 Hoton, William, 94*n*.  
 Hotspur, Henry, 162.  
 Hotun or Hutton, W., rebus of, 157.  
 Hour-glass, 16*n*.  
 Hoveden, Roger de, quoted, 41.  
 Howard, John, quoted, 63.  
 Howden Pans, glass-house at, 148.  
 Howetson, Edward, 230*n*.  
 Howitt, Mary, 117*n*.  
 Howitt, William, quoted, 110; mentioned, 117*n*.  
 Hubberthorne, Richard, 30, 31*n*.  
 Huddock or huttock, 154*n*.  
 Hull, 268.  
 Hume, Lord, quoted, 254*n*.  
 Hungerford, Lord, 8.  
 Hunter, Jeremiah, 36.  
 Hurworth, 152*n*.  
*Hutch*, 25*n*.  
 Hutchinson, John, 141*n*, 303.  
 Hutchinson, William, quoted, 296*n*.  
 Hutton, Charles, 151, 152.  
 Hutton, Eleanor, 151*n*.  
 Hutton, Henry, 151*n*.  
 Hutton, Isabella, 152*n*.  
 Hutton or Hotun, W., rebus of, 157, 158*n*.  
 Hyde Park, 9.  
 ILE, Anne, 121.  
 Ile, Christopher, 121.  
 Ile monument, 121.  
 Ile, Robert, 121.  
 Indulgence granted by foreign bishops, 92.  
 Ingram, John, 238, 239.  
 Inquisition into the state of the Castle, taken in 1334, 51, 52; taken in 1336, 53.  
 Insula, John de, 53.  
 Insula, Robert de, 136.  
 Island, the, 181.  
 Ivison, —, 151*n*.  
 "JACK Tar" Inn, 90.  
 Jackson, Dr., 263.  
 Jackson's Chare, Gateshead, 173*n*, 240.  
 Jackson Street, Gateshead, 173*n*, 240.  
 Jacob's "History of Faversham," quoted, 291*n*.  
 James I., at St. Nicholas's, 101; charter of, 200*n*, 202; at Newcastle, 272; charter refounding St. Edmund's Hospital, Gateshead, 296*n*, 308.  
 James II., portrait of, 22, 216; statue of, 27, 28, 276; lease of Castle precincts granted by, 69; charter of, 207.  
 James, Mr., 151*n*.  
 "Jane Eyre," 249.  
 Jarrow, cell of, 243.  
 Jarrow, Julian de, 305.  
 Javell Group, 55, 56, 57, 317.  
 Jefferson, Sir John, 231*n*.  
 Jeffries, Lord Chief Justice, 316.  
 Jekell, Robert, 39.  
 Jenison, arms of, 11*n*.  
 Jenison, Dr., 210, 211*n*, 264, 266.  
 Jenison, Sir Ralph, 11, 199*n*.  
 Jenkins, J., 38.  
 Jesmond, 292; derivation of the name, 292; holy well, 292; mill at, 293; manor of, 293.  
 Jesmond Dene, 135, 292.  
 Jesmond, St. Mary's Chapel at. See *St. Mary's Chapel*.  
 Jesmond Village, 151*n*.  
 Jesus Hospital, 189, 269, 270, 276.  
 Jew Gate, 178.  
 John, king, charter of, 15; grant of, 123*n*.  
 John of Hexham, quoted, 45.

Johnson, Anthony, 96*n*.  
 Johnson Brothers, Messrs., 317.  
 Johnson, Isabel, 103.  
 Johnson, William, 103.  
 Joiners' Chare, 88*n*, 172*n*.  
 Jopling, Isaac, 225, 227*n*, 228*n*.  
 Jordan, Charles, 232.  
 Jordan, "a Sword Kipper," 68.  
 Justices, itinerant, 92, 98.

KARLIOL, John de, 53. See *Carliol*.  
 Katy's coffee house, 11.  
 Keel, 154*n*.  
 Keel-bullies, 154*n*.  
 Keel-deeters, 154*n*.  
 Keelmen, 86.  
 Keelmen's Hospital, 154, 155.  
 Keelmen's strike (1822), 97.  
 "Keel Row," 154*n*.  
 Keep of the Castle, 52, 53, 61, 63, 69;  
   cost of the, 47; description of, 73-83,  
   84, 85.  
 Kellaw, bishop, 248.  
 Kellaw, William, 259*n*.  
 Kellaw's Register, mentioned, 218*n*,  
   304; quoted, 300.  
 Kelly, Michael, 4.  
 Kelson, Thomas de, 58.  
 Kendal, 245*n*.  
 Kepier Hospital, estate of, 230*n*, 231*n*.  
 Ketryngham, John de, 99.  
 Killigrew, Captain, 28*n*.  
 Killingworth, 289*n*.  
 King, Edward, 35.  
 King John's Palace, 135-136.  
 King John's Palace, Gateshead, 247.  
 King Street, 1.  
 King's chamber in the Castle, with  
   the cellar beneath, 51, 70.  
 King's chamber in the Keep, 81.  
 King's hall in the Castle, 50, 51, 84.  
 Kingsley, Charles, quoted, 88*n*.  
 Kington, John, 289*n*.  
 Kip's print of Anderson place, 126*n*.  
 Kirk Chare, 172*n*, 174.  
 Kirk, Thomas, quoted, 187*n*, 231*n*.  
 Kirkeherle, Adam, 59.  
 Kirkham, Walter de, 83.  
 Kirkharle, 120*n*, 283.  
 Kirklevington, 289*n*.

Kirkmasters, churchwardens so called,  
   279.  
 Kitchen of the Heronpit, 58, 59.  
 Knox, John, 100.  
 "Kitty," the, at Gateshead, 233.  
 Koc, Robert. See *Cook*.  
 Kyo, 298, 303.  
  
 LACY, Henry de, 50.  
 Laing's Loaning, 228.  
 Lakey, William, 223.  
 Lambe, William, 309.  
 Lambeth Palace, 102*n*.  
 Lambley, John de, 55, 56.  
 Lamesley, 124.  
 Lamford, Alienor de, 297.  
 Lamford, Symon de, 297.  
 Lammas Fair, 123*n*.  
 Lancaster, earl of, 103*n*.  
 Langhorne, Thomas, 39.  
 Langley, bishop, 219, 224*n*.  
 Langley, Elizabeth, 148.  
 Larson, William, 27.  
*Lavatory*, a piscina, 116.  
 Law, —, 287*n*.  
 Law, Johanna, 177*n*.  
 Lawes, William, 303.  
 Lawless Close, Gateshead, 139*n*.  
 Lawrence, prior of Durham, 103.  
 Lawson, Agnes, 303.  
 Lawson, Anne, 234.  
 Lawson, William, 234.  
 Lay, the, a common at Durham, 230*n*.  
 Leazes. See *Castle Leazes*.  
 Leazes Lane, 150, 172*n*.  
 Ledgard, Thomas, 29, 30*n*, 31*n*, 32.  
 Ledys, W., 291*n*.  
 Leland, John, quoted, 12*n*, 177*n*, 219,  
   283*n*, 287*n*, 289*n*, 291*n*.  
 Leofwine, 138, 139.  
 Lesley, general, 95, 101, 102.  
 Lessinus, 241.  
 Lester and Pack, 123.  
 Letwell, John, 55, 56, 57, 58.  
 Leven, general, 62.  
 Lewes, Peter de, 243*n*.  
 Lewes, battle of, 136.  
 Liberal club, 127.  
 "Liber Vitæ" of Durham, quoted, 94*n*.  
 Liddell, arms of, 147*n*.  
 Liddell, Edward, 230.

Liddell, family of, 244.  
 Liddell, James, 214.  
 Liddell, John, 20*n*.  
 Liddell, Mary, 230.  
 Liddell, Roger, 147*n*.  
 Liddell, Sir Francis, 147.  
 Liddell, Sir Thomas, 230*n*.  
 Liddell, Thomas, 204, 297*n*.  
 Liddell, town residence of, 177.  
 Lilburne, arms of (?), 284.  
 Lilleburn, John de, 53.  
 Lime Kilns, 56.  
 Linlithgow, tower of, 111.  
 Lisle, Robert, 260*n*.  
 Lisle, Sir William, 60.  
 Lithgow, William, quoted, 62, 87,  
   235*n*, 253*n*, 254*n*.  
 Little Eden, 94*n*, 95*n*.  
 Liulph, 138.  
 Livingstone, Patrick, 37.  
 Locke, Blackett, and Co., 317.  
 Lockwood, Thomas, 284.  
 Lokington, Hugh de, 304.  
 Lomax, Ralph, 212.  
 London, William, 31*n*, 245*n*, 246*n*.  
 Long Benton Colliery, 151*n*.  
 Long Stairs, 317.  
 Longstaffe, W. H. D., mentioned, 42*n*,  
   47*n*, 52*n*, 57*n*, 65, 68, 72, 115, 172*n*,  
   180*n*, 240, 296*n*, 311; quoted, 59,  
   72, 82, 94*n*, 95*n*, 161, 228, 229, 247,  
   257, 290.  
 Loraine, Thomas, 120*n*.  
 Lort-Burn, 4, 7, 12, 54*n*, 126.  
 Loughborough, 120*n*.  
 Love Lane, 8, 9, 10, 188.  
 Low Bridge, 133.  
 Low Church Chare, Gateshead, 172*n*.  
 Low Friar Chare, 172*n*.  
 Low Friar Street, 172*n*.  
 Lucy, arms of, 109*n*, 162.  
 Lucy, Lady Elizabeth, 177*n*.  
 Lucy, Maude, 162.  
 Lucy, Richard de, 48, 49.  
 Lumley, arms of, 284, 285, 286.  
 Lumley Castle, 13.  
 Lumley, family of, 138, 227, 315.  
 Lumley, Sir George, 176, 177*n*, 284,  
   286.  
 Lumley, Sir Richard, 13.  
 Lumley, Sir Thomas, 177*n*.

Lumley village, 235*n*.  
 Lumleys, residence of the, in New-castle, 2.  
 Lumsden, J., 182.  
 Lyghtton, Thomas, grave cover of, 255.  
 Lymleder, Andrew le, 57.  
 Lynsey, Robert, 306.

MACCLESFIELD, earl of, 70.  
 Mackenzie, Eneas, quoted, 3, 70, 152*n*, 173, 217, 255, 319; mentioned, 72, 126*n*, 128*n*, 151*n*, 153, 175*n*, 184, 296*n*.  
 Maddison, Anne, 118, 119, 120*n*.  
 Maddison, arms of, 119*n*.  
 Maddison, Barbara, 119, 120*n*.  
 Maddison, Eleanor, 119, 120*n*.  
 Maddison, Elizabeth, 119, 120*n*.  
 Maddison, George, 119, 120*n*.  
 Maddison, Henry, 118, 119, 120.  
 Maddison, Jane, 118, 119, 120*n*.  
 Maddison, John, 119, 120*n*, 232.  
 Maddison, Lionel, 118, 119*n*.  
 Maddison monument, 117.  
 Maddison, Peter, 119, 120*n*.  
 Maddison, Ralph, 119, 120*n*.  
 Maddison, Robert, 28*n*, 119, 120*n*.  
 Maddison, Rowland, 118.  
 Maddison, Sir Lionel, 118, 119, 120*n*.  
 Maddison, Susan, 119, 120*n*.  
 Maddison, Thomas, 119, 120*n*.  
 Maddison, Timothy, 119, 120*n*.  
 Maddison, William, 119, 120*n*.  
 Magazine Gate, 25.  
 Mails, royal, 2, 128, 129*n*, 130*n*.  
 Mainford, Sir Peter de, 300.  
 Maison Dieu, 12-14, 16.  
 Malcolm, 42.  
 Malcolm's Chare, 88*n*, 172*n*.  
 Mallett, Ellinor, 147*n*.  
 Manor Chare, 172*n*, 178, 283*n*.  
 Manor Street, 131.  
 Manors, 125, 269, 280, 283*n*.  
 Mansion House, 187, 269, 317.  
 Manwell Chare, 172*n*.  
 Maplisden, Peter, 89*n*.  
 Marble Street, Gateshead, 228*n*.  
 March, John, 89*n*.  
 Mareshal, Peter le, effigy of, 115.  
 Market in Sandgate, 87; at Cale Cross, 6; on Sandhill, 7.  
 Market Street, 126.

Markham's Chare, 172*n*.  
 Marlay, Robert, 303.  
 Marley, arms of, 119*n*.  
 Marley, Elizabeth, 120*n*.  
 Marley, Henry, 187*n*.  
 Marley, John, 244*n*.  
 Marley, Sir John, 61, 62, 71, 95, 101, 187*n*, 205, 230*n*, 265*n*, 272, 315.  
 Marley, William, 119*n*.  
 Marr, Robert, 153.  
 Marriage customs, 13.  
 Marshall, Richard, 193, 194*n*.  
 Marston Moor, battle of, 87.  
 Marston St. Lawrence, window at, 108*n*.  
 Mary, queen, charter of, 201, 220.  
 Mary Queen of Scots, 187*n*.  
 Maryon House Chare, 174.  
 Massam, William de, 243*n*.  
 Mathew, Richard, 124.  
 Mathew, Thomas, 124.  
 Matthew, bishop, 101, 210, 211*n*, 227*n*.  
 Mauduyt, Roger, 50, 52, 53.  
 Maughan's Chare, 172*n*.  
*Mauwtelest*, 58*n*.  
 Maurice, builder of the Castle Keep, 47.  
 Mawe, Jane, 212.  
 Maxwell, Cuthbert, 163.  
 Maxwell, Thomas, 36.  
 Mayor, election of, 123, 212.  
 Meal Market, 16.  
 Mears, Messrs., 142*n*.  
 Mears, Thomas, 122.  
 Meeting House Entry, 172*n*.  
 Merchants' Company, arms of, 11, 120*n*.  
 Merchants' Company, 14-21, 185, 187*n*, 262, 272.  
 Merchants' Court, 15.  
 Mercury, Roman figure of, 41.  
 Merley, Adam de, 297, 298.  
 Merley, Roger de, 93.  
 Merton, William de, 190.  
 "Meters' Arms" Inn, 3.  
 Michaelmas Monday, 212.  
 Middleham Castle, 77.  
 Middleton, family of, 294.  
 Middleton, Geoffrey, 240.  
 Middleton Hall, 284.  
 Midelham, John de, 56, 57, 58, 59.  
 Milbank, Elizabeth, 231*n*.  
 Milbank, family of, 230*n*.

Milbank MS., quoted, 61, 67, 163, 283*n*; mentioned, 250*n*.  
 Milbank, Mark, 187*n*, 201*n*.  
 Milbank, Ralph, 187*n*.  
 Milbank, Sir Mark, 231*n*, 315.  
 Milbourne, Christopher, 89.  
 Milbourne, Joseph, 214.  
 Milburn, 163*n*.  
 Milk Market, 86, 87, 90, 168, 172.  
 Miller Chare, Gateshead, 173*n*, 227.  
 Miller's Field, Gateshead, 139*n*.  
 Miln Chare, 150.  
 Milneburn, Robert de, 53.  
 Mirk Chare, Gateshead, 227, 228, 231*n*.  
 Mirk Lane, Gateshead, 96*n*, 228.  
 Mitchell's "Newcastle Directory," quoted, 128.  
 Mitford, 136.  
 Mitford Castle, 77.  
 Mitford, William, 36.  
 Moat of the Castle, 54, 73, 83; encroachments on the, 53.  
 Molins, lord, 8.  
 Mompesson, William, 117*n*.  
 Monboucher, family of, 294.  
 Monkchester, 40, 42, 61, 250*n*.  
 Monkhouse and Brown, 182.  
 "Monmouth," ship, 166.  
 Montford, Simon de, 136.  
 Moor, Dr., 155.  
 Moot Hall, the new, 40, 70, 98.  
 Moot Hall, the old, 33, 50, 60, 61, 63, 66, 69, 70, 73.  
 Morpeth, 27*n*, 103, 173*n*.  
 Morton, Alderman, 199*n*.  
 Morton, bishop, 278*n*.  
 Morton, George, 148.  
 Morton, Peace, 171*n*.  
 Mosley Street, 97, 129*n*.  
 Motion, Isabel, 202.  
 Mowbray, Robert, 43, 44.  
 Mowbray, Roger de, 48.  
 Murray, earl of, 54.  
 Murray, Rev. James, 127; list of his works, 127*n*.  
 Murray, William, 175.  
 Murray's "Handbook to Northumberland and Durham," quoted, 292.  
 Musgrave, Peter, 254.  
 Mushroom, 312.  
 "My Bonnie Keel Laddie," 154*n*.  
 Myers, Leonard, 313.



"NAG's Head" Inn, 129*n*, 272.  
 Naorgeorgus, quoted, 163*n*, 212*n*.  
 Narrow Chare, 172*n*.  
 Nattres, Richard, 222.  
 Nayler, James, 29, 30, 31*n*, 32*n*.  
*Neckirons*, 59.  
 Necton, Robert de, 51.  
 Neoburgh, Sir Ambrose de, 51.  
 Neptune, Roman altar to, 91.  
 Nether Dean Bridge, 4, 133.  
 Neville, arms of, 109*n*.  
 Neville, archbishop, 95*n*.  
 Neville, bishop, 94*n*, 219, 248, 301.  
 Neville, Sir Thomas, 94*n*.  
 Neville, John, lord, 54.  
 Neville's Cross, battle of, 54.  
 New Bridge, 182.  
 New Bridge Street, 125.  
 New Gate, 254*n*.  
 New Pandon, 182.  
 New Road, 86.  
 Newbottle, 224.  
 Newburn, battle of, 101, 204, 235, 265.  
 Newburn, church of, 91.  
 Newcastle, arms of, 11*n*, 122*n*, 131, 161, 171.  
*Newcastle Chronicle*, quoted, 310*n*.  
*Newcastle Courant*, quoted, 63, 151*n*, 169.  
*Newcastle Gazette*, 246.  
*Newcastle Journal*, quoted, 25.  
*Newcastle Weekly Chronicle*, mentioned, 173*n*.  
 Newcastle, market at, 219, 221.  
 Newcastle, marquis of, 86, 205.  
 Newgate Gaol (Newcastle), 2, 39.  
 Newgate Street, 165.  
 Newlove, Richard, 210.  
 Newminster, martyrology of, 291*n*.  
 Newspaper, first Newcastle, 246.  
 Newton, John de, 243*n*.  
 Newton, Sir Isaac, 151*n*.  
 Newton, William, 280.  
 Nicholas, son of Thorald, 241.  
 Nicholson, arms of, 15*n*.  
 Nicholson, Christopher, 15*n*.  
 Norham Castle, 44, 45, 101*n*, 238.  
 Norham Chare, 172*n*.  
 North Tyne Glass Works, 149.  
 Northumberland, duchess of, 8.  
 Northumberland, duke of, 65, 197*n*.

Northumberland, earl of, 60, 101, 192.  
 Northumberland, Henry, earl of, 316.  
 Northumberland, Henry Percy, first earl of, 162.  
 Northumberland House, London, 8.  
 Northumberland, rebellion of the earl of, 289*n*.  
 Northumberland Street, 125.  
 Norwich, 266.  
 Norwich soldiers, 168, 272.  
 Nun Street, 189.

OAKWELLGATE Chare, Gateshead, 173*n*.  
 Oakwellgate, Gateshead, 139, 141, 144*n*, 225, 227, 229, 230*n*, 247, 248.  
 Oggill. See *Ogle*.  
 Ogilvie, George, 153.  
 Ogle, arms of, 109*n*.  
 Ogle, Gilbert de, 51.  
 Ogle, John, 60, 125.  
 Ogle, Robert de, 176*n*.  
 "Old Church Clock," 98*n*.  
 "Old Queen's Head," 132.  
 Oliver Chare, 172*n*.  
 Oliver's *Map of Newcastle*, 181.  
 Ollecross, 271.  
 Ord, arms of, 162.  
 Orlyens, William de, 55, 56.  
 Osbourn, John, 87.  
 Osmund, bishop of Salisbury, 91.  
 Osmund, son of Hamon, 297.  
 Oswin, Life of king, quoted, 41.  
 Osworth, Robert de, 244.  
 Oswy, 137, 180.  
 Oter, Gamell, 241.  
 Otterburn, battle of, 7, 260*n*.  
 Otway, John, 278*n*.  
 Ouseburn, 135.  
 Ouse-mouth, 292.  
 Ouston, 297, 298, 303.  
 Oxford, University of, 193, 238.

"PACK Horse," 132.  
 Page, Adam, 51.  
 Painter Heugh, 4, 133.  
 Palace Place, Gateshead, 230*n*, 247.  
 Palester's Chare, 172*n*, 174.  
 Pampeden. See *Pandon*.  
 Pandon, 178-188.  
 Pandon Bank, 182

Pandon Burn, 182, 184, 185, 185.  
 Pandon Dean, 125, 182.  
 Pandon Gate, 182, 183.  
 Pandon Gate mills, 283*n*.  
 Pandou Hall, 180, 181, 184.  
*Pant*, origin of the word, 3.  
*Pantrees*, 57*n*.  
 Pantries of the Heronpit, 57.  
 Pantry of the Castle, 53.  
 "Papers which passed at Newcastle," etc., 102*n*.  
 Park House, Gateshead, 248.  
 Park Lane, London, 9.  
 Parkinson, Richard, 98*n*.  
 Partrage, the coiner, 132*n*.  
 Pater Noster, to whom to be said, 194*n*.  
 Paulin, John, 289*n*.  
 Pawlinge, Robert, 307.  
 Peacock Chare, 175.  
 "Peacock" Inn, 175.  
 Peada, 137, 180.  
 Peaker, Tobias, 175.  
 Peareth, arms of, 109*n*.  
 Peareth, —, 125.  
 Peareth, Susan, 147*n*.  
 Peareth, W., 27.  
 Peareths of Usworth, town residence of, 128.  
 Pearson, Anthony, 32.  
 Pearson, dame, 200.  
 Pearson's Chare, 172*n*.  
 Penance at St. Nicholas's, 99, 100.  
 Pencher Place, 4.  
 Penda, 137, 180.  
 Pendra, Thomas, 303.  
 Peppercorn, Chare, 173.  
 Percival, Robert, 164.  
 Percy, arms of, 109*n*, 162.  
 Percy Street, 150-153, 172*n*.  
 Percy Street Burying Ground, 152, 153.  
 Peregrine, the name, 148.  
 Peter the dyer, 243*n*.  
 Peynture, Henry, 53.  
 Phelps, R., 25, 122, 255.  
 Philip Chare, 172*n*.  
 Philip de Pictavia, bishop, 297.  
 Philippa, Queen, 259*n*.  
 Phillips, Maberley, 153*n*.  
 Pickeringe, Alice, 307.  
 Pickle, John, 68.

Pidcock, Charles, 149.  
 Pie-powder, court of, 124*n*.  
 "Pilgrim's" Inn, 129.  
 Pilgrim Street, 4, 36, 125-134, 152, 168, 230*n*, 278.  
 Pilgrim Street Gate, 125.  
 Pilkington, bishop, 220, 221.  
 Pillory at Durham, 227*n*.  
 Pipe Rolls, quoted, 46, 47, 83, 84, 85.  
 Pipewell, the, Gateshead, 244.  
 Pipewellgate, 31, 33, 34, 144*n*, 219, 224, 225, 241-244.  
 Pirates on the North Seas, 206.  
 Piscina, double, purpose of, 252*n*.  
 Pittington, 306.  
 Plantagenet, Elizabeth, 177*n*.  
 Plessis, John de, 136.  
 Plessy, 289*n*.  
 Plummer Chare, 174.  
 Plummer, John, 174.  
 Plummer, Robert, 174.  
 Plummer Tower, 179.  
 Pollard, William, 96*n*.  
 Pollowe, John de, 300.  
 Pons Aelii, 40, 41*n*.  
 Pont-à-Mousson, 238.  
 Ponteland, 8.  
 Ponteland, Athol's Castle at, 260*n*.  
 Ponteland, "Blackbird" Inn at, 26*n*.  
 Poole, G. A., quoted, 112.  
 Poore's "Ancren Riewle," mentioned, 142.  
 "Poor Robin's Almanack," 123.  
 "Popish recusants" not to be taken as apprentices, 21.  
 Porter, Nicholas le, 99.  
 Porter, Reginald, 306.  
 Post Office in Mosley Street, 97.  
 "Post Office" Tavern, 2.  
 Postern of the Castle, 53.  
 Pothouse Entry, 88*n*.  
 Potter Chare, 173*n*.  
 Pottereshihera. See *Potter Chare*.  
 Potter, John, 51.  
 Potticar Lane, 240.  
 Potts, Thomas, 236*n*.  
 Powell's Alms Houses, 34, 35, 231, 232, 233.  
 Powell, Thomas, 34, 231, 233.  
 Powe Panns, North Shields, 200*n*.

Pratiman, Gilbert, 55, 56, 57, 59.  
 Pratiman, William, 55, 56, 57, 59.  
 Presbyterian Chapel, Gateshead, 96*n*.  
 Press-gang, 202.  
 Preste, Alan, 296*n*.  
 Prester, Alan, 141.  
 Preston, Robert, 248.  
 Prestore. See *Prester*.  
 Pretender, the Old, 236.  
 Pretender, the Young, 8, 188, 237.  
 Prideaux, Richard, 30.  
 Pringle, John, 171.  
 Printing Court Buildings, 271.  
 Printing, early, in Gateshead, 245, 246.  
 Proctor, Messrs., 5.  
 Proctor, Robert, 247.  
 Proctor, Thomas, 209.  
 Prossor, Dr., 140.  
 Prudeaux, —, preacher, 211*n*.  
 Prudhoe Castle, 49.  
 Prynne's "Hidden Works of Darkness" quoted, 263.  
 Psalms of David, quoted, 91.  
 Pudding Chare, 172*n*.  
 Pudding Chare (Hexham), 173*n*.  
 Pudsey, bishop, 91, 241, 244.  
 Pulhore, Alan, 51, 53, 281*n*.  
 Pulhore, John, 281.  
 Punchardon, Nicholas de, 53.  
 Puys, 154*n*.  
 Pykering, Richard, 282.  
 Pylotchare, Gateshead, 172*n*.

QUAKERISM, early, in Gateshead, 29-39.  
 Quakers not to be taken as apprentices, 21.  
 Quay, gates on the, 168.  
 Quays, raised street pavements, so called at Gateshead, 234.  
 Quayside, 58, 61, 86, 168-177, 179, 185, 213.  
 Queen's chamber in the Keep, 79.  
 "Queen's Head" Inn, 127, 128, 129*n*, 130*n*.  
 "Queen's Head" Inn, Morpeth, 10.  
 "Queen's Head," Gateshead, 225.  
 Queen's mantle in the Castle, 53, 71.  
 Quig, 153.  
 Quicham. See *Whickham*.  
 Quysine, 51.

RADCLIFFE, family of, 236, 244.  
 Ramsay, Thomas, the "Converted Jew," 245, 246, 267.  
 Ramsey, William, 164.  
 Randal, Richard, 89*n*.  
 Ravensworth, Henry, 95*n*.  
 Ravensworth, lord, 151*n*.  
 Rawlin, Mr., 171.  
 Ray, Mr., press master, 203.  
 Read, G., 246*n*.  
 Reasley, John, 254.  
 Reaver, 123.  
 Rebellion, Northern, of 1569, 221.  
 Rebellion of 1745, 8.  
 "Red Cow," Gateshead, 231.  
 Red Row, 181.  
 Rede, Roger, 243*n*.  
 Redesdale, character of the inhabitants of, in the sixteenth and seventeenth centuries, 20.  
 Redesdale, Roger, 141.  
 Redheugh, Alexander del, 244.  
 Redheugh, 241, 244.  
 Redmarshall, William, 105.  
 Reed, Thomas, 68.  
 Reginald of Durham, mentioned, 99*n*.  
 Regrating, the practice of, 183.  
 "Reindeer" Inn, 127.  
 Rewcastle Chare, 176.  
 Rewcastle, Thomas, 176.  
 Reynald, John, 51, 53.  
 Rheims, 238.  
 Rhod's Chare, 172*n*.  
 Richard de Marisco, bishop, 298.  
 Richard of Hexham, mentioned, 45; quoted, 46.  
 Richardson, Anthony, 39.  
 Richardson, George Bouchier, mentioned, 41*n*, 117, 148.  
 Richardson, M. A., quoted, 112*n*.  
 Richardson, T. M., 4, 14, 173.  
 Richardson's "Armorial Bearings in St. Nicholas's Church," 114*n*, 120*n*.  
 Richardson's "Reprints and Imprints," mentioned, 27*n*.  
 Richardson's "Table Book," mentioned, 3, 6, 70, 197*n*, 229, 252.  
 Richmond, 49, 50.  
 Rickman, Thomas, quoted, 111.  
 Riddell, arms of, 121, 147*n*.

Riddell, family of, 227, 263.  
 Riddell monument, 121.  
 Riddell, Sir Peter, 101, 121, 203.  
 Riddell, Sir Thomas, 121, *n*, 144, 146, 147*n*, 234, 238, 263, 265*n*; petition of, 235.  
 Riddell Street, 237.  
 Riddell, William, 234, 235, 307.  
 Ridley, arms of, 15*n*.  
 Ridley, Matthew, 15*n*, 21.  
 Ridley, Nicholas, 15*n*.  
 Ridley, Richard, 15*n*, 166.  
 Ridley, Sir Matthew White, 6, 15*n*.  
 Rievaulx, abbot of, 45.  
 Ripington, Richard de, 59.  
 Ripon, 204.  
 "Robert Bonaventure," a ship so called, 230*n*.  
 "Robin Hood," 132.  
 "Robinson Crusoe," sign of, 246.  
 Robson, Timothy, 270.  
 Robson, William, 278*n*.  
 Rocheford, Jonevin de, 64*n*.  
 Rochester, bishop of, 190.  
 Rock's "Church of our Fathers," mentioned, 142*n*.  
 Roddam, arms of, 285.  
 Rhodes, Agnes, 94*n*, 95*n*, 103, 290.  
 Rhodes, Alice, 95*n*, 113.  
 Rhodes, arms of, 109*n*, 111, 113, 159, 160*n*, 277.  
 Rhodes, Isabel, 94*n*, 95*n*.  
 Rhodes, Joan, 94*n*.  
 Rhodes, John, 94*n*, 95*n*.  
 Rhodes, John the younger, 113.  
 Rhodes, Robert de, 93, 94, 95*n*, 103, 113, 159, 276; supposed brass of, 289-291.  
 Rod's Chare, 172*n*.  
 Rogers, John, 125.  
 Rogerson, Robert, 175.  
 Roman Wall, 4*n*, 180, 183.  
 Rome, 238.  
 Roome, Anne, 148.  
 Ros, lord, 8.  
 "Rose and Crown" Inn, 129*n*.  
 Roskell Chare, 172*n*.  
 Rostock, 289*n*.  
 Rote, William, 245.  
 Rothbury, church of, 92.  
 Rotherham, John, 25.

Rotherford, arms of, 284.  
 Rotterdam, 204.  
 Round Stone Entry, 317.  
 Rowcastle, Thomas, 214.  
 Roxburgh, 191.  
 Roxburgh Castle, 45, 48.  
 Royston, R., 102*n*.  
 Rubens, painting said to be by, 216.  
 Ruffus, Gosceline, 46.  
 Rufus, William. See *William II*.  
 Russell Chare, 172*n*.  
 Rutchester, 180*n*.  
 Ryddal, William, 53.  
 Ryhill, Robert de, 53.  
 Ryton, 124, 242, 301, 302.  
  
 SACRING bells, 104.  
 Sadberg, John de, 218, 248.  
 Saddlers, Company of, 195.  
 Saddlers' Hall, 195, 197.  
 Saikeld, Thomas, 229*n*.  
 St. Andrew's Church, 124, 192*n*, 250-260, 275; chancel, 250, 251; arcades, 250; tower, 251; piscina, 252; aisles and transepts, 252; roofs, 253; chancel porch, 253; rood-loft, 253; font, 253; porch, 254; parvise, 254; vestry, 254; grave covers, 255; restoration, 255; stained glass, 258; bells, 28, 255; chantry of St. Mary, 256; chantry of the Holy Trinity, 252, 256; parish register, 153, 253.  
 St. Andrew's (Scotland), 194.  
 St. Ann's Chapel, 24, 25, 86, 89, 169.  
 St. Ann's Street, 86, 88, 89.  
 St. Bartholomew, nuns of, 135.  
 St. Bartholomew's nunnery, 189, 242, 271, 296*n*, 301, 302.  
 St. Catherine's Windows, 108.  
 St. Cuthbert, patrimony of, 218.  
 St. Cuthbert's antipathy to females, 99.  
 "St. Cuthbert's" Inn, 130.  
 St. Cuthbert's Shrine, 94*n*, 99.  
 St. Dunstan's in the East, London, tower of, 111.  
 St. Edmund's Chapel, Gateshead, 137, 234. See *Hospital of St. Edmund, Bishop and Confessor*.  
 St. Francis, relics of, 125.  
 St. John's Charity School, 165.

St. John's Church, 30, 156-167, 192*n*, 250, 275; anchorite, 160; bells, 164; burial of executed criminals at, 165; chancel, 156, 157, 158, 160; chantry of St. Thomas, 167; chantry of St. Mary, 167; chantry of Holy Trinity, 158; cross from, 161; font, 163; grave cover from, 161; monuments, 165; nave of, 158; Norman portions, 156, 157; north aisle, 157, 158; north transept, 158; old stained glass, 158, 161, 162; organ, 163; piscina, 160; porch, 160, 161; pulpit, 164; rood-loft, 160; roof of nave, 159; south aisle, 158, 159; south transept, 159, 160; tower of, 157, 159; vestry, 160.  
 St. John's Lane, 160, 182.  
 St. John in Weardale, chantry in chapel of, 95*n*.  
 St. Lawrence's Chapel, 312-314.  
 St. Ledger, Miss, 166.  
 St. Luke's Fair, 124*n*.  
 St. Mary's Chare (Gateshead), 173*n*.  
 St. Mary's Chare (Hexham), 173*n*.  
 St. Mary's Chapel, Jesmond, 125, 135, 292-295; piscinas, 294; shrine at, 295; pilgrimage to, 295.  
 St. Mary's Church, Gateshead, 29, 96*n*, 137-148, 243*n*; anchorage, 142; bells, 142*n*; chancel, 139; chantry of St. Mary, 140, 141, 243*n*; chantry of St. John the Apostle and St. John the Baptist, 141; chantry of St. Eloi, 141; chantry of Holy Trinity, 141; chantry of St. Catherine, 243*n*; communion plate of, 231*n*; grave covers, 142, 143; nave, 139, 140; north transept, 140, 141; old chair, 147, 148; sedilia and piscina, 140; south door, 140; south transept, 139; stalls, 145-147; tower, 140; vestry books quoted, 142*n*, 144, 145, 148, 224*n*, 229*n*, 233, 236*n*, 244*n*, 267*n*, 297*n*.  
 St. Mary's Street, 86, 88.  
 St. Michael's Mount, 184.  
 St. Nicholas's Church. See *Cathedral*.  
 St. Paul, Mary de, 259*n*.  
 St. Peter's Quay, 88*n*.  
 St. Thomas, chapel of, 103*n*, 267.

St. Thomas's Street, 152.  
 Saints, emblems of, 288.  
 Salicibus, Nicholas de, chare of, 172*n*.  
 Sally-port of the Keep, 76, 77.  
 Salmon sent to London, 203.  
 Salt Meadows, 220.  
 Salutation Entry, 151*n*.  
 Sanctuary sought at Faversham, 291*n*.  
 Sanders, Diana, 225.  
 Sanders, William, 225.  
 Sanderson, Thomas, 96*n*.  
 Sand Gate, 86, 188.  
 Sandgate, 24*n*, 56, 86-90, 154*n*, 168, 172*n*.  
 Sandgate New Road, 86.  
 Sandgate Shore, 90.  
 Sandhill, 3, 4, 7-28, 61, 71, 90, 93, 124*n*, 168, 169, 170, 172, 187*n*, 213*n*, 272, 276.  
 Sandwell Chare (Hartlepool), 173*n*.  
 Sawyer, John, 56, 57.  
 "Saxon Chronicle," quoted, 154*n*.  
 Saywell, J., 246.  
 Scalers, 224*n*.  
 Scarborough, 205.  
 Schiveling, 204.  
 School taught in the Castle, 64.  
 "Scotch Arms" (Quayside), 187.  
 Scotland, Borough Laws of, 123.  
 Scot, Nicholas, 53, 54, 189.  
 Scott, Sir Peter, 189.  
 Scott, Edward, 167.  
 Scott, Henry, 8, 133.  
 Scott, John, 236*n*.  
 Scott, John, Lord Eldon, 8-10, 133, 188.  
 Scott, Sir G. G., 98, 105.  
 Scott, William, 8, 10.  
 Scott, William, Lord Stowell, 8, 188.  
 Scott's "Border Antiquities," 66.  
 Scott's House (parish of Boldon), 230*n*.  
 Scrope, lord, 193.  
 Sea-coal, 240.  
 Seathwaite, 98*n*.  
 Second gate of the Castle, 51, 55, 68, 69.  
 Sedan chairs, 130*n*.  
 Sedgfield, 9, 94*n*.  
 Sedgfield church, 94.  
 Segrave, Hugh de, 300.  
 Selby, arms of, 109*n*.

Selby, William, 306, 307.  
 Sellers' Entry, 88.  
 Seminary priest executed at Gateshead, 238.  
 Seymour, arms of, 119*n*.  
 Seymour, Thomas, 119*n*.  
 Shadforth, Henry, 214.  
 Shaftoe, family of, 236.  
 Shaftoe, Robert, 151*n*, 152*n*.  
 Shaftoe, William, 60.  
 "Shakespeare" Tavern, 129*n*.  
 Shapecape, John, 104.  
 Sharpar, Michael, 229*n*.  
 Sharpe, Sir Cuthbert, quoted, 230*n*, 231*n*.  
 Sharpe, Robert, 19*n*.  
 Sheep's Head Alley, 72.  
 Sheriff Hill, 240.  
 Sheriff Hill Pottery, 241.  
 Sheriff's accounts for repair of Castle in 1357-8, 55-59.  
 Shields, 204, 205, 212, 219.  
 Shields, North, lighthouses at, 200*n*, 201*n*.  
 Shields Road, 9.  
 Shilbottle, 224.  
 "Ship" Inn, 169.  
 Shipman Chare, 172*n*.  
 Shire House, 33.  
 Shotley Bridge, 307.  
*Shot-nail*, 58*n*.  
 Shotton, 289*n*.  
 Shrove Tuesday customs, 123.  
 Side, 1-6, 126*n*, 150.  
 Side, Head of the, 1, 2, 3, 129*n*.  
 Sidgate, 150, 152, 153.  
*Sidwinere*, 57*n*.  
 Siege of Newcastle (1644), 62, 86, 87, 94, 95, 116, 205, 236*n*, 253, 263.  
 Sigebert, 180.  
 Silksworth, 103*n*.  
 Silvanus, Roman altar to, 41*n*.  
 Silver Street, 133, 172*n*, 178, 179, 278.  
 Silver Street, Dog Bank formerly so called, 273.  
 Silver Street Chapel, 153.  
 Simpson, —, glazier, 227*n*.  
 Sire, Eve, 243.  
 Sire, family of, 241.  
 Sire, Idonia, 243*n*.  
 Sire, William, 242, 243, 244.

Skinner Burn, 88*n*.  
 Skinners and Glovers, Company of, 176*n*, 195.  
 Skinners' and Glovers' Hall, 197.  
 Skirlaw, bishop, 289*n*.  
 Smith, John, 97, 180*n*.  
 Smith, Prudence, 148.  
 Smith, Samuel, bell-founder, 28, 164.  
 Smiths, Company of, 195.  
 Smiths' Hall, 197.  
 Snape, Thomas de, 53.  
 Snarey, William, 267*n*.  
 Snotterton, 114.  
 Sockburne, 147.  
 Solemn League and Covenant, 211*n*.  
 Sonander's print of Anderson Place, 126*n*.  
 Sopwith, Thomas, quoted, 172, 278, 279.  
 South Bailey, Durham, 94*n*.  
 Southampton, 162*n*.  
 Southerland, earl of, 54.  
 South Postern, 71, 156.  
 Sparcus, son of Gamell Oter, 241.  
 Spearman, John, 39.  
 Speed's Map of Newcastle, mentioned, 4, 186, 283*n*.  
 Spicer Lane, 169, 185.  
 Spicers' Company, 185.  
*Spikenails*, 55*n*.  
*Spiking*, 56*n*.  
 Spiryden, William de, 243*n*.  
 "Spread Eagle," Gateshead, 225*n*.  
 Squire, John, 270.  
 Stahlschmidt, Mr., 122.  
 Stainsby, John, 256, 258, 259.  
 Staircases of the Keep, 76.  
 Staithes, 202.  
 Stamp, Robert, 200.  
*Stanbred*, 58*n*.  
 Standard, battle of the, 45.  
 Stanliburn, 218.  
 Stannington, 289*n*.  
 Stanton, 289*n*.  
 Stapleton, Miles, 227*n*.  
 Stella, 120*n*.  
 Stephen, king, 44, 45.  
 Stephenson, Alexander, 64*n*, 67, 68, 69.  
 Stephenson, arms of, 64*n*.  
 Stephenson, David, 280, 281.  
 Stephenson, Henry, 9.

- Stephenson, William, 232.  
 Sternhold and Hopkins, quoted, 102.  
 Stikelowe, Ralph de, 136.  
 Stobbs, Mr., 204.  
 Stockbridge, 181, 182, 183.  
 Stockton, 61, 235*n*.  
 Stockton, Richard, 267*n*.  
 Stoke, Edith, 238.  
 Stokoe, John, 154*n*.  
 Stony Hill, 185.  
 Story, John 254.  
 Stote, Cuthbert, 266.  
 Stote, Edward, 266.  
 Stote's Hall, Jesmond, 151*n*.  
 Stout, Christopher, 236*n*.  
 Stowell Street, 190.  
*Strabrodes*, 58*n*.  
 Straker's "Memoir of Sir Walter Blackett," mentioned, 126*n*.  
*Stralatties*, 58*n*.  
 Strangeways, Mr., 204.  
 Strathbolgie, David de, 259*n*.  
 Streatlam, 101*n*.  
 Strivelyn, John de, 259*n*.  
 Strother, Agnes, 94*n*.  
 Strother, Alan de, 55, 56.  
 Strother, John, 94*n*.  
 Stryvelyn, family of, 294.  
 Stuart, prince Robert, 54.  
 Stubbs, John, 29.  
 Sturgeon sent to London, 203.  
 Sun dial, 24.  
 Sunderland, 202, 236.  
 Sunderland Road, 249.  
 "Sunderland's" Inn, 129*n*.  
 Surtees, arms of, 117.  
 Surtees, Aubone, 8-10.  
 Surtees, "Bessy," 8-10.  
 Surtees, George, 232.  
 Surtees, John, 8.  
 Surtees, Mary, 121.  
 Surtees Monument, 117.  
 Surtees, Robert, quoted, 101*n*, 117, 173*n*, 220, 228, 229, 237, 240, 241, 244, 247, 296*n*, 299*n*, 300; mentioned, 141*n*, 234.  
 Surtees, Thomas, 117, 121.  
 Swan, Thomas, 20*n*.  
 Swape, 154*n*.  
 Swinburn, Richard, 25.  
 Swinburne Castle, 263.  
 Swinburne Street, 233.  
 Swirle (in Percy Street), 153.  
 Swirle, 88, 90.  
*Swirle*, 88*n*.  
 Swynburn, Adam de, 53.  
 Sykes, John, quoted, 130*n*.  
 Symeon of Durham, quoted, 44*n*, 137*n*; mentioned, 99*n*, 138, 225*n*.  
*Tailstan*, 243*n*.  
 Tanners, Company of, 195.  
 Tanners' Hall, 195.  
 Taylor, Isaac, quoted, 173*n*, 261.  
 Taylor, William, 200*n*.  
 Taylors, Company of, 195.  
 Tees, river, 203.  
 Temperley's Yard, 5.  
 Tempest, Charles, 147*n*.  
 Tempest, Sir Nicholas, 120*n*.  
 Tempest, William, 120*n*.  
*Thak-nails*, 58*n*.  
 Thew, Peter, 254*n*.  
 Thief and Reaver Bell, 123.  
 Thietry. See *Tylory*.  
 Thisac. See *Tysack*.  
 Thomas, John, 212.  
 Thompson, Richard, 236*n*.  
 Thorald of London, 241, 244.  
 Thoresby, George, 25.  
 Thoresby, Ralph, 28.  
 Thornton, arms of, 161, 284, 285, 286.  
 Thornton, Agnes, 286, 289*n*, 290*n*.  
 Thornton Brass, 285-288.  
 Thornton, co. Durham, 120*n*.  
 Thornton, Elizabeth, 176, 177*n*, 284, 287*n*.  
 Thornton, Giles, 177*n*, 287*n*.  
 Thornton, Hodgkin, 287*n*.  
 Thornton, Johanna, 176*n*.  
 Thornton, John, 177*n*, 287*n*.  
 Thornton, Roger, 12, 13, 86, 93, 109, 161, 176, 277, 282, 284, 285, 286, 287, 289*n*, 290*n*; monument of, 285-288.  
 Thornton, Roger, the younger, 13, 94*n*, 176, 287*n*.  
 Thornton, Roger (the illegitimate), 177*n*, 287*n*.  
 Thorp's Chare, 172*n*.  
 "Three Bulls' Heads" Inn, 63, 64, 70.  
 Three Indian Kings' Court, 175.  
 "Three Indian Kings" Inn, 169, 175, 176.  
 "Three Kings of Cologne," 176*n*.  
 "Three Kings," or "Three Kings and Hawk." See *Three Indian Kings*.  
 Thwing, Mr., schoolmaster, 211*n*.  
 Tillam, Thomas, 246*n*, 267.  
 Tisun, Wid., 46.  
 Tod's Chare, 172*n*.  
 Toll Booth, Gateshead, 222, 226*n*, 232, 233, 234*n*, 239.  
 Toller, William, 243*n*.  
 Tomlinson, family of, 227.  
 Tomlinson, Anthony, 227.  
 Tomlinson, William, 227.  
 Tomlinson's Chare, Gateshead, 173*n*, 227.  
 Tonge, arms of, 147*n*.  
 Tonge, Elizabeth, 147.  
 Tonge, Gertrude, 120*n*.  
 Tonge, Sir George, 120*n*, 147, 263.  
 Topcliffe, —, 238.  
*Topwinere*, 57*n*.  
 Tottis, friar, 194*n*.  
 Touch-stone, 286.  
 Towers, James, 236*n*.  
 Towgall, Richard, 141*n*.  
 Town Hall. See *Guildhall*.  
 Town House, 23.  
 Town Hutch, 26.  
 Town Moor, 256.  
 Town's Chamber, 22.  
 Townley, Charles, 28.  
 Trenwell, 289*n*.  
 Trevelyan, family of, 177*n*.  
 Trewick, Marjory de, 136.  
 Trinitarian Friars, 184, 189.  
 Trinity Chare, 172*n*, 175, 213.  
 Trinity Church, Gateshead, 234. See *Hospital of St. Edmund, Bishop and Confessor*.  
 Trinity House, 198-217; chapel of, 207, 217.  
 Trinity House of London, 203.  
 Tripping Chare (Holy Island), 173*n*.  
 Trollop, family of, 95*n*.  
 Trollop, Robert, 22, 24, 122*n*, 226*n*.  
 Trotter, George, 225*n*.  
 Trumble, Peter, 148.

Tunstall, bishop, 220, 227*n*, 306.  
 "Turf" Inn, 130*n*.  
 "Turk's Head" Inn, 129*n*, 130*n*.  
 Turner, Mr., 63.  
 Turrets of the Castle, 52, 53.  
 Tuthill, 261; meaning of the name, 261.  
 Tuthill Stairs, 261-268.  
 Tweart, William, 244*n*.  
 "Two Bulls' Heads" Inn, 64.  
 Tympron, William de, 51.  
 Tyndale, William de, 53.  
 Tynden, Robert de, 55.  
 Tyne Bridge, 25, 33, 41, 71, 130, 186, 218, 219, 220, 221, 222, 223, 224, 236*n*, 241, 243*n*, 256, 297, 315; tower on, 219; gate on, 223.  
 Tyne, conservation of the, 168, 262, 272.  
 Tyndale, character of the inhabitants of, in the sixteenth and seventeenth centuries, 20; franchise of, 259*n*.  
 Tynemouth, 203, 204, 218, 239.  
 Tynemouth, convent of, 243*n*.  
 Tynemouth Bar, 180*n*.  
 Tynemouth Castle, 43, 235.  
 Tynemouth, prior of, 239, 243*n*.  
 Tynemouth Priory, 271; charters to, 46.  
 Tytory, family of, 148, 149.  
 Tytory, Henri de, 149.  
 Tytory, Marie Anne de, 149.  
 Tyzack, Abigail, 34.  
 Tyzack, arms of, 149.  
 Tyzack, Charles du, 149.  
 Tyzack, Elizabeth, 144.  
 Tyzack, family of, 148, 149.  
 Tyzack, George, 144, 148.  
 Tyzack, John, 34, 38, 144.  
 Tyzack, Peregrine, 34.  
 Tyzack, Sarah, 34.  
 Tyzack, Timothy, 144, 145, 148, 149; monument of, 144; will of, 148.  
 ULPHA, 98*n*.  
 Umfravile, Gilbert de, 162, 239.  
 Umfravile, Odinel de, 49.  
 "Undracht," painting representing the, 216.  
 Unthank, 118, 119.

Upper Dean Bridge, 125, 126, 130.  
 Ussher, Margaret, 99.  
 Usworth, 235*n*, 303.  
 Utta, 137.  
 VALENCE, Joan de, 259*n*.  
 Valence, Sir Adomar de, 259*n*, 260*n*.  
 Vandyke, the painter, 231*n*.  
 Vane, Sir George, 120*n*.  
 Vane, Sir Henry, 120*n*.  
 Van Tromp, Admiral, 216.  
 Vaux, Robert de, 48, 49.  
 Ventress, John, 2, 65.  
*Veronica*, 95*n*.  
 Vescy, John de, 141*n*.  
 Vescy, William de, 49.  
 Vicus Peregrinorum, 125.  
 "Ville de Paris," model of, 214.  
 Vindobala, 180*n*.  
 Vortigern, 154*n*.  
 WAITES, the town's, 12.  
 Waites' cognizance, 224*n*.  
 Waites of Gateshead, 224*n*.  
 Wak, John, 53.  
 Wakefield, William, 184.  
 Walcher, murder of, 138.  
 Walcott, Mackenzie E. C., quoted, 196.  
 Waldeschere, Gateshead, 172*n*, 300.  
 Walker, 211, 269.  
 Walker, Robert, 98*n*.  
 Walker's "Sufferings of the Clergy," quoted, 266.  
 Wall Knoll, 99*n*, 180, 181*n*, 183, 184, 186, 189.  
 Wall Knoll Meeting House, 153.  
 Wall Knoll Tower, 188.  
 Wallbottle, 180*n*, 224.  
 Wallis, arms of, 109*n*.  
 Walls of the Town, 90, 125, 162*n*, 168, 169, 179, 182, 184, 188, 190, 254*n*.  
 Wallsend, 180*n*.  
 Waltel, 59*n*.  
 Waltheof, earl of Northumberland, 44*n*, 138.  
 Walton, Isaac, 98*n*.  
 Waneless, Elizabeth, 207*n*.  
 Wanton, arms of, 285, 286, 291*n*.  
 Warburton Place, 240.

Ward, Francis, 200*n*.  
 Ward, George, 200*n*.  
 Ward, John, 283.  
 Ward's Alms House, 283*n*.  
 Warder of the Castle, 64.  
 Wardley, near Jarrow, 94*n*.  
 Wark, 162*n*.  
 Wark, barony of, 52.  
 Wark Castle, 44, 45, 47, 48.  
 Wark, the lord of, 53, 72.  
 Warkworth Castle, 47.  
 Warkworth, church of, 92.  
 Warnebald, the moneyer, 241.  
 Warner, Messrs., 164.  
 Warren, earl of, 192.  
 Warren, John de, 50.  
 Warwick, earl of, 95*n*.  
 Washington, 301.  
 Water Gate, Durham, 94*n*.  
 Waters, Henry, drawing of the interior of St. Nicholas's by, 96*n*.  
 Waters, Ralph, 275.  
 Waters, Thomas, 125.  
 Waters, T. W., 261.  
 Watson, —, 178.  
 Watson, George M., 225.  
 Watson, Thomas, 72.  
 Wawayn, John, 142.  
 Wear Chare (Bishop Auckland), 173*n*.  
 Weardale, lead mines in, 289*n*.  
 Wearmouth, arms of, 15*n*.  
 Wearmouth, or Warmouth, William, 15*n*, 272.  
 Weavers' Company, 165.  
 Weigh House, 23.  
 Weld, John, 124.  
 Weld, Thomas, 29, 231*n*.  
 Weldon, or Welton, William, 294.  
 Welford, John, 214.  
 Welford, Richard, mentioned, 60, 114*n*, 132*n*, 287*n*, 291*n*, 296*n*; quoted, 184, 192*n*.  
 Well-room of the Keep, 81.  
 Welton, 180*n*.  
 Wesley, John, 26.  
 West Gate, used as a prison, 12, 19*n*; executions near, 66*n*, 165; said to have been built by Roger Thornton, 291*n*.  
 Westgate Street, or Road, 25, 152*n*, 160, 165.

- West, George, 267.  
 West Street, Gateshead, 227, 228.  
 West Raw, Gateshead, 224.  
 Weston, Philip de, 191.  
 Westwood, Isabel, 148.  
 Wetwang Chare, 172*n*.  
 Whalton, 173*n*.  
 Whalton, barony of, 52.  
 Wheatley Hill, 95*n*, 114.  
 Whickham, 266, 281*n*, 289*n*, 297, 303, 306.  
 Whickham, Alice de, 297.  
 Whitbern, William de, 56, 58, 59.  
 Whitburn, 151*n*, 281*n*.  
 Whitby, 202.  
 White, arms of, 15*n*.  
 White Cross, 124*n*, 165; Mayor of the, 165.  
 White, family of, 244.  
 White Friars, 99, 180, 183, 189, 243*n*.  
 White Friar Tower, 41*n*, 87, 184.  
 White Hart, Gateshead, 229*n*.  
 White, John, 125, 166.  
 White, Matthew, 15*n*, 125, 155.  
 White-Ridley, arms of, 15*n*.  
 Whitehead, George, 33, 34.  
 Whitehead, William, 128*n*, 129*n*, 225.  
 Whittle, 269.  
 Whitgray, Mary, 104.  
 Whitgray, Stephen, 104.  
 Whitley, Gilbert de, 55.  
 Whitlocke, Nathaniel, quoted, 12, 102.  
 Widdrington, family of, 235.  
 Wide Open, 88*n*.  
 Wigton, Robert de, 55, 56, 57, 58, 59.  
 Wilkinson, James, 9.  
 Wilkinson, John, 163, 200, 208, 209.  
 Willeby, Richard, 282.  
 William II., 42, 43, 156, 179.  
 William III., 276; landing of at Torbay, painting representing, 215.  
 William the Lion, 46, 47, 48, 49, 50.  
 Williams, Morgan, 37.  
 Willobie, John, 230*n*.  
 Wilson, H. V., 11.  
 Wilson, Thomas, 267*n*.  
 Winchester, bishop of, 49.  
 Wind Mill Hill, Gateshead, 71, 236*n*, 303.  
 Windmill, Castle offered as a, 63.  
 Windgates, 289*n*.  
 Windham, Margaret, 231*n*.  
 Windham, Thomas, 231*n*.  
 Windsor, duel at, 177*n*.  
 Wippidsfleet, 154*n*.  
 Wismar, 289*n*.  
 Witches at Gateshead, 233.  
 Witton, 177*n*, 287*n*, 289*n*; Castle, 291*n*.  
 Woodseller, John, 55, 56, 57.  
 Wolfall, Thomas, 245*n*.  
 Women's Clubs, 90.  
 Wood, Andrew, 310.  
 Wood, William, 117*n*.  
 Woodfall, John, 306, 307.  
 Woodness, —, gardener, 237.  
 Woodward, Robert, 226*n*.  
 Woolfe, John, 148.  
 Wool Market, 164*n*.  
 Woolwich Military Academy, 152*n*.  
 Wordsworth, William, quoted, 98*n*.  
 Wotton, 289*n*.  
 Wren, Sir Christopher, 27.  
 Wydeslade, John de, 53.  
 Wylom, William de, 51.  
 Wynn, Elizabeth, 203.  
 Wyons, medal by the, 152*n*.  
 YARES, fisheries so called, 218.  
 "Yellow Doors" Inn, 316.  
 York, 2*n*, 122, 238, 239, 245; archbishop of, 239.  
 "Younge's Fiddle," punishment so called, 238.  
 Young, Robert, 204.



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